SRI GARIB DASS ORIENTAL SERIES NO.- 32

॥ मानवश्रौतसूत्रम् ॥

THE
MĀNAVA ŚRAUTASŪTRA

belonging to the
MAITRĀYAṆĪ SAṂHITĀ

translated by

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SRI SATGURU PUBLICATIONS

INDIA

PREFACE

This translation is now presented following the editing of the text. Therefore there may be referred here to the preface, the notes and the indices of the Sanskrit text.

The mantras from the Maitr.Saṁh., indicated in Mān.Śr. in pratīka, are translated in full everywhere, with the exception of a few series of verses. These translations are intended to explain and support the ritual actions and are carefully made, with however no pretence at solving the intrinsic problems in the mantras with regard to various specific terms.

For the most part the notes to this translation refer to places in its own text, to promote its usefulness. Also a few times an emendation of the Sanskrit text has been proposed to further its better understanding.

My best thanks are due to Prof. Dr. J. Gonda *for his encouragement and aid, and to* Dr. J. C. Heesterman *for the great care wherewith he has examined most parts of the translation, resulting in many acute proposals for a more exact reproduction of the meaning. Finally I am obliged to* Prof. Dr. Raghu Vira *for including it in his Śatapiṭaka series.*

Voorburg (The Netherlands),
October 1961.

J. M. van Gelder

DETAILED CONTENTS

THE PILING UP OF THE FIRE ALTAR 6.

RITES ANTECEDENT TO THE SOMA SACRIFICE

THE NEW-MOON AND THE FULL-MOON SACRIFICES

1 The place of sacrifice is approached from the north. 2 The parts of the sacrifice are within the functioning priest. 3 Beholding every time four actions he shall perform as far as the fourth action. 4 With the end of the mantra he shall unite the beginning of the action. 5 Beginning the following (mantra) he shall know that the preceding (action) is ended. 6 Wearing the sacred cord over the left shoulder and acting toward the south he shall perform the appropriate action, turned toward the east, in a low tone and according to the Yajurveda. 7 The rules for the new-moon and for the full-moon sacrifices are identical. 8 (The priests) shall settle separately according to prescript. 9 There are four priests : the adhvaryu, the hotṛ, the brahman and the āgnīdhra. 10 If there is no prescript, the adhvaryu shall act. 11 (The sacrificer) enjoys the fasting food, then brings a flaming (log) forward from the gārhapatya toward the āhavanīya. 12 (The adhvaryu) murmurs the verse: "O ye gods that know the way, knowing the way find ye the way for the sacrifice. By the divine lord of the mind, may the sacrifice be set in motion by the wind". For one who has undertaken the vow, (the adhvaryu) goes to fetch a branch from a palāśa or a śamī tree, (turned) toward the east or the north, that is undamaged, has many branches and leaves, whose top is not withered and that is not hollow. 13 With the formula: "For drink thee" he cuts it off. 14 With[1]: "For food thee" he strokes upwards (from the butt to the top). 15 With: "For welfare" he straightens it. 16 With: "Ye are winds" he drives the calves away (from their mothers) with the branch, three with the formula, three without. 17 He touches one of them with the branch without a formula. 18 By means of bundles of darbha blades along with the branch he sends forth the cows (to graze), with: "May god Savitṛ drive you to the most excellent action". 19 For one who sacrifices (the sāṃnāyya) to Indra (he adds): "O invincible ones, swell with the share for the gods, for Indra. May no evil worker, no thief, have control over you". For one who sacrifices to Mahendra: "for Mahendra". 20 When (the cows) are moving off, he speaks for them the verse: "May Rudra's dart avoid you, that drink pure water at the good drinking place, that give milk for Indra a hundred years". 21 With: "Abide ye, numerous, with this lord of cattle" he turns toward the house of the sacrificer; or he murmurs this, looking at the sacrificer. 22 In the cart near the fire or in the fire shed he slides[2] the branch with its top toward the west, with: "Do thou protect the cattle of the sacrificer". 23 North of the gārhapatya he takes the sickle, with: "On the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, I take thee". 24 With: "Thou art wealth" he worships the gārhapatya. 25 With: "Fare through the wide atmosphere" he strides. 26 With: "The demon[3] is burnt up, the evil spirit is burnt up" he heats (the sickle) over the āhavanīya. 27 He murmurs the verse: "This bowl[4], made by Manu, fashioned with the *svadhā* call, has come to the

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[1] "With" means here and everywhere further on "With the formula".

[2] MS. he hides.

[3] The word demon here and elsewhere translates *rakṣas*.

[4] Probably the vedi is meant.

sacrificial grass. The sages fetch it from in front". 28 Having stridden toward the east or the north he goes to fetch the sacrificial grass. 29 With: "Thou art gathered by the gods" he gathers the darbha blades for the prastara. 30 With: "The hair knot of Viṣṇu" he touches the bundle of darbha blades. 31 With: "Loosed is the share of the cows" he lets loose (some of) them at one end. 32 The remainder is for the prastara. 33 He murmurs: "May I not reach below or above the joint". 34 With: "On the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, I cut thee, the sacrificial grass, the seat of the gods" he cuts off a handful (of blades), where they have sprouted out, as much as he spans between the nails (of thumb and index). 35 With: "Guard from the contact of the earth" he lays a blade on (the ground) and places the prastara on it. 36 He cuts many more stainless darbha blades, not shaking them. 37 He murmurs: "May I not come to harm in cutting thee". 38 With: "O grass, rise with a hundred shoots" he touches the stumps. 39 With: "May we rise with a thousand shoots" he touches himself. 40 With: "Unobstructed is the womb" he prepares to the right a cord by means of an odd number (of strands of darbha blades). 41 With: "Thou art the girdle of Aditi" he strokes three times downward along the cord. 42 With: "I gather thee with good gathering" he collects the sacrificial grass in three (bundles) on the cord according to the cuts, or from the other side. 43 With: "Unobstructed is the womb" (he collects) the prastara. 44 Having brought together the ends (of the cord) with: "The cord of Indrāṇī", he twirls them together to the right with: "May Pūṣan tie a knot for thee". 45 With: "May that (knot) not hit thee" he slides (the loop of the cord) from west to east. 46 With the verse: "The waters, the Aśvins, the seven seers have wiped thee; I seize the sacrificial grass, the light of dawn, with the rays of the sun" he touches (the bundle of grass). 47 With: "I lift thee up with the arms of Indra" he lifts it up. 48 With: "I hold thee with the head of Bṛhaspati" he puts it on his head. 49 With: "Fare through the wide atmosphere" he goes (back). 50 With: "I place thee on the back of Aditi" he places it behind the western (fire) or under the cart[1]. 51 With: "Thou art the sacrificial grass, that goes to the gods" he puts it above (something, probably grass blades). 52 Eighteen logs of the palāśa or the khadira or the rohitaka tree he ties together with darbha blades with their roots as firewood; also three enclosing sticks of a sacrificial tree; the middle one is the thickest, the southern one longest, the northern one thinnest and shortest. 53 He puts them atop of the firewood.

The offering of the meal balls to the fathers

1 When the moon is invisible on the new-moon day they tie together firewood and sacrificial grass; then in the afternoon they perform the offering of meal balls to the fathers, acting toward the south-east. 2 Wearing the sacred cord over the right shoulder he strews (grass blades) north-west of the southern fire; then he sets down the sacrificial utensils : the strainer, the black antelope hide, the mortar, the pestle, the winnowing basket, the pan, the stirring stick, the ladle, the wooden sword, each successive one more toward the south. 3 Having mounted (the cart with rice) near the fire in the south, he lays one strainer on the pan, fills it (with rice) and then wipes its brim. 4 On the black

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[1] cp. Āp.Śr.1.5.2: not directly on (the earth).

antelope hide the wife threshes (the rice grains). Clearing off (the husks) but not separating them, she winnows them once. 5 He puts the pan on the southern fire, pours water in it over the strainer, strews the rice grains in it, then boils the live[1] grains, stirring them to the left with the stirring stick. 6 He pours over the boiled (rice) unpurified ghee or purified fresh butter; then he removes it (from the fire) to the south. 7 At three steps or at an unlimited distance from the dakṣiṇāgni to the south-east he once digs (the soil) up with the wooden sword (by a line) away from himself; then he sprinkles (this line). 8 With the verse : "May the Asuras in the shape of the fathers, that go about in several shapes, go away; may Agni drive away from this place those[2] that have large and that have lean bodies" he brings the fire forward (from the dakṣiṇāgni). 9 He places it in front of the scratched (earth) on the sprinkled (line). 10 To the (darbha blades) with roots he joins three times other (darbha blades without roots); having shaken them he strews them three times around the furrow and the fire to the left; the remaining blades he then strews on the furrow. 11 He walks back round to the left, then fetches one by one the stirring stick, the ladle, the boiled rice, the collyrium, the ointment, the tuft of wool and the jar of water. 12 With : "Come here, ye fathers, swift as thought; come hither, ye fathers, swift as thought" he invites them. 13 He shall fence (the vedi)[3], when the sun shines on it. 14 With the verse : "Go away, ye dear fathers, along the deep ancient paths. Ye are giving us strength and favour; do give us also property and men" he goes three times to the left around the fire, pouring water around it from the jar. 15 With the verse : "By this shape producing mighty deeds, for this blaze is a broad way for gain, he has come as a support to the west to the top of sweetness, because he moved a body in his own body" he goes three times back around it, not pouring, but each time putting down (the jar). 16 With : "May the fathers purify themselves; may the grandfathers purify themselves; may the great-grandfathers purify themselves" he pours three handfuls of water on to the roots of the sacrificial grass. 17 Having cut off (from the boiled rice), with the stirring stick, he offers it with : "To the soma related to the fathers *svadhā*, homage". 18 With: "To Agni, the conveyer of the oblations for the fathers *svadhā*, homage" he offers a second time in the south-eastern half (of the fire), not close (to the first offering). Then he throws the stirring stick, the chaff and the strainer (into the fire). 19 He takes up the meal balls with the ladle, then puts them on the remaining grass blades[4], the first with the name of the father: "O thou, this for thee and for thy lineage; to thee *svadhā*", the bigger one with the name of the grandfather in the middle, the biggest with the name of the great-grandfather to the south. 20 Uttering the names of the last two he wipes the rice from his fingers off on the roots. 21 The laying down of the balls is cancelled, when the father or the grandfather is still alive. He shall not give (meal balls to ancestors) beyond the living one; if so, he shall give to those, to whom his father gives. 22 If he does not know the name of an ancestor, he shall lay down the first ball with: "*Svadhā* to the fathers who dwell on the earth"; the second with: "*Svadhā* to the fathers who dwell in the atmosphere"; the third with: "*Svadhā* to the fathers who dwell in heaven". 23 Looking toward

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[1] i.e. the grains shall remain whole.

[2] or: those that take away the down-pourings (so that they become) pourings-away.

[3] with mats or so.

[4] cp. sū. 10 and 33.

the southern quarter he murmurs: "Rejoice, O fathers, at the libation here". 24 He says: "May we live long, O fathers, by the food here", then turns round. 25 He sits looking at the southern fire until he is out of breath. 26 When the balls give off no more steam, he turns back round and says: "The fathers have rejoiced". 27 He sprinkles wool from a garment or its fringes, then lays this by the side of the balls. 28 If he is aged, he shall cut some of his hair or the fringes of his garment, and lay this down with : "Do not take, ye fathers, anything else than this from us". 29 With : "Anoint thou thine eyes" he wipes off the grease of the collyrium on each ball; with : "Anoint thou thyself" that of the ointment. 30 With : "May the fathers clean themselves; may the grandfathers clean themselves; may the great-grandfathers clean themselves" he pours on each ball three handfuls of water. 31 With the verse : "Place in me, ye fathers, a child, a boy with a lotus wreath; take care, ye drinkers of steam, that there appears here a man" the wife shall eat the middle ball. 32 He shall put the two other ones on the fire, or a brahmin shall eat them or he shall throw them into water. 33 He shall throw the remaining blades into the fire, then he shall smell (at the leavings) in the pan, with : "Give us, ye fathers, a male child". 34 He touches water, then pays homage with : "Homage to your drink, O fathers; homage to your food, O fathers; homage to your birth, O fathers; homage to your taste, O fathers; homage to your life, O fathers; homage to your terrors, O fathers; *svadhā*, ye fathers; homage, homage, ye fathers". 35 With : "That is yours, O fathers" he points to (the southern) quarter; with : "Those are ours" to the others. 36 He murmurs : "May we, living here, be living for you". 37 With the verse : "Go away, ye dear fathers, etc." (as sū. 14) he dismisses them. 38 With the verse : "O Prajāpati, none other than thou has encompassed all these beings; be that ours for which we sacrifice to thee" he approaches (the gārhapatya)[1]. 39 With the verse : "They have eaten, they have rejoiced, the dear ones have shaken down (gifts); the radiant sages have been praised with the newest hymn; I shall yoke, O Indra, thy two bay steeds" he goes back. 40 Murmuring verses with the word mind he worships the gārhapatya with the verse : "O Agni, let us now by praises, by devotions, cause to prosper for thee this (sacrifice) like a steed, like a noble resolve which touches the heart". 41 He sprinkles the utensils, then brings them back round in pairs. 42 (This offering to the fathers) shall be performed also by one who has not set up the fires.

1 He makes the broom (veda, in the form) of the knee of a calf. He twists tufts of grass (of equal length) to the left, (so that they become) directed from the south toward the north. He puts a cord on the tufts, winds it to the right three times round them (so that the windings lie) one above the other, then ties it. 2 He cuts them off[2] at the distance of a span from the cord; then he throws the roots on the rubbish heap[3]. 3 Having made the broom he makes, on the day before new moon, the vedi up to the second surrounding[4]. 4-5 Within the vedi he shall pluck off the leaves from the branch[5], cut off its portion toward the root, lay this within the vedi and make the poker from it; with it he also places the potsherds. 6 On (the top of) the branch he shall fix three darbha blades as a strainer, their tips on the top of the branch; he shall not make a knot.

[1] cp. Āp.Śr. 1.10.8, 9.
[2] Āp.Śr. 1.6.6. comm. *parivāsya chittvā*.
[3] He preserves the ends, cp. 1.2.5.2.
[4] cp. 1.2.4.1-21.
[5] cp. 1.1.1.22.

7 He speaks at the approach (of the cows) the verse: "May Indra settle you here, O ye cows, that are approaching, that give sweet milk and are prolific, splendid, multiform, numerous, procreating"; or: "May Mahendra settle you here, etc." 8 This evening the sacrificer offers the agnihotra with rice gruel; he shall lay down a lump of it. 9 He strews (sacrificial grass) around the eastern fire and both the western ones. 10 North of the gārhapatya he sets down in pairs on grass two jars, the branch strainer, two fastening ropes, the milk pail and the sprinkling water. 11 From sacrificial grass he makes two equal strainers, a span long, not broken off at the top. 12 With: "Ye are herbs for Viṣṇu" he cuts them off. 13 With: "By the mind of Viṣṇu ye are purified" he wipes them three times off with water. 14 He pours water into the ladle, turns his hands upwards, takes (the strainers) with thumb and ringfinger, then purifies the water, with: "May god Savitṛ purify you", then with: "with the flawless strainer", then with: "with the rays of the bright sun". 15 With: "Be ye pure for the divine rite" he sprinkles the utensils. 16 He shall give the milk pail and the two ropes to the milker and say: "Announce to me when (the calf) is admitted (to the cow)". "They shall not walk between the place of sacrifice and the cow with her calf". 17 When (the milker) has said: "I admit it", (the adhvaryu) speaks of (the calf), when (the milker) lets it loose: "For thriving thee", and of (the cow), when she meets it, the verse: "Not sick I bring thee together with thy calf, becoming numerous by increase of wealth"; when she is tied: "Thou art the girdle of Aditi". 18 When (the milker) has said: "I sit down near her", (the adhvaryu) murmurs the verse: "May we seat ourselves alive near you, that are alive and swell with sap, milk and butter". 19 With: "Thou art the strainer of the Vasus, of a hundred streams, of a thousand streams, of faultless form" he takes the branch strainer; with: "Thou art heaven, thou art the earth" the pot. 20 With: "The heated pot of Mātariśvan" he puts it on the fire; the branch strainer he puts in it. 21 He touches (the pot), then refrains from speech. 22 In the evening he lays the strainer down (with its top) toward the east, in the morning obliquely (i. e. toward the north). 23 At the noise of the (milk) stream he murmurs the verse: "They milk the spring, the tub with four hollows, the cow giving sweet (milk), for welfare; may Indra and Agni enlarge this wealth, may it bring immortality to the sacrificer". 24 Having milked he pours (the milk) into the jar. 25 While it is being poured into he murmurs: "May Heaven and Earth grant this sacrifice; may Dhātṛ with Soma, Vāyu with the wind accord wealth to the sacrificer". 26 "Which one hast thou milked?" he asks; "Yonder one" the other (responds). 27 "May yonder one be she of all life", thus he mentions the name of the cow; "May yonder one be she of all origin", thus of the second one; "May yonder one be the all-doing", thus of the third one. 28 The milking (of the other two) is the same. 29 When the three are milked, he says three times: "Milk an abundant oblation for Indra, for the gods", and resumes his speech; or: "for Mahendra, etc.". 30 Without touching[1] and without the formulas he makes him milk three other ones. 31 [2]When all the cows are milked he murmurs: "The spot has been offered, the drop has been offered". 32 With the verse: "Be ye united, ye holy, waving, sweetest, pleasant (waters), mixing milk with milk for the gaining of wealth" he pours the water, with which

[1] cp. sū. 21.

[2] Cancel in the text । ३ ।

he washed the milk pail, into the jar. 33 With : "Make firm the cows, make firm the lord of the cows; may the lord of the sacrifice receive no harm" he removes (the milk, when it is boiled,) from the fire toward the north, making a track. 34 When (the milk) has cooled, he curdles it by means of the sour milk, left from the agnihotra, with : "As the share for Indra I curdle thee by means of soma"; or : "for Mahendra etc." 35 With : "Thou art inexhaustible; for Viṣṇu thee" he lays the lump of rice gruel in it[1]. 36 With : "O Viṣṇu, guard the offering" he puts (the milk) on (grass). 37 With : "Be watchful, ye waters" he covers it with a wooden or iron vessel, full of water; if it is an earthen one, he shall put a grass blade or a piece of wood between. 38 For the morning milking he drives the calves away. 39 The admission and so on up to the removal is the same (as in sū. 16-33). 40 On the gārhapatya he cooks the oblations, in the āhavanīya he offers them. 41 He shall not turn away from the fires. He shall not interchange the actions. 42 The cord (śulba) shall be used to the right; the rope (rajju) shall be used to the right. 43 The sprinkling, the purification, the cleaning shall occur three times. 44 He shall perform the (actions) pertaining to the place of sacrifice with darbha blades.

1 The next day he shakes (darbha blades), then strews them west of the gārhapatya, (their tips) toward the north. 2 A continuous row of dry grass he strews south of the fires, beginning at the eastern side of the āhavanīya, a second row north of the fires; east of the āhavanīya he strews a row, (their tips) toward the south (and finally) on top of the northern row. 3 On the southern shoulder of the vedi he strews (a seat of grass) for the brahman, west of this one for the sacrificer, at the west, side (of the vedi) one for the wife. 4 South of (the grass) strewn north (of the fires) he sets down in pairs on strewn (grass) : the two strainers, the (praṇīta) cup, the wooden sword, the potsherds, the agnihotra ladle, the winnowing basket, the black antelope hide, the peg, the mortar, the pestle, the nether and the upper grindstones, the broom, the cock[2], the spoon, the offering ladle (juhū), the upabhṛt, the dhruvā, the dish for the brahman's portion of food, the iḍā dish, the gheepot, the dish for strewing; first he washes them; the cock is the last of those west, (near the gārhapatya; the others are near the āhavanīya). 5 The wooden sword and the spoon are made of khadira wood, the offering ladle of palāśa wood, the upabhṛt of aśvattha wood, the dhruvā of vikaṅkata wood. 6 The handles below are an aratni long; the bowls are of the size of the palm of the hand, their brims are where the bark (of the tree has been), the bowls are two aṅgulas deep, four high (in all); the lips are one span. 7 The wooden sword has a sharp end. The peg is of varaṇa wood. 8 With : "For attendance ye two, for the rite ye two, for the service ye two" he washes his hands: then he brings the water forward by means of the cup; this is of brass for (a sacrificer), who desires priestly lustre; it is a milk pail for one desirous of cattle; it is earthen for one desirous of prosperity or of a firm support. 9 With : "From a tree thou art coming" he takes the cup, with : "From Bṛhaspati thou art coming" a brass one, with : "From the earth thou art coming" an earthen one. 10 With : "Be pure for the gods" he washes the cup, with : "Be bright for the gods" a brass or an earthen one. 11 North of the gārhapatya he fills the cup up to the brim over the strainers, with the verse : "What ye, O abundant ones, have that is abundant, what ye, fit for

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[1] cp. sū. 8; r. *asi* for *abhi*.

[2] i.e. the stone, cp. 1.2.2.17.

oblation, have that is fit for oblation, what strength and what manliness ye have, that sweet wave, pleasant to the worship of the gods, I draw". 12 He addresses the water: "Ye divine waters, that go in front and lead, go in front of this sacrifice, lead forward this sacrifice, forward the lord of the sacrifice". 13 He says: "Brahman, I shall bring forward the water. Sacrificer, refrain from speech"; then he refrains from speech. 14 He brings it forward with: "Who brings you forward? May this one bring you forward. For which does he bring you forward? For that may he bring you forward. May Bṛhaspati bring you forward", meditating (on the earth). 15 Holding it close to his breath, the wooden sword as support, he yokes it with: "Who yokes you? May this one yoke you. For which does he yoke you? For that may he yoke you. May Bṛhaspati yoke you". 16 With: "For (the fulfilment of) all wishes, for the worship of the gods ye are sprinkled" he places it north of the āhavanīya. 17 He covers it with a row of dry grass. 18 With: "In the sacrificer I lay the breathing out and the breathing in" he takes both strainers, then puts the wooden sword and the strainers in their places; and with: "May the people of the gods be placed" he places the utensils. 19 He strews a continuous row of dry grass from the gārhapatya up to the āhavanīya, with: "Thou art the continuation of the sacrifice, for the continuation of the sacrifice I strew thee". 20 With: "From a tree thou art coming" he takes the ladle, with: "Thou art made to grow by the rains" the winnowing basket. 21 With: "Fare through the wide atmosphere" he strides. 22 With: "The demon is burnt up, the evil spirit is burnt up" he heats (them both) in the āhavanīya. 23 South-west of the gārhapatya he strews (the oblation)[1] from the (cart) near the fire or from the dish, having slid the wooden sword under it; he shall murmur the formulas for the cart. 24 With: "Thou art the yoke; injure the injurer, injure him who injures us, injure him whom we injure" he touches the (right) yoke (of the cart), and the left one. 25 Having passed to the north he seizes the left pole and murmurs: "Thou art of the gods the best of carriers, the most richly gaining, the most richly granting, the best caller of the gods". 26 With: "Thou art the step of Viṣṇu" he puts his right foot on the (left) wheel. 27 With: "Thou art the oblation holder that wavers not; be firm, waver not" he mounts (the cart). 28 With: "(Be thou) wide open to the wind" he opens (the grain container). 29 With: "I look at thee with the eye of Mitra" he looks at the rice or the barley for the oblation. 30 He lays the ladle in the winnowing basket, the two strainers in the ladle; then he says: "O sacrificer, I shall strew the oblation" and strews the oblation. If (the sacrificer) is abroad, (he says): "O Agni, (I shall strew the oblation)". 31 With: "On the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, I strew thee, pleasant to Agni, pleasant to yonder one; may the five (fingers) hold thee; for protection thee, not for misfortune" he strews three times a handful of the oblation in the agnihotra ladle, a fourth time without a formula. 32 In the same way (he strews) for the second (oblation), to Agni and Soma in the full-moon sacrifice, to Indra and Agni in the new-moon sacrifice, without sāṃnāyya[2]. 33 Or with sāṃnāyya to Indra; according to some (authors) with sāṃnāyya to Indra and Mahendra; one who wishes to thrive shall offer to Indra. 34 Mahendra is the deity for those who have offered a soma sacrifice.

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[1] cp. sū. 30.
[2] the offering of fresh and sour milk, cp.

1.1.1.12-22: 3.8-39; 2.3.9; 6.25, 27; 3.2.4, 19, 20; 3.25; 4.3.20.

The descendants of Ūrva, Gotama, Bharadvāja, who have attained splendour and have offered a soma sacrifice, shall offer to Mahendra. 35 But the others shall offer to Mahendra after they have offered for a year to Indra and have strewn for a cake on eight potsherds to Agni, the lord of vows. 36 With : "This of the gods" he touches the (oblation) strewn, with : "This of us too" the remainder (in the cart), and he strews from it some more. 37 With : "May the dwellings stand firm" he descends (from the cart). 38 He murmurs : "Hail to heaven and earth!" 39 With : "From Varuṇa's noose I escaped" he moves away. 40 With : "May I behold the sun, the light for all men" he looks at the fire or the sun. 41 With : "Fare through the wide atmosphere" he goes. 42 With : "I place thee in the lap of Aditi" he places (the winnowing basket with the oblation) behind the gārhapatya.

1 He pours (water in the ladle) that has not been wiped; then with : "By the mind of Viṣṇu ye are purified" and so on the purification is explained[1]. 2 Then he sprinkles the oblation with : "I sprinkle thee, pleasant to Agni, pleasant to yonder one", according to the deity, but he does not sprinkle the gārhapatya. 3 With : "O Agni, guard the offering" he places the oblation in front of the gārhapatya. 4 With : "Be purified, because I, impure have touched you" he sprinkles the utensils. 5 Having turned them upward and sprinkled them, and having turned the eastern ones again, he lays the ladle, not on a road; then he takes the black antelope hide by the neck, with : "Thou art the skin of Aditi". 6 With : "The demon is shaken off, the evil spirit is shaken off" he shakes it out three times at the rubbish heap, its underside toward the north. 7 With : "Thou art the skin of Aditi, may the skin of Aditi recognize thee" he spreads it behind the rubbish heap, its neck toward the west, its hair up. 8 He turns its hind part toward the west (under the middle part). 9-10 He does not let go of (the hide, before)[2] he has laid the mortar on it, with : "Thou art the broad stone of wood; may the skin of Aditi recognize thee". 11 With : "Thou art the tongue of Aditi, the loosener of speech; for life thee" he strews three times a handful of the oblation in (the mortar), a fourth time without a formula. 12 With : "Thou art a large stone of wood; do thou with good labour elaborate this offering for the gods" he takes the pestle. 13 He calls the preparer of the oblation, striking three times (the grains for the oblation). 14 He and the sacrificer resume their speech. 15 (He) calls) : "Preparer of the oblation, come" (at the sacrifice) of a brahmin; "Preparer of the oblation, come hither" (at that) of a kṣatriya; "Preparer of the oblation, run near" (at that) of a vaiśya. 16 The wife strikes (the grains) and grinds them. 17 The āgnīdhra strikes the nether and the upper grindstones; (to that end) he takes the stone, with : "Thou art the cock with a sweet tongue; may we by thee be victorious in every contest"; with : "Utter drink" he strikes (with it the nether grindstone) at the eastern half, with : "Utter food" at the western half, with : "Utter increase of wealth" the upper grindstone; thus nine times (in all). 18 When the husks are loosened, he pushes the winnowing basket near from east to west, with : "Thou art increased by the rain". 19 With : "May that which is increased by the rain recognize thee" he strews (the grains in the winnowing basket). 20 With : "The demon is cleared away, the evil spirit is cleared away" he clears (the husks from the winnowing

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[1] cp. 1.1.3.13-14. [2] cp. Āp.Śr. 1.19.

basket) at the rubbish heap. 21 With : "Thrown away is the share of the demons" he throws the husks away. 22 He strews husks on a potsherd for the sacrificial cake, and then he strews them under the black antelope hide, with : "Here I press down the demon, here I lead the demon to the lowest darkness". 23 With : "Let Vāyu separate you for drink and food" he separates (the grains). 24 With : "Be purified for the gods" he winnows them three times. 25 From the taking of the black antelope hide up to the spreading the same (is done as in sū. 5-7). He does not turn the hind part toward the west. 26 He does not let go of (the hide, before)[1] he has laid the nether grindstone on the black antelope hide, with : "Thou art a bowl of rock; may the skin of Aditi recognize thee"; he does not let go of (the hide, before) he has laid the upper grindstone on the nether, with : "Thou art a bowl of rock: may the rock recognize thee". 27 With : "Thou art the supporter of Aditi" he slides the peg, its thick end toward the north, under (the nether grindstone) in the west. 28 With : "Thou art grain, nourish the gods" he strews (the grains) three times (on the nether grindstone). 29 With : "For breathing out thee" he pushes the upper grindstone forward (over the nether one); with : "For breathing in thee" he pushes it backward; with : "For breathing across thee" he stops it in the middle. 30 With : "May ye two achieve a long run: for life you" he grinds continuously for a long time toward the east. 31 With : "With the eye of Mitra I look at you" he looks at the ground (grains). 32 He speaks of the breaking grains : "May god Savitṛ, of golden hands, seize you". 33 He summons (the wife) : "Pulverize them". 34 With : "Thou art bold" he takes the poker.

1 With : "The demon is burnt, the evil spirit is burnt" he places a coal. 2 With : "Thou art firm; make firm the earth" he puts a potsherd upon it and takes hold of it from behind. Then he throws another coal away from the ashes, with : "O Agni, drive off the fire that eats raw flesh, send away the corpse-eating one". 3 With : "O Agni, bring hither the fire that sacrifices to the gods" he puts it upon (the potsherd), then he lets this go. 4 With : "Thou art supporting, make firm the atmosphere" (he puts on the second potsherd) east (of the first); with : "Thou art a supporter, make firm the heaven" (the third) east (of the second); with : "Thou art a support, make firm all in all" (the fourth) south of the middle one; with : "Thou art piling up" (the fifth), one and a half (times as large) on the west side north (of the first and the second); with : "Thou art piling around" (the sixth) on the east side south (of the third); with : "Sit in all the quarters" (the seventh) on the west side south (of the first); with : "Let the relatives go around this sacrificer; may the relatives go around this sacrificer" (the eighth), one and a half (times as large) on the east side north (of the third and the second). 5 In a similar way the (first) three (potsherds) for the cake on eleven potsherds are put on. 6 Two (potsherds lie) at the same distance from the middle one in the south, thus also in the north[2]. 7 With the fourth[3] formula he puts on (the potsherd) south-east of the middle one; with the

	3	6
8	2	4
5	1	7

[1] cp. Āp.Śr. 1.21.3, 4.

[2] The meaning may also be : Two (potsherds) south of the middle one have together the size of one (potsherd), thus also two north of it.

[3] The first three potsherds are placed as in sū. 2-4.

11	3	8
7	2	4
5	1	6
10		9

fifth that north-west of it; with the sixth that south-west of it; with the seventh that north-east of it; with the last the other (four) on the corners, moving to the right (east of the fourth potsherd, west of the sixth, west of the fifth, east of the seventh). 8 With : "Be ye heated with the heat of the Vasus, the Rudras, the Ādityas, the Bhṛgus, the Aṅgirases" he pushes coals on to (the potsherds); with : "Be ye two heated" on to two, with : "Be thou heated" on to one. 9 He puts water on the fire to heat; then he has the morning milk milked. 10 He heats the dish for strewing, lays the two strainers on it; then he strews the flour[1] three times in it, with : "On the impluse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, I strew thee", a fourth time without a formula. 11 He refrains from speech until the covering (in sū.30). 12 He puts down the remaining flour, purifies the hot water[2], then purifies the flour with : "With the two hair-sieves (made from the hair of) the two steeds I purify thee". 13 With the spoon he takes from the praṇīta water, supporting it with the broom; with the verse : "May the waters join with the plants, the plants with the sap; the rich, moving, mild waters have mixed with the mild (plants)" he pours it and the hot water (on the flour). 14 With : "From the waters ye are born, be united with the waters" he lets the hot water flow around. 15 With : "May the people sit; for generation thee" he mixes the flour with it. 16 With : "Thou art the head of Makha" he touches a ball. 17 With : "May the all-knowing Pūṣan divide you two" he divides it into two equal (balls). 18 With : "For Agni thee" he touches the southern cake (on eight potsherds); with a formula according to the deity the northern (on eleven)[3]. 19 With : "Here I push off the front of the attacking army" he pushes with the broom the ashes from the potsherds. 20 With : "Thou art the heated pot that contains all life: O heated pot, rest upon the heat" he puts (the southern cake on the potsherds) on the fire; thus also the northern. 21 He shall perform every action on both (cakes). 22 With : "Be spread wide, may the lord of the sacrifice be spread wide" he spreads the cake over all the potsherds (by flattening it) in the shape of a tortoise. 23 With : "May the bodies unite with thy body" he wipes the remaining flour three times all round (on the cake), not spilling it. 24 He melts the ghee over the dakṣiṇāgni, puts it then on the gārhapatya, purifies it and then takes the gheepot, supporting it with the broom, with : "The girdle of Aditi with unhurt feather". 25 South of the gārhapatya he pours (the ghee) over the two strainers into the gheepot, with : "Thou art the milk of the leading dappled cow; out of thee that dost not perish and that overflowest I pour overflowing (milk)". 26 With the verse : "Round the oblations has Agni gone, the sage, the lord of strength, bestowing riches on the donor" he carries a firebrand three times around the oblations. 27 With : "May god Savitṛ bake thee on the highest firmament of the earth" he heats them with a firebrand; also the remaining flour. 28 With : "May Agni not remove thy body" he grasps a cover of darbha blades. 29 He does not remove the flames. 30 With : "O Agni, accept our prayer" he pushes, with the broom, ashes and coals over (the cakes). 31 He summons : "Bake (the cakes) without burning". 32 He and the sacrificer resume their speech.

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[1] cp. 1.2.2.33.
[2] cp. sū. 9.
[3] i.e. the two balls of sū. 17.

1 Behind the āhavanīya he mentally measures out the vedi, as long as the sacrificer, broad enough to accommodate the oblations, in the east smaller[1]. 2 On the eastern third of the vedi he scratches with the wooden sword three lines toward the north-east. 3 With : "Hail to Ekata ! Hail to Dvita ! Hail to Trita !" he pours the remaining flour on the lines, not letting them run together. 4 With the verse : "This broom took hold of the earth, that was laid down secretly in the depths; may he find room for me, the sacrificer, may he, the prolific one, make the sacrifice complete" he takes the broom. 5 With the verse : "By the broom (the gods) found the vedi, the earth; she, the earth, spreads for the inhabitants of the earth; within the creatures she bears a scion; thence the sacrifice expands evermore" he wipes the vedi three times with the broom toward the east. 6 North of the gārhapatya he takes the wooden sword, with : "On the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, I take thee". 7 With : "Thou art Indra's right arm with a thousand spikes, a hundred edges" he wipes it off on a plant; he does not touch the point. 8 At the distance of one step north of the lines the āgnīdhra sits down on the rubbish heap with cupped hands. 9 With : "Thou art the shelter of the earth" he puts down a grass blade obliquely at the end of the lines. 10 With : "O earth, that worships the gods, may I not harm the roots of thy plants" he cuts it obliquely with the wooden sword. 11 With : "Go to the fold where the cattle are" he takes away the earth (dug up) with the blade. 12 With : "May Parjanya rain for thee" he looks at the vedi and the sacrificer. 13 With : "O god Savitṛ, bind thou in the furthest distance with a hundred fetters him who hates us and whom we hate, bind him there, thence let him not free" he throws (the earth with the blade) into the cupped hands (of the āgnīdhra). 14 With : "Ye mild plants, may I not harm your roots" (he cuts it) a second time, with : "May no drop of thee leap to heaven" a third time; the rest is the same (as in sū. 10-13); a fourth time without a formula. 15 He surrounds (i.e. scratches lines around) the vedi with the wooden sword, with : "May the Vasus surround thee with the gāyatrī metre" along the southern side; with : "May the Rudras surround thee with the triṣṭubh metre" along the western; with : "May the Ādityas surround thee with the jagatī metre" along the northern. 16 With : "(Smite) Araru, who does not worship the gods, away from the earth" he digs up (the vedi) two or four aṅgulas deep. 17 The āgnīdhra takes away three times from the dug up (earth). 18 With : "On the impulse of god Savitṛ men perform the rite; mayest thou not harm the mild plants" he cuts the roots with the wooden sword; he takes the earth with the blade away. 19 With the verse : "Make, ye men, this vedi here, pleasant to the gods, on the lap of Aditi; all the gods are pleased with it; may they go to the sacrificer to increase his wealth" he makes (the vedi) bent in the middle (of the sides), sloping toward the north-east, smooth, properly made. With its shoulders it surrounds the āhavanīya, with its buttocks the gārhapatya. For one desirous of cattle (he makes the vedi) of dust that has been fetched. 20 He washes the wooden sword, not touching its points. 21 Having sprinkled the vedi and addressed the brahman, he surrounds (the vedi) with the second surrounding, with : "Thou dwellest in the truth" along the southern side; with : "Thou dwellest in the right" along the western; with : "Thou dwellest in the

[1] cp. 10.1.1.4-6.

heat" along the northern. 22 With the verse: "Before the cruel foe (Araru) slipped away, O mighty one, they took up the earth, with plenteous drops and raised her up to the moon by their libations; wise men worshipped her, pointing at her" he smooths[1] the vedi with the wooden sword toward the west, making a track. 23 On the western third of the vedi he fixes the wooden sword obliquely; then he directs (the āgnīdhra): "Place the sprinkling water; place the firewood and the sacrificial grass near: wipe the sacrificial ladles; gird the wife; then come up with the ghee". 24 With the right hand he brings the sprinkling water. He pours it on the point of the wooden sword, then raises this. 25 He places the sprinkling water on the track (of the sword) and fills it up. 26 With: "Thou art the slayer of the foe" he throws, (standing) in the east, facing the west, the wooden sword on the rubbish heap. 27 Having sprinkled it he places it near by. 28 North of the āhavanīya he shall place the firewood and the sacrificial grass: the firewood south, the sacrificial grass north. 29 He wipes the spoon, the ladles and the dish for the brahman's portion.

1 With: "The demon is burnt up, the evil spirit is burnt up" he heats the sacrificial utensils over the āhavanīya. 2 He divides the cuttings[2] of the broom or does not divide them, then wipes the ladles obliquely (with them) toward the lip[3]; with the tips he wipes the ends, with the undersides the handles, then sprinkles them; then he heats them over the fire. 3 With: "Thou art the unconquered spoon, overwhelming rivals" he takes the spoon; with: "Do not wipe the life, the breath" he wipes it, in the same way as the offering ladle and the dish for the brahman. 4 With: "Thou art the unconquered offering ladle, overwhelming rivals" he takes the offering ladle; with: "Do not wipe the eye, the ear" he wipes it, inside forward, outside backward. 5 With: "Thou art the unconquered upabhṛt, overwhelming rivals" he takes the upabhṛt: with: "Do not wipe the voice, the cattle" (he wipes it), inside backward, outside forward. 6 With: "Thou art the unconquered dhruvā, overwhelming rivals" he takes the dhruvā; with: "Do not wipe the sacrifice, the offspring" (he wipes it), all forward. 7 With: "Thou art the unconquered dish for the brahman, overwhelming rivals" he takes the dish for the brahman; with: "May I not wipe the colour from the form (of the cows); I wipe thee, the swift one, overwhelming rivals" he wipes it. 8 With the verse: "In heaven the ornament is spread, on the peak of the earth it lies; by it, that has a thousand parts, we torment the enemy; may the enemies be much tormented" he throws (the cuttings) for wiping into the fire, having loosened and sprinkled them. 9 He sets the wiped ladles in their places, turned upward. 10 He summons: "O wife, perform the worship of the place of the wife". With: "O wife, O wife, this is thy place; homage be to thee; harm me not" he makes her worship south-west of the gārhapatya the place of the wife. 11 With the verse: "O Agni, lord of the house, invite me; ye wives of the gods, invite me; as Aditi with her sons I approach thee, (O gārhapatya,) I who as Indrāṇī am not a widow" she sits down with her knees bent. 12 With the verse: "Beseeching favour, offspring, prosperity, abundance, in devotion to Agni I gird me for good action" he girds the wife under her garment with the girdle; he touches water, supporting it with the broom; then he looks at the wife and the ghee, with: "With

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1 r. *unmārṣṭi*, he levels up.
2 cp.1.1.3.2.
3 cp. MS. IV.1.12:17.2 and Āp.Śr.2.4.4 and comm.

undeceived eye I look at thee for increase of wealth and fair offspring". 13 With: "Thou art brilliance" he puts the ghee on the gārhapatya. 14 With: "Thou art brilliance; seek thou brilliance. May the wind protect thee from the atmosphere, the sun from heaven" he brings it to the āhavanīya. 15 With "May Agni not take thy brilliance away" he puts it on the āhavanīya. 16 With the verse: "Over this Viṣṇu strode; thrice did he set down his foot; (all) is gathered in its dust" he places it north of the sprinkling water; also the broom. 17 With: "Thou art brilliance, thou art brightness, thou art light, thou art immortality, thou art of the All-gods, thou art the oblation of Vaiśvānara, with pure strength, of true might; thou art power, overpower the enemy, overpower the fighters; thou art of a thousandfold strength; do thou quicken me; thou art of ghee the ghee, of offering the offering, of truth the truth; with truth I sprinkle thee, that art sprinkled with truth" the sacrificer looks at the purified or unpurified ghee. 18 With: "May god Savitṛ purify thee" he purifies the ghee, then with: "with the flawless strainer", then with: "with the rays of the bright sun". With: "May god Savitṛ purify you" (he purifies) the sprinkling water. 19 With: "Thou art the seat, dear to the gods, the unconquered worship of the gods; I scoop thee for the delight of the gods" he scoops ghee with the spoon: into the offering ladle four times, less into the upabhṛt eight times, most into the dhruvā five times. 20 He puts the gheepot, the spoon and the broom down near the gārhapatya. 21 He takes a handful of darbha blades and throws half of them on the southern side of the vedi. Then he raises the sprinkling water, with: "Ye divine waters, etc." (as 1.2.1.12). 22 Having taken away the sprinkling water they efface the footprints on the vedi. 23 When he has thrown the effacing (grass blades) on the rubbish heap, has touched water, has untied the firewood, has put aside the enclosing sticks, has addressed the brahman, he sprinkles the firewood with: "Thou art a black deer, living in the lair; be ghee for Agni"; the vedi with: "Thou art the vedi, I sprinkle thee, pleasant to the sacrificial grass"; the sacrificial grass with: "Thou art the sacrificial grass, I sprinkle thee, pleasant to the vedi". 24 Having sprinkled the sacrificial grass he places it on the western third of the vedi. 25 He puts it down, with the knot (of its cord) toward the east. 26 He dips the tips (of the sacrificial grass) into the sprinkling water. 27 With: "Hail to the fathers who drink hot milk!" he pours to the right sprinkling water on the roots of the sacrificial grass. 28 He pushes the ladle on, takes both strainers, walks round toward the south, then unties the knot (of the grass), with: "May Pūṣan untie thy knot".

1 With: "Thou art the hair knot of Viṣṇu" he takes the prastara[1] away (from the sacrificial grass). 2 With: "In the sacrificer I put the breathing out and the breathing in" he throws both strainers on the prastara. 3 Having brought the prastara round, (passing) east of the āhavanīya, he hands it to the brahman or to the sacrificer. 4 With: "Thou art prosperity; for increase I seize thee, who art wealthy and prosperous" he seizes the prastara at the top. 5 He shall not stroke it upward or downward nor shake it; just as it comes, so he shall seize it together. 6 He loosens the cord (of the sacrificial grass), fastens it to darbha blades, then spreads it on the southern half of the vedi. 7 With: "Be extended wide; soft as wool I strew thee, a good seat for the gods" he spreads out

[1] cp.1.1.1.29-43.

an odd number (of bundles) within the vedi, each one more to the west, abundantly and without gaps. 8 Having walked round, west of the vedi, he places the enclosing sticks around (the āhavanīya), holding the prastara; with : "Thou art the Gandharva Viśvāvasu, rushing from all sides, the fence for the sacrificer, praised and to be praised" the middle one; with : "Thou art the right arm of Indra, the fence for the sacrificer, praised and to be praised" the southern one; with : "May Mitra and Varuṇa lay thee around in the north, the fence for the sacrificer, praised and to be praised" the northern one. 9 He joins them, not letting them protrude; the southern junction of the enclosing sticks he fastens most. 10 He takes a log and puts it for the stream of ghee[1] on the fire, with the verse : "May we vigorously kindle thee, O wise one, as the eternal hotṛ"; a second (log) with : "in the highest firmament of the earth". 11 With : "May the sun in the east protect thee with its rays from all evil" he lays down the sun (as if it were an enclosing stick) in the east. 12 With : "Ye two are the division of all people" he places two (dividing) grass blades obliquely, a distance of four aṅgulas between (himself and them)[2]. 13 With : "Thou art the seat of the Vasus, Rudras, Ādityas, the lap for the ladles" he places the prastara on the two dividing blades. 14 With : "Thou art heaven by birth, named offering ladle, dear to the gods by thy dear name; sit on thy firm seat" he places the offering ladle[3] on the prastara. 15 He does not let go of it, (before) he has put the handle on the roots (of the prastara). 16 With : "Thou art the atmosphere by birth, named upabhṛt, etc." he places the upabhṛt under the two dividing blades; with : "Thou art the earth by birth, named dhruvā, etc." the dhruvā above the two dividing blades. He places the ladles unconnected one after the other; the offering ladle he gives the most fixed place. 17 With : "Here I push off the front of the attacking army" he pushes with the broom the ashes from the two cakes[4]. 18 With the verse : "May it swell that lies in ghee; may Agni approve our offerings. Anoint the hole, anoint the skin; I sprinkle thee, the beautiful one, bestowing good, with the brilliance of the cows, thee, pleasant to Agni" he sprinkles the cake for Agni out of the gheepot with the spoon, supporting it with the broom. According to the deity (he sprinkles) the northern (cake). 19 With the verse : "I make thy seat soft, by the stream of ghee I make it dear (to you)" he pours some (ghee) into the dish. 20 With the verse : "May the guardian of the world, the father of the prayers, moist, with broad surface, come out baked" he removes (the cake from the fire) toward the north. 21 With the broom he puts it above the ashes, but does not touch it with the hand or with the top of the broom. 22 With the verse : "Seat thyself and stand firm in this nectar, a well-disposed oblation of rice" he places it in the ghee. With : "oblation of barley", if (the cake is) of barley. 23 With : "May refreshment, welfare and the sap of the earth not pass away" he pours ghee on the two potsherds (of the two cakes), that are first put on the fire. 24 With : "Thou art satiety, the gāyatrī metre; satiate me with brilliance and priestly lustre. Thou art satiety, the triṣṭubh metre; satiate me with might and strength. Thou art satiety, the jagatī metre; satiate me with offspring and cattle" he makes the well-anointed, not spotted (cake) ready, not scratching or turning it; he also anoints it underneath.

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1 cp.1.3.1.15.
2 but cp.Āp.Śr.2.9.12; r. : two grass blades, four aṅgulas long, without shoots (*-mātre 'ntargarbhau*) ?
3 cp.1.2.5.19.
4 cp.1.2.3.19.

25 With the verse: "With thy self, that has entered the cattle or shines in thy place in heaven, come here, O animated soma, abounding in ghee, go to heaven, procure me, the sacrificer, heaven" he makes both kinds of milk[1] ready. 26 He brings hither the oblations. 27 With: "Thou art the strong bull; I place thee at the moment of the vaṣaṭ call" he places the filled spoon south of the offering ladle, in front of the dhruvā the broom, north of the dhruvā the gheepot, west of the handles of the ladles the dish[2], on the southern buttock of the vedi the evening milk, on the northern the morning milk. 28 He strews the vedi, but not its borders. 29 In the west he strews for (the seat of) the hotṛ in three layers; in the middle (layer) the tufts of grass toward the south. 30 Having touched water he touches the ghee in (the ladles), with: "They have sat down firmly in the lap of divine law, in the world of good action".

1 When the hotṛ stands by and (the adhvaryu) has said (to him): "Recite for the kindling of the fire", he lays at each *om* of the hotṛ (in the kindling verses) a log on (the āhavanīya). 2 Leaving one (log) for the after-offerings he leaves nothing of the firewood behind. 3 When he has loosened the band of the firewood he gives it one knot. 4 When (the hotṛ) has invited the deities, (the adhvaryu) touches water, then fans the fire three times with the broom, wiping the front of the vedi. 5 He pours (ghee) into the dhruvā, takes a full spoon from it, makes this touch the northern junction of the enclosing sticks, supporting it with the broom, then offers it, at the northern side of (the log) that is put on, in the flaming fire toward the east, thinking: "Hail to Prajāpati!" 6 He fills the dhruvā up with the remainder (from the gheepot), then puts the spoon and the broom in their places. 7 He summons: "Agnīdh, wipe the enclosing sticks and the fire each three times". 8 The āgnīdhra wipes with the firewood band, holding the wooden sword under it, the enclosing sticks three times in the order of their placing and toward their tops. 9 With: "O Agni, thou who wilt run the race, wilt win the reward, wilt bring the oblation to the gods, I wipe thee, swift one, for winning the race; O Agni, win the race" he wipes the fire three times upward, striking it, not using the wooden sword. 10 He takes (the band) away. 11 He puts his hands turned upward in front of the offering ladle and the upabhṛt, then murmurs: "May ye two be easily guided for me today, easily turning, easily returning". 12 With: "O offering ladle, come hither, Agni calls thee, we two shall sacrifice to the gods for the worship of the gods" he takes the offering ladle; with: "O upabhṛt, come hither, god Savitṛ calls thee, etc." the upabhṛt. 13 He takes both ladles and passes to the south with: "O Agni and Viṣṇu, be ye parted, harm me not; make ye a place for me, ye place makers; consume me not; protect my self; be ye now gracious to me". 14 He places the left foot touching slightly (the right), the right (foot) within the vedi. He murmurs: "Thou art the abode of Viṣṇu, hence Indra wrought his mighty deed, undertaking it with the gods". 15 He lets (the offering ladle) touch the southern junction of the enclosing sticks, then pours, at the southern side of (the log) that is put on the fire, a continuous, long, straight, uninterrupted stream of ghee upwards to the east, with the verse: "The religious service grasps the sky upward, the sacrifice of the lord of the sacrifice is undisturbed, joined by Indra, protected, a great light. Pervade the sweet ghee, hail!" 16 Leaving (ghee) for the fore-offerings he offers the most abundant of

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[1] for the sāṃnāyya, cp. 1.2.1.32.

[2] cp. sū.19, 22.

all the ghee libations. 17 Having poured he breathes over it. 18 With the verse : "Guard me, O Agni, from misfortune, place me in good fortune" he passes back, not letting the two ladles touch. 19 With : "The light with the light" he anoints[1] the dhruvā three times with the offering ladle; he fills the dhruvā up from the offering ladle. 20 He places the two ladles in their places. 21 With : "Scooped for wealth" he scoops with the spoon (ghee) out of the dhruvā; with : "To the heroic one hail !" he fills the offering ladle up with it. 22 With : "By the breath the breath is continued" he lays the spoon on the dhruvā. 23 He takes the splinter of a log and stands still. 24 He stretches out his right foot and raises connected grass blades from the sacrificial grass; then he says : "Brahman, I shall address for the pravara" and addresses (the āgnīdhra) : "Proclaim". 25 The āgnīdhra, the wooden sword and the firewood band in his hand, stands upright behind the rubbish heap and responds : "Be it so, may he hear". 26 After the response he shall announce in the pravara one, two, three or five seer ancestors of the sacrificer (from the youngest) upward, with : "Agni the god is the divine hotṛ; may he worship the gods, wise and knowing, like Manu, like Bharata, like yonder one, like yonder one"; he murmurs : "like Brahman, and may he bring them near. The brahmins are the furtherers of this sacrifice." Separated from the hotṛ he utters his name in a low tone, then : "the human" loudly. 27 He throws the splinter into the fire. 28 If a non-brahmin sacrifices, he shall announce in the pravara the ancestors of his family priest. 29 He shall lay the offering ladle down in front of the upabhṛt and lift them up. 30 With the right foot he passes toward the south, with the left toward the north. 31 When he has brought (the oblations) near the two junctions of the enclosing sticks, he offers them, sitting in the north, with the hail call; standing upright in the south, facing the north-east, with the vaṣaṭ call. 32 When he has addressed (the āgnīdhra), he shall not move till (the moment of) the oblation. 33 He offers (the oblations) equally high, at or after the vaṣaṭ call. 34 With a deep tone he proceeds with the ghee portions, with a middle (tone) with the after-offerings, with a high (tone) at the śaṃyuvāka[2].

1 When (the hotṛ) says : "(Take) the two ladles abounding in ghee, O adhvaryu", he takes the two ladles and passes to the south. 2 When he has arrived and has addressed (the āgnīdhra), he offers the five fore-offerings: for the first (he summons the hotṛ) with : "Recite the offering verse for the logs", for each of the others with : "Recite the offering verse". 3 When he has proceeded with three (fore-offerings), he pours (some ghee) from the upabhṛt into the offering ladle and offers (the two last fore-offerings) together. 4 He passes back, then pours ghee over the dhruvā, the southern cake, again over the dhruvā for the upāṃśu offering[3], over the northern cake, the evening milk, the morning milk, finally over the upabhṛt. 5 With the spoon he cuts off four times (ghee for a ghee portion in the offering ladle), five times for a descendant of Jamadagni; if so wished, he may cut off five times, after having addressed a Jamadagni. 6 He offers the ghee portions, to Agni in the northern half (of the fire), to Soma in the southern, both equally high, not obliquely. 7 When he has cut off ghee from the dhruvā he fills the dhruvā up again, each time cutting

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[1] cp. Āp. Śr. 2.14.12.
[2] cp. 1.3.4.25, 26.
[3] cp. sū.17.

off from the gheepot, with the verse: "May the dhruvā swell with ghee for each sacrifice for the worshippers; be thou the udder of Sūryā, the lap of Aditi, the spring, the cow of the sacrificer". 8 With: "Recite the invitatory verse to Agni" he makes (the hotṛ) recite. 9 Together with the *om* of the invitatory verse (of the hotṛ) he addresses (the āgnīdhra). 10 After the response (of the āgnīdhra) he summons (the hotṛ) with: "Recite the offering verse to Agni". 11 In the same way he proceeds with the (ghee portion) for Soma. 12 He pours some (ghee into the offering ladle) and touches water, then cuts off from the middle of the southern (cake) a piece, a thumb's phalanx big, enclosing it with two joined fingers and his thumb, with: "Do not fear, do not tremble; may I not hurt thee. Let us raise Bharata; thy eager pieces I shall cut off again. Homage be to thee, do not hurt me"; from the front a second piece; from the back a third, if he cuts off five times[1]. 13 He pours ghee on the cut off pieces, then again pours ghee on the cake, with the verse: "If I acted wrongly for thy self by cutting off thy pieces, then I anoint thee again with ghee; may thy (pieces) swell again". 14 With: "Recite the invitatory verse to Agni" he makes (the hotṛ) recite. 15 When he has addressed (the āgnīdhra) he summons (the hotṛ) with: "Recite the offering verse to Agni". 16 Between (the places on the fire of) the two ghee portions he arranges the offerings toward the north-east. 17 When he has cut off ghee from the dhruvā, (he offers) the two upāṃśu offerings, to Agni and Soma at the full-moon sacrifice, to Viṣṇu at the new-moon sacrifice; he names the deities in a low tone. 18 In the same way he cuts off (pieces) from the northern (cake) and proceeds with them according to the deity. 19 If a sāṃnāyya[2] is offered, he pours some (ghee into the ladle), then cuts off pieces from the cake and from the two kinds of milk together. With: "Recite the invitatory verse to Indra" he makes (the hotṛ) recite, or with: "to Mahendra". 20 He shall offer from the sāṃnāyya, the mess of rice, the victim, the cake, with the side (of the bowl of offering ladle), from the liquids with the lip: the proceeding is explained. 21 With the verse: "We invoke the strong bull, the full moon; may he grant us manliness and wealth thousandfold. To the liberal full moon hail!" he offers at the full-moon sacrifice (some ghee) with the spoon; with the verse: "The lovely, kind new moon, swelling again like a cow, may he grant us manliness and wealth thousandfold. To the liberal new moon hail!" at the new-moon sacrifice. 22 For the sviṣṭakṛt offering he once cuts off from the northern half of all (the oblations) a double quantity; or he cuts off twice, if he has cut off five times[3]. 23 Twice he pours ghee on the pieces; from now on he pours no more ghee on the oblations. 24 With: "Recite the invitatory verse to Agni sviṣṭakṛt" he makes (the hotṛ) recite. 25 When he has addressed (the āgnīdhra), he summons (the hotṛ) with: "Recite the offering verse to Agni sviṣṭakṛt". 26 He offers on the north-eastern half (of the fire), not close to (the earlier oblations). 27 He passes back, then places the two ladles in their places.

1 West of the northern junction of the enclosing sticks he pushes the grass blades asunder, sprinkles (the cleared space), then places the dish for the brahman's portion on it. 2 Into it he cuts off from the middle of the southern

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[1] The pouring of ghee underneath and above are counted in.

[2] cp. 1.2.1.32.

[3] for the main oblation, cp. sū.12.

(cake) the portion for the brahman, the size of a barley grain. He takes it with the thumb and the ringfinger, then pours ghee on it. 3 He heats the iḍā dish, pours some (ghee) into it, then twice cuts off from each (oblation) for the iḍā, bigger than the portions for the (principal) deity[1]. 4 From the southern (cake) he cuts off the portions to be enjoyed. 5 He cuts off (for the iḍā) from the southern half of the southern cake, then smears the small, long portion of the sacrificer from the eastern half with some of the remaining ghee, and puts it on the broom: from the middle (of the southern cake he cuts off) another portion for the iḍā, so that the portions touch. 6 When he has cut off ghee from the dhruvā (he cuts off) successively from the other (oblations). 7 He pours ghee over the iḍā, then hands it, sitting in the west, to the hotṛ. 8 Between the hotṛ and the iḍā the adhvaryu passes to the south. 9 The hotṛ closes round (the adhvaryu and the iḍā) and does not let go of them. The adhvaryu anoints two phalanges of the (fore) finger of the hotṛ, first inside then outside. 10 Twice he pours some of the remaining ghee into the hand of the hotṛ. 11 The hotṛ prepares one piece (from the cake; the adhvaryu) pours some of the remaining ghee (into the hand of hotṛ) for this and for a second (piece, and after laying the two pieces in the hand of the hotṛ) he pours some of the remaining ghee twice on them. 12 While (the hotṛ) invokes (the iḍā) the priests and the sacrificer take hold of it. 13 He cuts off from the invoked (iḍā) for the āgnīdhra in each of his hands. 14 He summons: (The sacrificer) shall say to (the priests) in the north: "Go about southward", and to those in the south: "Go about northward"[2]. 15 The priests and the sacrificer eat of the invoked (iḍā). 16 The hotṛ enjoys it first. The āgnīdhra eats with: "I eat thee, the shares of the earth; I eat thee, the shares of the atmosphere; I eat thee, the shares of heaven; I eat thee, the shares of the quarters". 17 The hotṛ loosens the branch strainer[3], puts it in the agnihotra ladle, then lays them within the vedi. 18 Then they clean themselves, murmuring: "O waters, ye are refreshing; further us to strength, to see great joy. etc."[4]. 19 He cuts off the portion for the brahman, bigger than that for the sacrificer, then smears it with some of the remaining ghee and puts it on the broom. 20 He divides the southern cake into four parts and places it on the sacrificial grass. 21 He wipes it off and puts it in the dish. 22 Along the front of the āhavanīya he brings the dish for the brahman's portion round, then hands it to the brahman. 23 By means of the broom he brings the two portions for the brahman and the sacrificer round, then hands them to them. 24 He brings the broom back round, then puts it in its place. 25 He pours ghee on a large portion of rice, boiled on the dakṣiṇāgni and removes it toward the north, west of the handles of the ladles; (he removes) also both kinds of milk and the dish.

1 He takes the log for the after-offerings, addresses the brahman with: "Brahman, we shall start (to offer the after-offerings)", then summons: "Agnīdh, lay the log on the fire, then wipe the enclosing sticks and the fire each once". 2 The āgnīdhra wipes with the firewood band, holding the wooden sword under it, the enclosing sticks once in the order of their placing and toward their tops, the fire with: "O Agni, thou who hast run the race, hast won the reward, hast brought

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[1] in 1.3.2.12.

[2] According to Āp. Śr. 3.3.12-4.4 the four priests eat the rice in the south, cp. sū.25.

[3] cp. 1.1.3.10, 19.

[4] cp. 4.3.43.

the oblation to the gods, I wipe thee, swift one, winner of the race; O Agni, thou hast won the race". 3 With the verse: "Thou who art the best of the gods, the mighty bull, going by the rope (?), be gracious to us, O Rudra; may this be offered to thee, hail!" he throws the band into the fire, having loosened and sprinkled it. 4 He pours the ghee in the upabhṛt into the offering ladle, addresses (the āgnīdhra), then offers the three after-offerings in the west on the log[1]; for the first (he summons the hotṛ) with: "Recite the offering verse to the gods", for the others with: "Recite the offering verse". 5 By the last (offering) he brings, (beginning) from the west side, the two (offerings) in the east together, (by pouring the third time also over the first two offerings). 6 He passes back, then puts the two ladles in their places. 7 With the verse: "With the impulse of vigour, with elevation Indra has lifted me up" the sacrificer raises the offering ladle together with the prastara with his right hand, turned upward; with the verse: "but my foes he has made humble by depression" he presses down the upabhṛt with his left hand, turned downward. With the verse: "The elevation and the depression have increased the Brahman, the god" he raises and presses down. 8 With the verse: "but my foes Indra and Agni have scattered in every direction" he pushes them asunder, the offering ladle to the east of the prastara, the upabhṛt to the west; he throws (the upabhṛt) outside the vedi. 9 He sprinkles (the upabhṛt) and puts it again in its place; the offering ladle (he lays) not upon the prastara. 10 With the offering ladle he anoints the enclosing sticks, with: "Thou art Vasu" the middle one, with: "Thou art Upāvasu" the southern, with: "Thou art Viśvāvasu" the northern. 11 The middle one he joins with the tip of the ladle, the tips of the prastara with the handle; then he addresses (the āgnīdhra). 12 After his response he summons (the hotṛ) with: "The divine hotṛs are summoned for the prosperous proclamation, the human for the recitation of good words (sūktavāka). Recite the good words". 13 He takes the prastara away[2]. 14 With: "In the sacrificer I lay breathing out and breathing in" he drops the two dividing blades on the sacrificial grass. With: "For long life thee" he loosens one grass blade (from the prastara). 15 With: "May the birds, pecking eagerly, enjoy it" he dips the prastara into the ladles: the tips into the offering ladle, the middle parts into the upabhṛt, the roots into the dhruvā. 16 Without a formula he dips the tips of the prastara (again) into the offering ladle, then kindles them, not letting them protrude beyond (the fire), with: "Thou hast become a spotted barren cow; fare to the Maruts". 17 While (the hotṛ) says: "This sacrificer implores" he throws the prāstara into the fire together with the branch (strainer). 18 He summons: "Agnīdh, let go". 19 Three times the āgnīdhra lets the prastara go (into the fire) with his hand. 20 And (the āgnīdhra) says: "Throw into the fire; converse with me". 21 With: "Then favour us with rain" he throws the one blade[3] into the fire. 22 With: "Thou art the support" he touches the earth. 23 With the verse: "Yama has given back the sight, and Agni and Bhaga; may ye two Aśvins bring back the sight in my eyes" he touches his eyes. 24 He touches water, takes hold of the middle enclosing stick, then says: "Has it[4] entered, O agnīdh?" "It has entered" the āgnīdhra (responds). "Inform" the adhvaryu (says). "May he hear" the āgnīdhra (responds). 25 (The

[1] r. *samidhi*.
[2] from the dividing blades, cp. 1.2.6.13.
[3] cp. sū.14.
[4] the prastara the fire, cp. sū.19.

adhvaryu) summons (the hotṛ) with: "Hail to the divine hotṛs, welfare to the human ones. Recite the śaṃyuvāka". 26 While (the hotṛ) says: "This happiness and welfare we desire" he lays the middle and the southern enclosing stick on the fire and slides them obliquely under the prastara, with the verse: "The enclosing stick that thou didst put around thee when thou wast hidden by the Paṇis, O god Agni, that do I bring here to thee to rejoice it, that it be not thought away from thee" and with: "Go ye two to the path of the sacrifice". 27 He lays the tip of the upabhṛt in the offering ladle, then offers on the enclosing sticks with the verse: "Ye are sharers in the remains (of the oblation), well nourished, mighty, ye gods that are on the prastara and sit on the grass. Accepting this supplication may all immortal gods enjoy themselves, hail!" 28 With: "Ye two are greasy; protect the draught oxen of the sacrificer" he loosens the two ladles on the shoulders of the vedi, or he loosens them on the prop of the pole of the cart, with: "Where I yoked I loosen". 29 After loosening them he does not place them again on the sacrificial grass. 30 The adhvaryu walks back (towards the gārhapatya), taking the spoon and the offering ladle, the hotṛ, (taking) a blade from the sacrificial grass and the broom. The āgnīdhra places the gheepot behind the gārhapatya on a blade with its plume toward the east. 31 The adhvaryu walks back between the hotṛ and the fire. 32 Sitting between (the adhvaryu and the āgnīdhra) the hotṛ performs murmuring the patnīsaṃyājas[1].

1 Supporting with the broom (the adhvaryu) cuts off (ghee from the offering ladle) and makes (the hotṛ) recite with: "Recite the invitatory verse to Soma". 2 On the northern half he offers to Soma, on the southern to Tvaṣṭṛ. 3 He fences (the gārhapatya) towards the side of the āhavanīya, then offers to the wives of the gods. 4 Before (the offering to) the wives of the gods he shall offer to Sinīvālī for one desirous of cattle, after it to Rākā for one desirous of brave sons, to Kuhū for one desirous of a firm support. 5 With the verse: "Together with her husband may the wife share the good actions; joined they are the yokemates of the sacrifice; may they attain the highest light in heaven, rejoicing, leaving behind the enemy, hail!" he offers a libation with the spoon, having been taken hold of from behind by the wife. 6 He takes the fence away, then offers to Agni, lord of the house instead of to (Agni) sviṣṭakṛt. 7 He cuts off ghee ten times (from the ladle, while) the hotṛ does not let go of him[2]; then he anoints two phalanges of the (fore) finger of the hotṛ, first outside, then inside. 8 Twice he pours some of the remaining ghee into the hand of the hotṛ. 9 The hotṛ prepares one piece (from the ghee; the adhvaryu) pours some of the remaining ghee (into the hand of the hotṛ) for this and for a second (piece, and after laying the two pieces in the hand of the hotṛ) he pours some of the remaining ghee twice on them. 10 While (the hotṛ) invokes (the iḍā), the wife and the āgnīdhra take hold of it. 11 The hotṛ and the āgnīdhra eat of the invoked (iḍā). 12 He puts the chips of the firewood in the dakṣiṇāgni, then strews the chaff of the grains in ghee scooped four times and offers it (in the dakṣiṇāgni), with: "Hail to Sarasvatī who sustains the dwellings!" 13 He scoops again (ghee four times), cuts off twice from the remaining dough, pours ghee on it, then offers it with the verse: "What remains behind on the mortar, the pestle, the potsherd, the upper and the nether grindstones, dripping down, dripping away, I bring that together; may all the gods enjoy this oblation,

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[1] 1.3.5.1-6.

[2] cp. for the free construction 1.3.3.9.

hail !" 14 He wipes (the ladle) with the broom, cuts off from the ghee, then offers for one desirous of a village, with : "O Indra, uniter, make the settlers inclined hither, the countrymen favourable (toward me)". 15 He hands the broom to the wife and murmurs : "Thou art the broom; bestow property on me". 16 With : "I am satisfied; be thou satisfied" she takes hold of it. A wife desirous of a son shall put it on her lap. 17 With the verse : "I loosen this noose of Varuṇa, which Savitṛ according to the law of truth has bound; and in the birthplace of the creator, in the place of good action may he make it pleasant for me with my husband" she loosens the noose of the girdle[1] and holds the girdle within her hollowed hands. 18 With the verse : "With life, with offspring, with splendour again, O Agni, I, the wife, am united with my husband, my self with my body" she pours out a handful of water and wipes her face. 19 The hotṛ strews the (loosened) broom continuously from the gārhapatya up to the āhavanīya. 20 With the verse : "Thou art deft, O Agni, and blameless; thou art really deft; being deft, encompassed (?)[2] by mind thou carriest deftly the oblation; O deft one, grant us remedy, hail !" he offers ghee, once cut off from the dhruvā. 21 Once he fills up the dhruvā, takes a handful of darbha blades from the sacrificial grass, then offers, standing upright within the vedi, with the dhruvā the samiṣṭayajus oblation continuously up to the end of the formula, with : "O ye gods that know the way, knowing the way, go ye the way. O lord of the mind, this sacrifice for us, O god, place among the gods, in the wind, hail !"[3] Before the hail call he throws the handful of darbha blades into the fire. 22 With the verse : "The potsherds which wise men collect for the heated pot, these are in Pūṣan's guardianship; may Indra and Vāyu loosen them" he lossens the potsherds. 23 He counts them and removes them toward the north, two with : "The two potsherds", one with : "The potsherd". 24 With : "who loosens you ?" he loosens mentally the praṇīta water, brings it along the front of the āhavanīya, then puts it down within the vedi, with : "For thriving thee". 25 With : the verse : "In heaven the ornament etc." (as 1.2.5.8) he throws the sacrificial grass into the fire. 26 With the verse : "Strew the sacrificial grass, surround the vedi; do not harm, lying down, the relative; strew green, well-leaved darbha blades, for these are the golden ornaments of the sacrificer, reddish-yellow" he covers the vedi with (blades from) the seat of the hotṛ. 27 He summons : "Nourish the brahmins". 28 When one who has rivals has finished the full-moon sacrifice he shall offer a cake on eleven potsherds to Indra vaimṛdha (warding off the enemies); he shall give as he wishes. 29 Regarding the performance of this oblation he is free to choose; but when he has undertaken it once, he shall offer it always. 30 One desirous of cattle shall offer a mess of rice boiled in ghee to Aditi after the new-moon sacrifice[4].

The task of the sacrificer at the new-moon and full-moon sacrifices.

1 When the moon is full, (the sacrificer) shall stay overnight (at the fires) for the full-moon sacrifice; when it is invisible, for the new-moon sacrifice; or the night before. 2 The sacrificer has his hair and beard shaved, beginning at the right with his hair. 3 He has his nails trimmed, beginning at the left with the little finger.

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1 cp. 1.2.5.12.
2 cp. KS. *kṛto*, TBr. *hito*.
3 cp. 1.1.1.12.
4 r. *adityai*.

Not his armpits. 4 The wife shall also have her nails trimmed. 5 With the verse : "Rich in milk are the plants, the milk of the shoot is rich in milk; with the milk of the milk of the waters, O Indra, do thou unite me" (the sacrificer and his wife) wash their hands and eat the fasting food[1], mixed with ghee; not beans nor meat. 6 When they have enjoyed it at the full-moon or new-moon sacrifice they shall not wholly be satiated. 7 With the verse : "May radiance be mine, O Agni, in the invocations; may we, kindling thee, make ourselves to prosper; to me may the four quarters bow; with thee as superintendent may we conquer the fighters" he puts a log on the āhavanīya, standing upright in the east, facing the west; without a verse on the two western fires. 8 He washes his hands, then undertakes the vow in the south[2]. 9 With : "O Agni, lord of the vow, I shall undertake the vow; we announce it to thee; guard it for us: may I be able to do it" he worships the āhavanīya; with : "Thou art the universal sovereign, thou art the protector of the vow, thou art the lord of the vow" he worships the sun; if it is set, the āhavanīya. 10 While staying overnight both shall eat things from the forest; he shall not eat in the evening from what he will offer next morning. 11 While he observes the vow he shall lie on the ground in the āhavanīya shed, the wife in the gārhapatya shed. 12 With : "This (earth) is your vessel, by her I draw you" he shall meditate on this (earth), while the praṇīta water is being drawn[3]. 13 With the verse : "Agni, the hotṛ, I summon hither; the gods worthy of the sacrifice, whom we worship, may these gods enjoy this oblation of mine, may the gods come kindly-minded" he shall touch the ladle and the winnowing basket each time when (an oblation) is being strewn[4]. 14 While the vedi is being surrounded[5] he murmurs : "I surround thee with the basis, the measurement, the circumference, the replica of the sacrifice". 15 While the ghee is being scooped[6] (into the ladles, he murmurs) : "For a support of the five winds I scoop thee; for a support of the five quarters I scoop thee; for a support of the five floods I scoop thee; for a support of the five backs I scoop thee; for a support of the five peoples I scoop thee; for a support of the pot with five holes I scoop thee. Thou art the dear seat of the gods, the unconquered place of sacrifice; for the delight of the gods I scoop thee. The earth is ours, the oblation of the gods, the prayers of the sacrificer. For the gods I scoop thee with the gods". 16 While the enclosing sticks are being placed around (the āhavanīya[7] he murmurs) the verse : "I yoke thee with the divine word, to bear this oblation, O wise one; kindling thee may we live long, with good children, with good heroes, bearing thee tribute". 17 With the four-hotṛ formula and the vihavya hymn[8] he shall touch the oblations when they are placed[9]. 18 In front of the ladles within the vedi he bends his right knee, takes the broom in his hollowed hands, and murmurs : "Thou art the broom; bestow property on me". 19 With : "I am satisfied; be thou satisfied" he takes hold of it. 20 He shall murmur the ten-hotṛ formula before the kindling verses[10]. 21 "May the flaming, sacrificed Agni, consecrated by hail, further us", when the fire flames. 22 "Thou art mind, derived from Prajāpati; with mind in true existence do thou

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[1] cp. 1.1.1.11.
[2] cp. 1.1.1.12.
[3] cp. 1.2.1.11.
[4] cp. 1.2.1.23.
[5] cp. 1.2.4.15, 21.
[6] cp. 1.2.5.19.
[7] cp. 1.2.6.8.
[8] RV. 10.128, beginning as in sū.7.
[9] cp. 1.2.6.27.
[10] cp. 1.3.1.1.

enter me", while ghee is being poured by means of the spoon[1]. 23 "Thou art speech, derived from Indra, destroying the rival; do thou enter me with speech, with power", while by means of the offering ladle. 24 "Ye gods-fathers, ye fathers-gods; I worship, being who I am; I act, being who I am; may my sacrifice be prosperous, my expiation prosperous, my act prosperous"[2], while the pravara is being announced[3]. 25 He shall murmur the four-hotṛ formula before the fore-offerings[4]. 26 When (the āgnīdhra) is addressed, he shall say : "For me the gods"; after his response he shall say : "Recite for me the offering verse to the god", then : "According to their share they have turned the gods to me"; after the vaṣaṭ call : "In the heavenly world". 27 He speaks of the fore-offerings, each separately, the rounds : "Of the seasons the spring I delight; delighted may it delight me; by the worship of the spring may I obtain ardour and vital power". The same formula with : "the summer, strength and manliness; the rains, prosperity and cattle; the autumn, food and splendour; the winter and the cool, power and heat". 28 At the increase of fore- or after-offerings he shall repeat them all, or the last but one; the last one at the end.

1 "By Agni the sacrifice is seeing; by the worship of Agni may I become seeing with my eyes" he speaks of the one ghee portion; "By Soma the sacrifice is seeing; by the worship of Soma may I become seeing with my eyes" of the other.[5] 2 He shall murmur the five-hotṛ formula before the (main) oblations[6]. 3 "Agni eats food; by the worship of Agni may I be an eater of food" (he speaks of) the offering of the oblation (to Agni). 4 "Thou art named a deceiver; may I undeceived deceive my rival" of the two upāṃśu offerings[7]. 5 "Agni and Soma are slayers of foes; by the worship of Agni and Soma may I be a slayer of foes" of that to Agni and Soma. 6 "By the worship of Indra and Agni may I obtain strength and manliness. By the worship of Indra may I obtain strength[8]. By the worship of Mahendra may I obtain superiority and greatness. By the worship of Indra, warding off the enemies, may I be unrivalled[9]. By the worship of Savitṛ may I be impelled by Savitṛ[10]. By the worship of Sarasvatī may I thrive in voice and food. By the worship of Pūṣan may I obtain prosperity and cattle. By the worship of Agni and Indra may I obtain manliness and strength[11]. By the worship of the All-gods may I obtain offspring and abundance. By the worship of Heaven and Earth may I generate offspring and cattle. By the worship of Vanaspati (the sacrificial post) may I attain the issue of the vow for this sacrifice[12]". "May I attain the issue of the vow for this sacrifice" at unmentioned (oblations). 7 "Agni sviṣṭakṛt is the firm support of the sacrifice; by his worship may I attain a firm support through the sacrifice" (he speaks of) the offering to Agni sviṣṭakṛt[13]. 8 "May Agni protect me from evil sacrifice, Savitṛ from evil report. May I conquer with this him who curses me near" he speaks of the cutting off of the brahman's portion[14]. 9 (The cutting off) for the iḍā[15] is without a

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1 cp. 1.3.1.5, 15.
2 cp. Āp. Śr.4.9.6.
3 cp. 1.3.1.26.
4 cp. 1.3.2.2.
5 cp. 1.3.2.6.
6 cp. 1.3.2.12 seq.
7 cp. 1.3.2.17.
8 1.3.2.19.
9 cp. 1.3.5.28.
10 cp. 1.7.1.16. etc.
11 cp. 1.6.4.4. seq.
12 cp. 1.8.6.22.
13 cp. 1.3.2.22-26.
14 cp. 1.3.3.2.
15 cp. 1.3.3.3.

formula. 10 During the (low) invocation (of the iḍā by the hotṛ)[1] he murmurs : "O excellent one, come ! O good one, come ! O abundant one, come ! O desired one, come ! O bold one, come ! O iḍā, come ! O kind one, come !"; during the loud (invocation) : "Thou art thought, thou art zeal, thou art notion, property, delight, the cheerful one, the beautiful one. May all creatures breathe after thee; breathe thou after all creatures. O abundant one, thou art long life. Thou art the sacrifice. O beautifully raining one, come; follow her, ye bright team, rub almost your heads. Come to us, thou, advancing victoriously, dear, kind-hearted, wishing for love, wishing for gifts ! O satisfied one, come ! O iḍā, come ! O boundless one, come ! Invoked may I obtain thy invocation; come well-invoked to us ! With wealth, ye divine ones, come back to me. Ye mild ones, sprinkle me with mild ghee" and "May Indra bestow power on us, may liberal wealth attend us; ours be the prayers". 11 With : "O ruddy one, protect !" he touches (the southern cake), divided into four parts[2]. 12 "Thou art the portion of Prajāpati, full of strength and milk; protect my breathing out and breathing in, protect my central breathing and breathing across, protect my breathing up and my form. Thou art food, bring me food. Thou art imperishable, for imperishableness; mayest thou not perish for me over there in yonder world and here; may I, Prajāpati, plainly thrive by thee" he speaks of the placing of the anvāhārya[3]. He shall give it to the priests as a sacrificial gift. 13 "May bright favours favour me" (he speaks of) the firewood band being offered[4]. 14 He shall murmer the seven-hotṛ formula before the after-offerings[5]. 15 "By the worship of the sacrificial grass may I obtain offspring. By the worship of Narāśaṃsa may I obtain strength. Agni sviṣṭakṛt is the firm support of the sacrifice; by his worship, by the sacrifice may I obtain a firm support" after them. 16 While the sūktavāka (is being recited by the hotṛ)[6] he speaks of (the divinities mentioned therein) from the ghee portions up to the sviṣṭakṛt offering except those of the two upāṃśu offerings: "May I be victorious through the victory of Agni. May I be victorious through the victory of Soma." etc. 17 "May this my true wish reach the gods, most welcome, most favourable; reach thou the gods by non-deceptive thought; let the sacrifice reach the gods; may the sacrifice reach the gods" of the prastara being thrown into the fire[7]. 18 Then he chooses what he desires as a boon. 19 "The benevolent Viṣṇu is the firm support of the sacrifice; by his worship, by the sacrifice may I obtain a firm support" (he says) at the śaṃyuvāka[8]. 20 "I loosen thy head ropes, thy reins, thy yokings, thy harness; bestow on us wealth and what is good; proclaim us sharers among the gods", while the enclosing sticks are being thrown into the fire[9]. 21 "The sacrifice is offered by the Bhṛgus, it gives wealth by the Yatis, it fulfills the wish by the Vasus; the Aṅgirases offered for me by the morning recital of this sacrifice" at the shares in the remains[10]. 22 With: "Let that reach me, may that reach me" he finally chooses boons.

1 "By the worship of Soma may I impregnate all seed. By the worship of Tvaṣṭṛ may I prosper all forms of cattle. By the worship of the wives of the gods

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[1] cp. 1.3.3.12.
[2] cp. 1.3 3.20.
[3] cp. 1.3.3.25.
[4] cp. 1.3.4.3.
[5] cp. 1.3.4.4.
[6] cp. 1.3.4.12. seq.
[7] cp. 1.3.4.17.
[8-9] cp. 1.4.26.
[10] cp. 1.3.4.27.

may I propagate offspring and cattle. By the worship of Rākā may I obtain sons. By the worship of Sinīvālī may I obtain cattle. By the worship of Kuhū may I obtain a firm support. Agni lord of the house is the firm support of the sacrifice; by his worship, by the sacrifice may I obtain a firm support by houses" (he speaks of the patnīsaṃyājas up to that) to Agni lord of the house[1]. 2 "May the iḍā, in whose footprints the pious men purify themselves, clothe us with ghee; may she, omnipotent, capable, consecrated to all gods, always be increasing at our sacrifice" of the iḍā[2]. 3 With : "May we obtain a share from Sarasvatī who sustains the dwellings" he wipes his face[3]. 4 "Burn the hater, the foe" he speaks of the strewing of the broom.[4] 5 With : "Let the lord of sacrifice be united with his prayer" the sacrificer eats his portion[5]. 6 If he is abroad, (the adhvaryu) shall offer it together with the samiṣṭayajus oblation[6]. 7 He sits down behind the vedi, facing the east, then speaks of the uninterrupted pouring (of water) into the praṇīta water : "Thou art real, be real for me; thou art full, be full for me; thou art all, be all for me; thou art imperishable, perish not for me". 8 Of (the pouring of the water) to each quarter, as mentioned : "By the eastern quarter may the gods, the priests clean themselves. By the southern quarter may the months, the fathers clean themselves. By the western quarter may the houses, the cattle clean themselves. By the northern quarter may the waters, the plants, the trees clean themselves. By the zenith may the sacrifice, the year clean themselves". 9 The verse : "To the ocean I impel you, go to your own source. Our sons be unharmed, my vital power be not spilled" he speaks of the water poured out[7]. 10 With the verse : "What is good from thee, O Sarasvatī, in the waters, in the cows, in the horses, with its power, O strong Sarasvatī, anoint my face" he wipes his face. 11 On the south of the vedi he makes, with his right foot, the Viṣṇu steps toward the east; the first with : "Viṣṇu stepped out on the earth with the gāyatrī metre; excluded is he whom we hate"; the second with : "Viṣṇu stepped out in the atmosphere with the triṣṭubh metre; etc."; the third with : "Viṣṇu stepped out in heaven with the jagatī metre; etc."; each successive step larger. 12 With : "Here I cover the breath of yonder one" he covers (his enemy) with his heel, (going round) to the right. 13 He shall utter the name of him whom he hates; (he shall go) without a formula, if he does not bewitch. 14 When he has turned round to the left, he worships the āhavanīya with : "Thou art heat", the gārhapatya with : "O Agni lord of the house, through thee as lord of the house may I be a good lord of the house; through me as lord of the house mayest thou be a good lord of the house. May our lordship of the house shine inseparably a hunderd winters, while we, two companions, exchange gifts, but do not touch our bodies". 15 With : "O thou, continue me; uninterrupted is the divine thread; may the human one not be interrupted; may I not be separated from the divine host nor from the human; to the light, to the thread thee" he utters the name of his son; with : "O ye both, continue me; etc.", if (he has) two (sons); with : "O ye, continue me; etc.", if many. 16 With the deliverance (*atīmokṣa*) formulas he worships the fires; with : "The gods, destroying the sacrifice, that dwell on the earth, from them may Agni protect me; may we go to those that do good deeds. The gods, stealing the sacrifice, etc. The nights of thine, O Savitṛ,

[1] cp. 1.3.5. 2-4, 6.
[2] cp. 1.3.5.7. seq.
[3] cp. 1.3.5.12.
[4] cp. 1.3.5.19.
[5] cp. 1.3.3.23.
[6] cp. 1.3.5.21.
[7] cp. 1.3.5.24.

that have, traversed by the gods, obtained a thousand sacrifices, (by them) with all your houses and offspring, do ye, first mounting the light, traverse the regions" the gārhapatya; with : "The gods, destroying the sacrifice, that dwell in the atmosphere, from them may Vāyu protect me; may we go to those that do good deeds. The gods, stealing the sacrifice, etc. We have come, O Mitra and Varuṇa, at pleasure, to the share of the nights that is yours, grasping the firmament in the place of good deeds, on the third ridge above the light of the sky" the dakṣiṇāgni; with : "The gods, destroying the sacrifice, that dwell in heaven, from them may Sūrya protect me; may we go to those that do good deeds. The gods, stealing the sacrifice, etc. That highest oblation wherewith, O Jātavedas, they collected milk for Indra, therewith, O Agni, do thou make me grow; bestow on me lordship in the midst of my fellows" the āhavanīya. 17 With : "O Agni lord of the vow, I have performed my vow; that I have announced to thee, I was able to it, I was able by it, I succeeded in it, I have kept it" he relinquishes the vow[1], putting logs on the fires. 18 The verse : "The sacrifice has become, it has come into being, it has been born, it has waxed great; it has become the overlord of the gods; may it make us overlords, may we be lords of wealth" he murmurs as the re-acquiring (of the sacrifice)[2]. 19 The verse : "Rich in cattle, in sheep, in horses, O Agni, is the sacrifice, with manly companions, never negligible; rich in food is this, O Asura, rich in offspring, enduring wealth, broad-based and fit for an assembly" he murmurs, while he departs toward the east. 20 At the end of the śaṃyuvāka or after the samiṣṭayajus oblation a sacrificer who is a brahmin, eats the sāṃnāyya[3].

THE SETTING UP OF THE SACRED FIRES

5.1.1 A brahmin shall set up the fires in the spring, a kṣatriya in the summer, a vaiśya in the autumn: the cool season (is permissible) to all. 2 For one who is going to offer a soma sacrifice there is no restriction to a season or to a lunar mansion. 3 On the full-moon day of the month phalguna, or one or two days before, he shall set up the fires. 4 A brahmin who has a son shall set them up under kṛttikā. 5 Rohiṇī, the phalgunīs, citrā, these (lunar mansions) are mentioned. 6-7 Under mṛgaśiras he shall set them up; under the two punarvasus one who is later worse off (than before); under the two viśākhās one desirous of offspring, under the anurādhās one desirous of increase, under the proṣṭhapadās one desirous of a firm support. 8 He shall set them up on the full-moon day or on the new-moon day. 9 With the verse : "The aśvattha, embryo[4] of the śamī, that has grown along with thee, (O firedrill,) him I bring for thee with the holy power, together with the sacrificial marks" he brings near the firedrill, made of aśvattha wood, upon which a śamī has grown. 10 He murmurs : "Grant me longevity, the sacrificer longevity". 11 The shaving is (the same) as at the new-moon and full-moon sacrifices[5]. 12 (The sacrificer and his wife) bathe, put on two new linen garments, then eat the fasting food. 13 On (the place of sacrifice) sloping eastward, in the afternoon he makes in a hut with rafters (running from south) to north a sign east of the

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[1] cp. 1.4.1.9.

[2] The sacrifice goes away, but if the sacrificer knows the re acquiring of it, it comes back to him.

[3] cp. 1.3.2.19.

[4] Around an aśvattha tree (*Ficus religiosa*) a śamī (*Mimosa suma*) has grown. Bhāradvāja tells, that the roots of the aśvattha may and may not reach the earth.

[5] cp. 1.4.1.2.

central rafter. 14 He digs this up and sprinkles it (with water), then puts on it the fire for boiling the rice for the priests, (taken) from the domestic offering fire (of the sacrificer) or the domestic fire or fire produced by drilling. 15 Before the oblation he chooses the priests. 16 With the verse : "To the wise, pure sage, the strong bull the respectful song. May we be safe from what is fearful. The anger of the gods I avert by my sacrifice, hail !" he offers (from the boiled rice). 17 On the hairy side of a red bull's hide, its neck toward the east, he strews four dishfuls (of rice); then he threshes them on the fleshy side. 18 At night he shall make (the fire) flame well. 19 He boils the priest's rice of live[1] grains. 20 When it is boiled he sprinkles it with unpurified ghee or with purified fresh butter, then removes it toward the north. 21 He takes it out in a dish or something else, (divides it into four parts,) pushes them asunder and pours abundant ghee on them; then the chosen priests, descendants of seers, sit down around the priests' boiled rice : south the brahman, west the hotṛ, north the udgātṛ, east the adhvaryu. 22 They take the balls, pour ghee around them, move on, then eat. 23 He gives them a milch cow. 24 He stirs the boiled rice with the ghee with three green branches with their blossoms and leaves, a span long, from an aśvattha tree from a holy place; then he puts them on the fire with three gāyatrī verses for a brahmin : "Your gain from the oblation with ghee goes to heaven, benevolent it goes to the gods, hail ! To thee, dear one, may my ladles with ghee go; O Agni, be satisfied with our oblation, hail ! Thy flame, O Agni, shines forth from the ghee of this oblation, kissing the mouth of the ladle, hail !"; with triṣṭubh verses for a kṣatriya : "Agni awoke by the firewood of men to meet the dawn, that comes as a milch cow; as birds (?) rising from a bough, the beams rush towards the vault, hail ! To the mighty seer, the strong bull, we uttered the respectful song; Gaviṣṭhira has brought the chant with homage to Agni, as a widely extending golden ornament to heaven, hail ! The hotṛ awoke to worship the gods; upright stood the kind Agni in the morning; the bright sheen of the kindled one was seen, the great god was released from darkness, hail !"; with jagatī verses for a vaiśya : "He has been born as the guardian of men, wakeful, Agni, skilful, for fresh prosperity; ghee-faced, with mighty, sky-reaching (blaze) he shines gloriously, pure for the Bharatas, hail ! Thee, O Agni, the Aṅgirases found when hidden in secret, resting in every wood; thou when drilled art born as mighty strength; son of strength they call thee, O Aṅgiras, hail ! For thee, O Agni, be this sweetened song, for thee this prayer, auspicious for the heart; the calls fill thee with strength, as large rivers the ocean, and they augment thee, hail !". 25 Not offering he shall make the fire (for the boiled rice) flame incessantly for a year or for twelve days, three days or one day, (before setting up the other fires). 26 They shall not bring fire from his house or from elsewhere. 27 He shall not go away. 28 He shall not speak untruth. 29 He shall not eat meat. 30 He shall not approach a woman. 31 When he is going to set up the fires the next day, he shall stay the first full-moon night (at the fire for the boiled rice or) the last new-moon night, and under a lunar mansion. 32 The priests who observe the vow, stay with him overnight. 33 With the verse : "Bring here, O Agni, offspring and places together with the cattle; grant him the countries which were in the command of Savitṛ" (the adhvaryu) binds in this night a spotted he-goat at a place to the north-east.

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[1] cp. 1.1.2.5.

5.2.1 With the verse: "Keeping the fire flaming with chips I win the two worlds; in the two worlds I thrive, I overcome death" he keeps the fire flaming with chips (overnight). 2 He hands the firedrill to the sacrificer. 3 With the verse: "Ye two great housewives, bearing treasures, come near to the seat of pious work; ye two, pregnant (with the fire), bring forth the common Jātavedas (i.e. Agni, the fire), the leader of the sacrifices" (the sacrificer) accepts it. 4 He recites the verses: "Ye two are menstruating; with the fire as seed bring forth the seed, procreating for prosperity. That is true, that ye bear a male child, that ye will procreate a male child[1]. In the morning ye two will procreate by me: procreated ye two will procreate for me progeny and cattle. Here I go from untruth to truth, from the human to the divine; I hold on to divine speech"; then he refrains from speech. 5 The wife takes the firedrill for the dakṣiṇāgni in her hand. 6 Both keep awake with refrained speech, the firedrills in their hands. 7 At dawn he heats the firedrill in the fire for the priests' rice. 8 With the verse: "This is thy due place of birth, whence born thou didst shine; mount it, O Agni, knowing it, and make our wealth increase" he makes (the fire) mount the firedrill. 9 He extinguishes (the fire for the priests' rice), pushes away its ashes, then makes a sign for the gārhapatya: he digs this up and sprinkles it; then (he makes) in the south-east at the third part (between the gārhapatya and the āhavanīya), nearer to the sign of the gārhapatya, (the sign) for the dakṣiṇāgni[2]; at the right (measurement) in the east (the sign) for the āhavanīya. 10 He strews the materials in due order on the signs (in the following sūtras). 11 With the verse: "The sweet wave has approached from the ocean, furthering to universal sovereignty. May those patrons and we bring together sweet drink and food" he lets water flow that does not dry up. 12 With the verse: "So large[3] wast thou[4], (O Earth,) at first, when thou, goddess, hence singly increasing, strewn by the gods, expandedst by thy greatness" he strews (earth) torn up by a boar; then he strews an anthill without a verse. 13 With the verse: "What there from heaven, here from earth together entered one lap, may Agni sit on its back; may we creatures here get a gracious treasure" he strews saline earth, and shall meditate on the earth, with: "Thou art bright, impel what is dark here". 14 With the verse: "The gods here made splendid the bright Agni, vaiśvānara on his bright chariot, covered with gold, dwelling in the waters, winning light, piercing, the quick one, surrounded with strength, the fierce one" he strews beautiful gravel. 15 With the verse: "Thou, (O Earth,) wast fixed by the three-pointed pebbles, thou conqueredst the worlds and the four quarters" he strews reddish-brown pebbles. 16 He shall meditate on his enemy. 17 With the verse: "Rise, O Agni, from mother earth, enter the people from the large space; the pious men made thee swift in the race, bearing the oblations, protector of the world" he strews a molehill. 18 Without verses (he strews) the lotus leaf, wood of the udumbara, vikaṅkata, śamī, aśvattha, palāśa trees and of a tree struck by lightning. 19 With the verse: "I unite your hearts; united be your mind, united be your breath, united be your bodies" he unites (i.e. mixes up) the materials. 20 With the verse: "The dappled bull has come and reached again the mother and the father, faring to heaven" he touches the materials on the sign for the gārhapatya; with the verse: "By his breathing out and breathing in the sun with the days wanders in

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[1] r. *bibhṛto*.
[2] cp.10.1.1.9.
[3] cp. also 5.1.5.51.
[4] text: was she.

the sky towards you two" for the dakṣiṇāgni; with the verse: "Thirty places he rules; speech resorts to the bird; the bull illuminated heaven" for the āhavanīya. 21 He places a horse of noble birth in the east, facing the west.

5.3.1 Behind the sign for the gārhapatya he puts down fragments of muñja grass or other inflammable things; on them he puts down towards the east two darbha blades with unbroken tips, with : "Ye are the testicles", on them the nether wood of the firedrill, its tuft to the north, with : "Thou art Urvaśī", and the upper wood, its procreative power at the bottom, to the west, with the ten-hotṛ formula; then he makes the sacrificer recite the four-hotṛ formula. 2 He summons (the udgātṛ) : "Sing the sāman" (based on) the verse : "The men (have generated) with devotion the fire in the firedrill"[1]. 3 In (the two woods), brought together, he produces (the fire) by drilling, with the verse : "Hence first was Jātavedas born, from his own womb; may he, the wise one, with Gāyatrī, Triṣṭubh, Jagatī, Anuṣṭubh bear the oblation to the gods". 4-5 (The udgātṛ sings the sāman, based on) the verse : "Impetuously thy smoke rises" etc., when smoke is produced; (that, based on) the verse : "Seen is he who best finds the way" etc., when (the fire) is procreated. 6 With : "With Prajāpati's breathing out I breathe out on thee for the thriving of Pūṣan, for long life, for a hundred years for me" he breathes out on the procreated (fire). 7 He murmurs the verse : "The immortal Agni who has entered into us mortals within the heart, O fathers, may we enclose him in ourselves; may he not abandon us and go afar", touching his heart, as does the sacrificer. Raising up (the fire) he blows three times upon it with full mouth. 8 With the verse : "That immortal on the earth which together with thee originated, that was given by Agni to Agni; on it may this (fire) be set up" the brahman, sitting east, shall put a gold flake on the materials, where (the gārhapatya) will be set up. 9 The sacrificer shall hand a silver (flake) to his enemy; if he cannot find him, he shall throw it away. 10 (The same is said and done as in sū. 8-9) for the dakṣiṇāgni with : "in the atmosphere", for the āhavanīya with : "in heaven". 11 He murmurs : "What is to be milked and the receptacle that bears the milk are for thee; I hand them both to thee as thy share; with them both I set thee up". 12 He makes the sacrificer recite : "The head is the heat; thus be this fire together with the cattle dear (to me)". 13 With the verse : "In me I first take Agni with offspring, vitality, property; in me I lay dominion, in me possession; may we rejoice a hundred winters with good heroes" the adhvaryu and the sacrificer arrange their hearts. 14 With : "*Bhūr bhuvaḥ*. By the order of the divine Aṅgirases I set thee up" he shall set up (the fire) for one belonging to the Aṅgirases; with : "of the god Agni thee" for other (brahmins); with : "of Indra with the Maruts thee" for a kṣatriya; with : "of Manu, the chief of the community thee" for a vaiśya. He always adds : "On a covering I set thee, O metre; thou art heaven by greatness, the earth by abundance; on thy lap, O goddess Aditi, I set up the food-eating fire, that I may be lord of food". 15 Forming a lap he sets up the flaming (fire on the materials on the gārhapatya), with : "*Bhūḥ*". 16 When they have sung the whole vāravantīya sāman, he lets it loose. 17 With the verses : "O Agni, thou purifiest life; do thou give food and strength to us; drive ill-fortune far away. Agni, the seer, the purifier, related to the five tribes, the family priest, with a large house-

[1] cp. 6.2.2.21.

hold, him we implore. O Agni, good worker, purify thyself, giving us vitality and good heroes, to me increase and wealth" he puts on three logs of aśvattha wood, three of śamī, one of udumbara. 18 With : "Hail to Agni !" he puts them on the fire, smeared (with ghee), singly. 19 On the gārhapatya he puts the (sticks) for bringing forward (the āhavanīya).

5.4.1 With : "Bring near, O racer, the purifying dear body of Agni. Bring near, O racer, the pure dear body of Agni. Bring near, O racer, the bright dear body of Agni" he addresses the horse. 2 The verse : "When first thou didst cry on birth, arising from the ocean or the dust, with the wings of an eagle, the limbs of a gazelle, that is thy famed birth, O steed" the sacrificer murmurs in the right ear of the horse. 3 Using the rest of the materials as support he raises the fire, with the verse : "I raise thee for strength, for might, for potent impetuosity. Thou overcomest rivals, overcomest Vṛtra". 4 He hands it to the āgnīdhra; then he produces fire by drilling for the dakṣiṇāgni, facing the north; or he shall bring (fire) forward from a roasting pan or from the gārhapatya. 5 With : "*Bhuvaḥ*" he sets it up, seated with raised knees[1]. 6 When they have sung the whole vāmadevya sāman, he lets it loose. 7 Taking the (sticks) for bringing forward the fire they stride toward the east, the horse in front, with the verse : "Along the eastern quarter do thou advance, O wise one; be thou, O Agni, of Agni the harbinger here; illumine with thy radiance all the regions; confer strength on our bipeds and quadrupeds". 8 The sacrificer strides north of the (fire) that is brought forward. 9 South (of the place of sacrifice) the brahman makes a chariot or a chariot wheel rotate. 10 With : "Thou art the celestial vault, thou art the reddish-yellow one, the best passage to a firm support" (the adhvaryu) lays halfway a piece of gold and leaves it behind; then the sacrificer grants him a boon. 11 He walks north round the sign (for the āhavanīya), then makes the horse step on it, with the right foot beside the materials, with the verse : "I have overcome every foe, every enemy; that says Agni, that says Soma too; Bṛhaspati, Savitṛ, Indra say this: Pūṣan has placed us in the world of good action" he makes it walk round, not turning it round. 12 He leads the horse back, again takes the (sticks) for bringing forward the fire, holding them ankle-high; then he shall raise them knee-high, navel-high, shoulder-high. 13 Not raising them above his ears he puts them on, with : "*Bhuvaḥ svaḥ*", according to the seer ancestors[2], with : "Thy bright light, O bright one, thy bright lasting home, by that I set thee up" and with the verse : "In the place of the iḍā we set thee down, on the navel of the earth, O Agni jātavedas, to bear the oblation". 14 Standing upright in the east, facing the west, he sets (the āhavanīya) up after sunrise beside the footprint (of the horse), with : "*Svaḥ*". 15 When they have sung the whole yajñāyajñiya sāman, he lets it loose. 16 For one who has a foe or a rival (the brahman) shall make the chariot wheel rotate three times on the place of sacrifice. 17 The sacrificer worships the fires; with : "Thy forms, O Agni, universal sovereign and sovereign, by them grant me food" the gārhapatya; with : "Thy forms, O Agni, ruler and lord, etc." the dakṣiṇāgni; with : "Thy forms, O Agni, the pervading one and the encompassing one, etc." the āhavanīya. 18 They sweep the fires together, sprinkle around them, strew (grass) around them, melt ghee over the dakṣiṇāgni, put it on the gārhapatya, purify it and use it

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[1] cp. 1.5.3.15; 4.14.

[2] cp. 1.5.3.14.

whenever required. 19 He puts three logs of śamī wood, smeared (with ghee) on the fire, with three verses : "From the ocean rose the sweet wave; by the soma stem it became nectar; the secret name of ghee is the tongue of the gods, the navel of the nectar, hail ! Let us praise the name of ghee, let us support it at this sacrifice by homage; may the brahman hear the recited (Veda); the four-horned buffalo spat this out, hail ! He has four horns, three feet, two heads, seven hoofs; triply bound the bull roars loudly; the great god has penetrated the mortals, hail !"; one unsmeared log of udumbara wood, with the verse : "May all the fires of one mind, entered into the plants and the trees, go to the ruler; put food in our bipeds and quadrupeds". 20 With the verse : "Thou hast seven logs, O Agni, seven tongues, seven seers, seven dear abodes; seven priests sevenfold worship thee; do thou fill the seven sacrifices duly and wisely, the seven birthplaces with ghee, hail !" he offers a full-ladle libation; with the verse : "May the fires, that come together from heaven and from earth, entering drink and food, give wealth to this fire, partake of this sacrifice and may they, worshipped and satiated go back to their places, hail !" the libation for leading back the fire. 21 With : "I give the horse to the adhvaryu" the sacrificer resumes his speech and drives it away as a boon.

5.5.1 The prescriptions for the new-moon and full-moon sacrifices hold for the simple sacrifices (iṣṭis). 2 We shall go through the modifications. 3 As mentioned he shall indicate the deities softly. 4 All (the iṣṭis, performed) on the same day with the framework of the ritual for setting up the fires (indicate) the deities in a low tone. 5 He strews (the grains) for a cake on eight potsherds to Agni and places[1] them; before sprinkling (the grains)[2] he releases a he-goat, with the verse : "Agni I remember, the first of the immortals, related to the five tribes, whom many kindle; him who entered every tribe do we implore; may he relieve us from tribulation", digs up and sprinkles in front of the āhavanīya, then sets up (there) the sabhya, (taking it) from the āhavanīya, and the āvasathya, (taking it) from the sabhya, (more) toward the east. 6 North (of the sabhya) he sprinkles and strews for the dicing ground, east (of this) for the āmantraṇa[3]. 7 On the dicing ground he spreads a new garment, its fringes towards the north, and throws four hundred dice on it. 8 Aryans sit down around as players[4]. 9 He pushes the dice together on the middle of the dicing ground, puts a piece of gold on them and offers on it, with the verse : "Varuṇa, of fixed order, the able one, has sat down in the dwelling for universal sovereignty". 10 He pushes the dice asunder, then offers for a kṣatriya in the sabhya, with the verse : "May also the serpent of the deep hear us, the one-footed he-goat, the earth, the ocean; may the hymns, sung by the seers, help us". 11 The sacrificer produces a cow. 12 (The adhvaryu) hands him one hundred dice; he shall segregate them. 13 When the sacrificer has conquered the players, he summons : "Play for the cow, and divide her". 14 They shall not harm her limbs and let them loose as it were one by one. 15 He shall have her prepared and bring her to those sitting in the assembly hall[5]. 16 What (the sacrificer) receives by her he shall give to the priests at the time for the sacrificial gifts; then they shall address (him) agreeably.

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1 cp. 1.2.1.42.
2 cp. 1.2.2.2.
3 the place for addressing or audience hall, cp. KS. 8.7.
4 r. *kitavāḥ*.
5 Instead of the cow rice is prepared.

17 With : "Rejoice, O king, at this oblation" he offers in the āvasathya; with the verse : "Now Brahmaṇaspati (the lord of the holy word) announces the praising hymn, wherein the gods Indra, Varuṇa, Mitra, Aryaman have made their home" in the āmantraṇa. 18 The sacrificer worships the fires : the gārhapatya in the west, facing the east, with : "The head is the heat; thus be this fire together with the cattle dear (to me). Dust thou art; grant happiness to children and offspring"; the āhavanīya in the east, facing the west, with : "The light is the ray; etc."; the dakṣiṇāgni in the south, facing the north, with : "The breathing out is the wind; etc."; standing in the middle (of the fires), with the verses : "Be heaven and earth in place, be waters and plants in place, be the fires severally in place in unison for my greatness. May all the fires of one mind, etc." (as 1.5.4. 19). 19 When he has performed the sprinkling[1], the sacrifice (of the cake) is completed normally.

5.6.1 After its completion he shall strew for a cake on eight potsherds to Agni the purifier (pavamāna). 2 Thirty mānas of gold is the sacrificial gift. 3 After its completion (he shall strew) for two cakes on eight potsherds to the pure (pāvaka) Agni and to the bright (śuci) Agni. 4 Seventy mānas of gold is the sacrificial gift. 5 After their completion (he shall strew) for a cake on eleven potsherds to Agni and Viṣṇu and for a mess of rice boiled in ghee to Viṣṇu śipiviṣṭa in (a bowl) with three elevations. 6 One desirous of cattle (shall offer) a mess of rice boiled in ghee to Aditi, a brahmin a cake on eleven potsherds to Agni and Soma; they are strewn and boiled (resp. baked) without the stirring stick. 7 He brings the mess of rice to Aditi together with the portions for the brahman and the sacrificer to the brahman. 8 At the time for the sacrificial gifts he gives to the āgnīdhra a he-goat and a cushion of variegated threads, to the adhvaryu a bull, to the hotṛ a milch cow; (to each priest) a pair of a young bull and a heifer, the young bull potent and two years old, a chariot (with horses) yoked to it and one hundred mānas (of gold); at the end of the sacrifice to the adhvaryu an under and an upper garment. 9 After the samiṣṭayajus oblation the four priests eat the mess of rice to Aditi. He gives them a potent young bull. 10 One who will not offer a soma sacrifice after the setting up of the fires shall give to the priests four dishfuls of boiled rice of live grains to enjoy. 11 He shall offer ghee to the deities of the sacrifice. 12 After a year he strews for oblations. 13 A brahmin shall not stay in his house without eating. 14 He shall not eat food cooked in a cleft. 15 He shall not sip water that is in a ship. 16 He shall not put wet wood on the fire. 17 He shall not stay on soil, barren by nature. 18 He shall not go to the āmantraṇa unless invited; he shall stride to the āmantraṇa in the afternoon[2]. 19 When he is going to undertake the new-moon or the full-moon sacrifice he strews as initiatory (anvārambhaṇīya) sacrifice for a cake on eleven potsherds to Agni and Viṣṇu, a cake on eight potsherds to the fortunate (bhagin) Agni, a mess of rice to Sarasvatī, a cake on twelve potsherds to Sarasvat. 20 Before the sviṣṭakṛt offering he puts (ghee) scooped twelve times in the offering ladle and offers the victory libations, scooping them separately, with the twelve formulas : "Hail to intent ! Hail to intention ! Hail to thought ! Hail to thinking ! Hail to the reflected ! Hail to reflection ! Hail to the known ! Hail to knowledge ! Hail

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[1] cp. sū.5.

[2] cp. KS. 8.7 : 90.21-91.1.

to abundance! Hail to power! Hail to the new moon! Hail to the full moon!"; a thirteenth (libation) with: "Prajāpati gave the victory formulas to Indra, the bull, he, the mighty, conquering in the fights. May we win by them, running the race; may we conquer by them in all fights", if he wishes for great priestly lustre; a fourteenth with: "O Agni, giving strength, bring me power and vigour, when I attack, when I curse without being cursed, for supremacy over this people, hail!", if he wishes to be outstanding among his people; certainly he becomes outstanding among his people, but he gets eruption on his body. 21 With the stirring stick he cuts together off from all the messes of rice for the sviṣṭakṛt offering and for the iḍā. 22 A pair of a cow and a bull are the sacrificial gift. 23 At the sūktavāka he throws the stirring stick after them. 24 If he has set up the fires on full-moon day and has offered the initiatory sacrifice on the upavasatha day, he shall offer the full-moon sacrifice on the same day. 25 If he has set up the fires on new-moon day or under a lunar mansion, he shall, after having stayed (at the fires) throughout the first full-moon night, offer the initiatory sacrifice, and after having stayed throughout the last (full-moon night), offer the full-moon sacrifice.

THE AGNIHOTRA

6.1.1 When (the sacrificer) has said: "Take out the āhavanīya" (the adhvaryu) brings flaming fire from the gārhapatya forward to the āhavanīya in the afternoon or in the morning at dawn. 2 With: "I take thee out by the voice as hotṛ, by the breath as udgātṛ, by the eye as adhvaryu, by the mind as brahman, by the ear as āgnīdhra, by these five divine priests" he takes it out. 3 With: "Thou art being taken out, take me out from the evil I did unknowingly and knowingly. Thou that art taken out, deliver me from all sin, from all evil I did by day" (the sacrificer) takes it; with: "I did at night" in the morning. 4 With: "The oblation for immortality, the fire, I offer on the immortal earth for gaining immortality. By thee, O fire, I obtain the wish, that Prajāpati obtained first: the fire on the fire, hail!" (the adhvaryu) puts it down in the evening; with: "the sun on the fire" in the morning. 5 Or he shall keep it during the night. 6 An illustrious (?) brahmin who has attained splendour, a kṣatriya, chief of a village, a prosperous vaiśya, keep it up continuously. 7 He puts a large (log) on the āhavanīya. 8 The agnihotra shall be offered at dusk and in the morning at dawn. 9 With: "O Agni, be purified" he wipes the āhavanīya all round; with: "O Agni, lord of the house, be purified" the gārhapatya; with: "O Agni, conveyer, be purified" the dakṣiṇāgni. 10 With: "By the right and the true I sprinkle thee all round" he sprinkles them all round in the evening; with: "By the true and the right" in the morning. 11 He strews (grass) around the fires. 12 Behind the āhavanīya he strews darbha blades, their tips toward the north. 13 North of the gārhapatya on strewn (grass) he places a log, the spoon, the agnihotra ladle, the (pot for the agnihotra milk), made by an Aryan. 14 In the north he admits the calf (to its mother). A non-śūdra sits down near (the cow), her head to the east or the north, and milks her into the pot made by an Aryan. 15 With: "The danger from strangers is driven away, the attacking armies are driven away" he pushes off coals from the gārhapatya toward the north, then puts (the pot) on the fire, with the verse: "The foot-print of the iḍā is full of ghee, moving and motionless; enjoy, O Jātavedas, this

oblation; may the seven kinds of various domestic animals prosper here". 16 With: "Ye are arising" he shall look at (the pot). 17 With: "May I arise by offspring and cattle" he heats it by a firebrand. 18 With: "May I not remove thy ardour" he adds a waterdrop, when (the milk) reaches up to the brim. 19 With: "Thou art all-lighting" he inflames again. 20 With: "The demon is excluded, the evil spirits are excluded" he carries a (flaming) grass blade three times around (the pot). 21 With the verse: "Rise from the vedi, further us by offspring, throw hatred away, let us have safety; may no curse, no incantation harm us in a fortunate, radiant land without foes" he removes (the pot) from the fire toward the north, making a track. 22 With: "The danger from strangers is repulsed, the attacking armies are repulsed" he pushes back the coals (into the gārhapatya); and he removes the track. 23 He offers milk, sour milk, rice gruel or ghee. 24 The sour milk and the ghee shall not be boiled or heated. 25 With: "The demon is singed, the evil spirits are singed" he heats the ladle and the spoon over the gārhapatya. 26 Holding a log under the spoon, he says: "I shall scoop", in the morning: "I scoop", then scoops (with the spoon from the pot into the agnihotra ladle), with: "*Bhūr iḍā, bhuva iḍā, svar iḍā, jana iḍā*", with each next formula more, the last time a full (spoon), or all (spoons) alike. 27 With: "This of the gods" he touches what is scooped, with: "This of us too" the rest (in the pot). 28 With: "Keep my cattle" he places (the agnihotra ladle) on the darbha blades or more to the east. 29 He touches the scooped agnihotra with the ten-hotṛ formula. 30 Holding a log under the handle of the ladle he brings it right over the fire, with: "Fare through the wide atmosphere". 31 With: "Hail to Agni vaiśvānara!" he lowers it when halfway (between gārhapatya and āhavanīya). 32 With: "To the wind thee" he raises it again. 33 With: "Keep my lifetime" he places it on darbha blades (behind the āhavanīya). 34 With: "Here is a log for thee, O Agni; increase and swell by it; may we also increase and swell, hail!" he puts a log on (the āhavanīya). 35 Breathing out and breathing in and shutting his eyes he shall meditate. 36 He offers (the agnihotra) over the log, when it is reddish-white or flaming, at two aṅgulas (from the thick end). 37 With: "*Bhūr bhuvaḥ svaḥ*, the agnihotra; Agni the light, the light Agni, hail!" he offers it in the evening; with: "*Bhūr bhuvaḥ svaḥ*, the agnihotra; Sūrya the light, the light Sūrya, hail!" in the morning. 38 With: "Keep my vitality" he places (the ladle) on the darbha blades. 39 With: "O Prajāpati, keep may cattle" he looks at the gārhapatya. 40 With: "Hail to Prajāpati!" (he offers) mentally a second, larger (libation). 41 He leaves most (for drinking), then points (with the ladle) right over the fire three times toward the north, with: "O Anābhū (disobedient one), be gracious. O Dhūrta (rogue), homage[1] be to thee. O Rudra, be gracious". 42 With: "For drink thee" he wipes (the ladle) downward in the evening; with: "For food thee" upward by day. 43 With: "Keep my offspring" he puts it down, its handle toward the north. 44 With: "Quicken the plants" he wipes the remains (from his hand) at darbha blades. 45 With: "*Svadhā* to the fathers" he puts down his hand turned upward, south (of the ladle). 46 With: "Thou art Pūṣan" he eats twice (from the remainder in the ladle) by his finger, not letting it touch his teeth. 47 With: "Hail to the other creatures" he licks off (the ladle.) with: "Hail to the creatures other than the Gandharvas" in the morning;

[1] r. MS. *dhūrta namas te.*

48 Not wiping it he pours water in it and lets this flow out three times toward the north-east, with : "I propitiate the serpents and the ants; hail to the serpents and the ants !" 49 He washes it with darbha blades, pours (water) in it and pours this out three times without a formula. 50 He takes it filled (again) and pours it out behind the āhavanīya toward the north, with : "On the nectar I offer the breathing out, hail !"; in the morning with : "The breathing out I offer on the nectar, the breathing out hail !" 51 He heats the agnihotra ladle, then puts his hand upon it, or heats his hand, then puts it upon the agnihotra ladle; then he raises it and puts it down in the north. 52 With the spoon he offers in the two western fires; with : "O Agni, lord of the house, etc." (as 1.4.3.14) in the gārhapatya half a spoonful, with : "Hail !" the rest; with : "O lord of food, accord us healthy, strong food; further the donor, bestow strength on our bipeds and quadrupeds" in the dakṣiṇāgni half a spoonful, with : "Hail !" the rest. Or no libation in the two western fires. 53 The cow he milks for the first agnihotra is the sacrificial gift, or the milk. 54 (The daily performance of) the agnihotra is obligatory for a righteous kṣatriya; at the changes of the moon for another; and he shall always give food to a brahmin.

The worship of the fires

6.2.1 When (the oblation) is put on the fire or is being scooped, (the sacrificer), refraining from speech, washing his hands, murmurs four verses of the vihavya hymn[1]. 2 Standing upright in the south, facing the north-east, he empowers (the adhvaryu), who said : "I shall scoop"[2], with : "*Bhūr bhuvaḥ svaḥ, om,* scoop". 3 He sits down, then touches the (oblation), brought near (by the adhvaryu) with the ten-hotṛ formula[3], and the first agnihotra with the exclamations (i.e. *bhūr bhuvaḥ svaḥ*). 4 Every year he rises at the first oblation (of the evening agnihotra) and recites the two verses : "As we approach the sacrifice, let us utter a hymn to Agni, who hears us even from afar. Agni is the head of the sky, the height, lord of the earth here, he quickens the seed of the waters". Then he worships (the āhavanīya) in the light half of the month with a verse to Agni and Soma : "Ye, O Agni and Soma, with common inspiration, placed these lights in the sky; ye freed the streams from the dead imprecation, O Agni and Soma, when they were held fast"; in the dark half with a verse to Indra and Agni : "Here he has first been established by the establishers, the best sacrificing hotṛ, to be invoked at the sacrifices, whom Apnavāna and the Bhṛgus caused to shine, bright in the woods, spreading from house to house". 5 Before the verse to Agni and Soma he murmurs four verses of the vihavya hymn. 6 With verses and formulas (he worships) : "O Agni and Soma, hearken kindly, ye strong ones, to my invocation; accept gladly my songs, be a refreshment to the giver. May the pointed, sharp-pointed Agni burn against the demon, overpower the evil spirit, expel the wicked one. O Agni, overwhelming rivals, overwhelm my rivals; may he, wishing to overcome, not overcome. Thou, O Agni, illuminatest the sun; unite me with long life and ardour. Thou, O Agni, hast attained the radiance of the sun, the praises of the seers, thy beloved abode; may I attain long life, ardour, offspring, wealth". (A kṣatriya worships with the verse) : "Kindling thee may we kindle thee for a hun-

[1] cp. 1.4.1.7; 6.2.5, 17.
[2] cp. 1.6.1.26.
[3] cp. 1.6.1.29.

dred winters in radiance, we the strong, thee the giver of strength, we famous, thee the giver of fame, we with good heroes, thee, O Agni, the deceiver of foes, the undeceived". With three firewood formulas he puts on three logs : "Thou art the log of Agni; protect me from imprecation. Thou art the log of Soma; be my protector. Thou art the log of Yama; protect me from death". 7 Likewise (he worships) with : "Thou art giver of life, O Agni; give me life. Thou art giver of radiance, O Agni; give me radiance. Thou art protector of the eye, O Agni; protect my eye. Thou art protector of the ear, O Agni; protect my ear. Thou art protector of the body, O Agni; protect my body. O Agni, whatever is deficient in my body, make that good for me. O Agni, heat with thy heat against him who hates us and whom we hate. O Agni, flame with thy flame against etc. O Agni, beam with thy beam against etc. O Agni, gripe with thy grip against etc. O Agni, be sharp with thy sharpness against etc. O Agni, lord of the splendours, homage be to thy splendour; give me splendour"; finally three times with : "O thou of various wealth, in safety may I reach the end of thee". 8 With : "Ye are water, may I share your water. Ye are greatness, may I share your greatness. Ye are strength, may I share your strength. Ye are wealth, may I share your wealth. Ye wealthy ones, stay in this birthplace, this fold; here is your friend, go not hence, be many for me, do not leave me. Thou art composed of every form; enter me with strength, with lordship of kine, with offspring, with increase of wealth; may your wealth rest in me, may I obtain your thousandfold prosperity" he touches the calf[1]. 9 With eight verses he worships the gārhapatya : "To thee, O Agni, who shinest in the darkness, day by day with our devotion we come bearing homage. To thee, lord of the sacrifices, guardian of holy order, shining, waxing in thy own home. O Agni, be of easy access to us, as a father to his son; befriend us for prosperity. O Agni, be thou nearest, our protector, kind, a shield. Thee, O shining and most radiant one, we implore for favour, for our friends. Agni, bright, of bright fame, come hither and give us splendid wealth. Watch us, hear our call, protect us from every wicked one. I have overcome etc." (as 1.5.4.11). 10 With : "With strength I look at you; look at me with strength. With wealth I look at you; look at me with wealth. I look at offspring, offspring of Iḍā, connected with Manu; may they all be in our house. Ye are food, making sweetness; kindly enter me, nourishment and drink; may I obtain your thousandfold prosperity" he touches the cow. 11 He worships the āhavanīya with the verses : "May the great, divine, unassailable help of the three : Mitra, Aryaman and Varuṇa, be ours. For no enemy is master over these at home nor on dangerous paths. For these sons of Aditi grant an incessant refuge and treasures to the pious one. Make famous the somapresser, O Bṛhaspati, even as (thou madest famous) Kaksṣīvant Auśija. The wealthy (Bṛhaspati), repelling disease, bestowing good, increasing prosperity, the gracious one, may he follow us. The fame of the god Mitra, supporter of the people, is lucrative, true and most varied in fame. Never art thou barren, never art thou heedless. May thy infallible chariot reach us all round, by which thou protectest the pious one". 12 With : "Thou art a crusher; may I crush him who hates us and whom we hate" (he shall act) as is told in the brāhmaṇa (i.e. he shall press down (the earth) with his heel, if he contends against a rival who is worse off. With : "Thou art predominant;

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[1] cp. 1.6.1.14.

may I be predominant over him who hates us and whom we hate" he shall press down with the right side of the foot, if he contends against a rival who is his equal. With : "Thou art surpassing; may I surpass him etc." he shall press down with the forepart of the foot, if he contends against a rival who is better off). 13 With each of the formulas : "May Pūṣan, protecting the ways, protect me. May Pūṣan, protecting the cattle, protect me. May Pūṣan, the master, protect me" he worships the earth, the atmosphere, the heaven. 14 With : "The eastern quarter, Agni the deity; may he who persecutes me from this quarter meet with Agni. The southern quarter, Indra the deity; may—Indra. The western quarter, the Maruts the deity; may—the Maruts. The northern quarter, Mitra-Varuṇa the deity; may—Mitra-Varuṇa. The zenith, Soma the deity: may—Soma" (he worships) each quarter as mentioned. With : "May the right protect me from the order (both *dharma*). May the distribution protect me from the distribution (both *vidharma*). (May) the wide-striding[1] one (protect) in front and behind (my) lifetime, long life, sight, keen sight. May we by the word of thee, the wide-striding[1] one, meet with what is divided" also as is mentioned. 15 He sits down between the two fires and murmurs : "To the light, to the thread thee". 16 In the evening the wife sits near, not in the morning. 17 The next day he recites the (four) verses : "The wives of Sūrya, the goddesses ran near, coming from Uṣas; may they, the mothers of the sacrifice, sprinkle me with vitality. May the goddesses sprinkle me with vitality and property; may my enemies be subdued by me, but may I not be subdued by my enemies. I am the seer, the incomparable hero, I am the ruling conqueror of men, I am the jumping, the leaping one, I am the lightning, slaying rivals. I slew rivals and enemies, the evil spirits are poured on; the evil spirits are poured on, may we walk unharmed" and three times : "O thou, bringing hither wealth, in safety may I reach the end of thee"[2]; then he murmurs four verses of the vihavya hymn. 18 A sacrificer who is not prosperous shall worship with the (entire) vihavya hymn.

6.3.1 When he has stayed at least ten nights in a place and will go forth with his property, he puts what he will take along (on the wagon) and removes what he will not carry away; then, when all (draught animals) are harnessed, he offers after the morning oblation a libation, when he has recited the two verses : "O Vāstoṣpati (lord of the dwelling), repelling disease, entering all forms, be a very kind friend to us. O Vāstoṣpati, accept us; be of kind entrance and without disease for us; what we seek from thee, do thou accord us; be health for our bipeds, health for our quadrupeds"; a second libation with the verse : "To thee, O Agni, best of the Aṅgirases, each of all these good dwellings are faithful for the sake of a wish". 2 When he is about to depart, he makes (the fire) mount the firedrill, with : "This is thy due place of birth etc." (as 1.5.2.8.); if he has attained splendour, (he makes) all (the fires mount). 3 Or he makes it mount himself, with : "With thy body, O Agni, worthy of sacrifice, come hither and mount with thyself myself, bringing many goods, agreeable to men. Having become the sacrifice approach thy own sacrifice, thy birthplace; being born from the earth, come to thy own dwelling". 4 When he has extinguished the burned firewood and has gone forth, he goes away with his fires wandering about. 5 The verse : "Descend again, O Jātavedas;

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1 MS. r. *uruga(sya)* ?

2 cp. sū.7.

carry knowingly the oblations to the gods; grant us long life, offspring, wealth; shine incessantly in our dwelling" he murmurs when he is going to produce (fire) by drilling. 6 Thus he daily makes (the fire) mount, when he will go his way, and (drills it) with : "Descend again etc." (as sū.5). 7 Having said : "Make the fires shining", he worships, when he is about to depart, the flaming fires; with : "O serpent of the deep, protect my speech, guard it till our return" he worships the āvasathya; with : "O spacious one, protect my hall, etc." the sabhya; with : "O praiseworthy one, protect my cattle, etc." the āhavanīya; with : "O manly one, protect my offspring, etc." the gārhapatya; with : "O remarkable one, protect my food, etc." the dakṣiṇāgni. 8 "O Mitra and Varuṇa, guard ye this my dwelling; may Pūṣan preserve it undestroyed and unbroken till our return" he murmurs, standing between the two fires. 9 With the verse : "My first name, O Jātavedas, that my father and mother gave me at first, do thou bear that until I come back; let me bear thy name, O Agni" he worships the āhavanīya. 10 With the verse : "May we not go away from the path, not from the sacrifice with soma, O Indra; may no evil spirits bar the way for us" he strides forth; then he refrains from speech near the fires; away from them he resumes his speech. 11 When he departs he worships at the time of the oblation the fires in every direction. 12 With the verse : "May we never, O Agni, near to thee, procuring (firewood) with healthy mind, receive harm?" he comes back (home), then brings near two logs; away from the fires he refrains from speech; near to them he resumes his speech. 13 He says: "Put firewood on the fire", then worships the ashes. 14 With : "O serpent of the deep, thou hast guarded my speech, give it back to me" he worships the āvasathya; with : "O spacious one, thou hast guarded my hall, etc." the sabhya; with : "O praiseworthy one, thou hast guarded my cattle, etc." the āhavanīya; with : "O manly one, thou hast guarded my offspring, etc." the gārhapatya; with : "O remarkable one, thou hast guarded my food, etc." the dakṣiṇāgni. 15 "O Mitra and Varuṇa, ye have guarded this my dwelling; Pūṣan has preserved it undestroyed and unbroken till our return" he murmurs, standing between the two fires. 16 The verse : "Thy name and my name, O Jātavedas, we keep, changing them as clothes; now we bear them as is fit, each his own, O Jātavedas, for might and for life" (he murmurs), putting logs on the fires; without a verse on the sabhya and the āvasathya. 17 When he has (put) on the other (three fires three logs and) worshipped them with the firewood formulas[1], but does not depart, he shall worship, when he has returned. 18 When he happens to be on a journey without having worshipped the fires, he worships with the verse : "Being here I maintain thee, O fire, that art there, by heart, voice and mind; mayest thou, O sacrifice, apart from me, not abandon my life; with the eye of Vaiśvānara I worship thee".

THE OBLATION OF THE FIRSTFRUITS

6.4.1 At a change of the moon he shall perform the oblation of the firstfruits, in the spring of barley, in the autumn of rice. 2 When he has offered from the firstfruits he shall eat from the new fruits. 3 The procedure is normal up to the strewing.[2] 4 He strews for the oblations to Agni and Indra, to the All-gods, to

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[1] cp. 1.6.2.6.

[2] cp. 1.2.1.30.

Heaven and Earth. 5 In the autumn millet to Soma in another dish. 6 We shall explain the practice with respect to the kinds of grain and to the cakes on one potsherd, offered after the vaṣaṭ call. 7 The kinds of grain are touched separately. 8 At the main (oblations) he calls the preparer of the oblation[1]. 9 The strewing and so on ending with the winnowing[2] is done with each (kind of grain); ending with the clearing (of the husks)[3], with barley. 10 The procedure is normal up to the putting on (of the potsherds)[4]. 11 He puts on twelve potsherds for the cake to Agni and Indra, one for that to Heaven and Earth. 12 The procedure is normal up to the putting on the fire[5]. 13 When he has put the cake for Agni and Indra on the fire, he puts the mess of rice for the All-gods on. 14 (For it) he pours milk over the two strainers (into the pot) and strews rice grains into it. Then he puts the cake of the size of a thumb's phalanx or of a kūtī leaf for Heaven and Earth on the fire, then the mess of millet for Soma. 15 (For it) he pours water over the two strainers (into the pot) and strews grains of millet into it. Then he boils the rice and the millet, (stirring) them to the right with the stirring stick. 16 The procedure is normal up to the removal from the fire[6]. 17 He makes the cake on one potsherd ready in another dish and covers it fully (with ghee). 18 At the time of proceeding he places it on the sacrificial grass, pours some ghee (into the offering ladle), then cuts off once the whole cake on one potsherd. 19 He pours from the remainder (of the ghee in the dish) on the cake, sprinkles ghee twice over it, proceeds with it in a low tone, then offers it after the vaṣaṭ call by his hand in the middle (of the fire). If it is straight and steady he shall offer on it the remainder (of the ghee). 20 If it turns round (in the fire, he shall act as) explained in the brāhmaṇa, (i.e. he shall take it again, pour ghee on it and offer it in the fire). 21 Before the sviṣṭakṛt offering[7] he offers six libations of ghee, with the six verses : "To the hundred-weaponed, him of a hundred powers, of a hundred aids, Indra, the overcomer of hostility, who led us over all obstacles through a hundred winters without fail. May these four paths in the extension of the air stretch between heaven and earth; do ye all, O gods, intrust us to him who brought us unfailing power. Spring, summer, the sweet ones, the rains, autumn, winter may give welfare; may we enjoy the favour and protection of these seasons through a hundred autumns. To saṃvatsara (the year), parivatsara, idāvatsara, anuvatsara, udvatsara pay ye great homage; in their benevolence that are worthy of sacrifice may we be long-lived, unsmitten. This success of saṃvatsara, parivatsara, idāvatsara, anuvatsara, udvatsara, may this sate us without anger; may I just attain by this day each day[8]. May Prajāpati generate offspring for us, may Dhātṛ cheerfully grant us them; may the year together with the seasons and the lord of prosperity grant me prosperity". 22 From the rest of the cake on one potsherd he cuts off together for the sviṣṭakṛt offering and for the iḍā. 23 The sacrificer eats from the iḍā. 24 With the verse : "They ploughed this barley, mixed with the sweetness of Sarasvatī, on behalf of Manu; Indra of a hundred forces was the lord of the plough, the Maruts giving richly were the ploughmen" (he eats) from the barley. 25 With the verse : "Better than good have the gods brought together for us; with thy help may we win thee; this refre-

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1 cp. 1.2.2.13.
2 1.2.2.24.
3 1.2.2.20.
4 1.2.3.2 seq.
5 1.2.3.20.
6 1.2.6.20.
7 cp. 1.3.2.22.
8 r. —*āhned aharahar aśīya*.

shing drink entered us; be favourable to our offspring and to our bodies" from the rice. 26 With the verse : "May Agni eat first, for he knows how the oblation is; may he, friendly to all, make the plants mild for us" from the millet; in the spring from bamboo seed. 27 The firstborn calf is the sacrificial gift. 28 He who is hungry, shall offer millet and give a reddish-brown, tawny calf and a garment.

THE RENEWED SETTING UP OF THE SACRED FIRES

6.5.1 One who does not prosper after the setting up of the fires, shall, after having stayed (at the fires) throughout the first full-moon night, strew for a cake on twelve potsherds to Agni vaiśvānara. 2 After the full-moon sacrifice he shall abandon the fires while flaming. 3 By the setting up of the fires the renewed setting up is explained. 4 We shall go through the modifications. 5 As mentioned (the renewed setting up is done) in the rainy season or the autumn under the two punarvasus or the anurādhās. 6 Among the materials[1] he shall put darbha blades from dry stubble[2]. 7 After each singing of the whole (sāman)[3] he kindles (i.e. sets up) the three (fires) with the three verses : "If I have scattered thee in anger, in rage, again we, O Agni, relight thee in good order. Whatever of thee scattered in rage was spread over the earth, that the Ādityas, the All-gods and the Vasus gathered together. What of thee I deformed in rage, not being master of heart, that was put in order by Indra and Agni and the Vasus". 8 With the verses : "May the Ādityas, the Rudras, the Vasus, may the brahmans kindle thee again, O Agni, bringer of wealth; with ghee do thou increase thy body; may increase of wealth reach the sacrificer. This sacrifice which the three and thirty threads weave and maintain in security, that we cover up by them, when it is broken; hail ! may the sacrifice go to the gods. May the mind, the light, rejoice in the ghee; may it unite this scattered sacrifice; may the gods come cheerfully to this sacrifice with seven threads, spread by us. May Bṛhaspati unite this scattered sacrifice for us with oblation, with ghee; the offerings at dawn and the offering verses I unite with oblation and ghee. O Agni, returner, return to me with life, with radiance, with offspring, with wealth, with gain, with wisdom, with possession, with welfare. O Agni, O Aṅgiras, a hundred be thy returns, a thousand thy movements; with the increase of their increase do thou bring back for us what is lost, bring back to us wealth" he offers before the full-ladle libation six continuous libations. 9 (He offers) a cake on five potsherds to Agni. At the fore- and after-offerings there are modifications[4]. The ghee portions are for Agni. 10 With the verse : "Return with strength, return, O Agni, with food and life; again guard us from distress" he offers before the fore-offerings a libation. 11 At the time for the sacrificial gifts he shall give a re-sewn garment, a renewed chariot, a re-released bull, a golden ornament of a hundred mānas, and the sacrificial gifts for the setting up of the fires. 12 With the verse : "Return with wealth, O Agni, fatten with the stream, all gaining on every side"[5] he offers after the after-offerings four libations. 13 When (the setting up) is involuntarily interrupted he shall not say the (three) verses for kindling (of sū.7). 14 In every case there is an initiatory sacrifice.

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1 cp. 1.5.2.10. seq.
2 cp. Āp.Śr.5.27.11 transl. *Caland*, note.
3 cp. 1.5.3.16; 4.6, 16.
4 cp. 5.1.2.6, 9.
5 Perhaps the formulas MS.I.7.1 : 110.3-6 are also meant, but cp. Āp.Śr.5.29.11.

THE FOUR-MONTHLY SACRIFICES

7.1.1 When he is about to undertake the four-monthly sacrifices he strews, after having stayed (at the fires) throughout the first full-moon night, for a cake on twelve potsherds to Agni vaiśvānara and a mess of rice to Parjanya. 2 When he is about to bring forward the water he offers, after having quickly recited mentally the five-hotṛ formula. 3 A milch cow and a bull are the sacrificial gift. 4 The sacrifice (of the cake) is completed normally. 5 On a (place of sacrifice) sloping toward the east he shall perform the vaiśvadeva at full moon in the month phalguna or caitra or in the spring. 6 At the four-monthly sacrifices the sacrificer has not his hair and beard shaved on the previous day. 7 When he has fetched the branch for (a sacrificer) who has undertaken the vow, he drives the calves away[1]. 8 With: "Ye cows, swell with the share for the gods, for the All-gods" he sets the cows in motion. 9 The prastara has blossoms[2]. Firewood and sacrificial grass are tied together in three bundles; when he has tied together two bundles without the formula, he ties the third untied together (with them) to one with the formula; (he ties) the firewood (together) without a formula[3]. 10 The milking is the same (as at the new- and full-moon sacrifices)[4]. 11 When the three cows are milked, and he has said three times: "Milk an abundant oblation for the All-gods" he resumes his speech. 12 With: "As the share for the All-gods I curdle thee by the soma" he curdles (the milk by the sour milk). 13 The procedure is normal up to the setting down of the sacrificial utensils[5]. 14 He sets down a potsherd for the mess of rice, a second gheepot for the speckled ghee and a ladle close by the upabhṛt. 15 The procedure is normal up to the strewing[6]. 16 He strews for the five oblations: the cake on eight potsherds to Agni, (the mess of rice to Soma, the cake on twelve potsherds to Savitṛ, the mess of rice to Sarasvatī, the mess of rice to Pūṣan and) for the cake on seven potsherds to the strong Maruts and for the cake on one potsherd to Heaven and Earth. 17 The procedure is normal up to the strewing on (the grindstone)[7]. 18 Before strewing on it he sets the rice for the messes aside. 19 When he has strewn on it he puts on the potsherds[8]. 20 He has the morning milk milked. 21 From the purified (flour)[9] he sets flour aside for Pūṣan. 22 The messes of rice for Pūṣan always consist of flour. 23 In due order he puts the oblations on the fire. 24 When he has put on the cake for the Maruts he pours the (sour) evening milk into the heated morning milk and thus produces the curds. 25 By this (procedure) the curds are explained everywhere. 26 When he has poured out ghee for the speckled ghee he pours out sour milk (for it) in the same way as the ghee. 27 The procedure is normal up to the wiping of the ladles[10]. 28 The wiping of the ladle for the speckled ghee is the same as that of the upabhṛt. 29 The procedure is normal up to the scooping of the ghee (into the ladles)[11]. 30 He twice pours ghee scooped four times into the ladle for the speckled ghee and pours sour milk into it; once he sprinkles ghee on it; thus he makes it speckled. 31 In the rainy season he shall

[1] cp. 1.1.1.12, 16.
[2] cp. 1.1.1.29.
[3] cp. 1.1.1.28-53.
[4] cp. 1.1.3.16 seq.
[5] 1.2.1.4.
[6] 1.2.1.23, 30.
[7] 1.2.2.28.
[8] cp. 1.2.3.2 seq.
[9] cp. 1.2.3.12.
[10] 1.2.4.29.
[11] 1.2.5.19.

pour once and sprinkle twice. 32 The procedure is normal up to the placing of (the ladles) with ghee[1]. 33 The placing of the ladle for the speckled ghee is the same as that of the upabhṛt. 34 The procedure is normal up to the removal from the fire[2]. 35 Before the sprinkling with ghee[3] he separates the curds from the whey, then places the whey on the rubbish heap. 36 When he has made the oblations ready, he brings them near in due order[4]. 37 The procedure is normal up to the touching[5]. 38 Before the touching he proceeds with the producing of the fire by drilling. 39 Behind the northern junction of the enclosing sticks he puts down the splinter for the drilling, with : "Thou art the birthplace of Agni". 40 On it he puts down toward the east two darbha blades with unbroken tips, with : "Ye are the testicles"; on them the nether wood of the firedrill, its tuft to the north, with : "Thou art Urvaśī", and the upper wood, its procreative power at the bottom, to the west[6]. Then he smears (the two woods) with ghee from the gheepot, with : "Thou art Āyu (son of Purūravas and Urvaśī)", making them three times greasy at the place of the hole (in the nether drilling wood). 41 With : "Thou art Purūravas" he brings them together. 42 He makes (the hotṛ) recite with : "Recite for the producing of the fire by drilling"[7]. 43 With : "Thou art of the gāyatrī metre, thou art of the triṣṭubh metre, thou art of the jagatī metre" he produces fire by drilling three times to the right. 44-45 (He makes recite) with : "for the procreated fire", when it is procreated; with : "for the fire that is being thrown into", when it is being thrown into (the āhavanīya). 46 When he has brought it in front of the northern enclosing stick, he throws it into (the āhavanīya), taken from behind by the sacrificer, whom he makes recite : "Be ye two of one mind for us, one dwelling, unanimous, spotless, hail !"; then he throws the splinter into the fire. 47 With the verse : "The fire moves entering into the fire, he, the son of the seers, the overlord; may we worship it with oblation, may we not spoil the share of the gods" he offers (ghee) on it with the spoon. 48 He places the spoon filled, then makes (the sacrificer) touch the oblations for the four(-monthly sacrifices) with the five-hotṛ formula.

7.2.1 The procedure is normal up to the fore-offerings[8]. 2 When he has addressed (the āgnīdhra), he offers the nine fore-offerings. 3 When he has offered three of them, he pours (the ghee from the upabhṛt) together (with that in the offering ladle); when he has offered (again) three, he pours together; when he has offered two and has poured together all (the ghee), he offers one; then he passes back. Then he sprinkles the oblations in due order with ghee, finally the speckled ghee, not the upabhṛt. 4 The procedure is normal up to the proceeding[9]. 5 Without a formula he proceeds with the cake to Savitṛ and the cake on one potsherd (to Heaven and Earth). 6 The procedure is normal up to the sviṣṭakṛt offering[10]. 7 Before it he offers (ghee over the offered cake on one potsherd), with the names of the months : "To Madhu hail ! To Mādhava hail ! To Śukra hail ! To Śuci hail ! To Nabhas hail ! To Nabhasya hail ! To Īṣa hail ! To Ūrja hail ! To Sahas hail !

[1] 1.2.6.14-16.
[2] 1.2.6.20.
[3] cp. 1.2.6.18.
[4] cp. 1.2.6.24, 26.
[5] 1.2.6.30.
[6] cp. 1.5.3.1.
[7] cp. for the task of the hotṛ in the four-monthly sacrifices 5.1.3-4.
[8] 1.3.2.2.
[9] 1.3.2.12-18.
[10] 1.3.2.22-26.

To Sahasya hail! To Tapas hail! To Tapasya hail! Thou art the gliding (leap month), to Aṃhaspati hail!", four at the vaiśvadeva, four at the varuṇapraghāsa, four at the sākamedha, one at the śunāsīrya. 8 At the time for the sacrificial gifts a firstborn calf is the gift. 9 The procedure is normal up to the after-offerings[1]. 10 When he has poured speckled ghee into the offering ladle and addressed (the āgnīdhra), he offers nine after-offerings. 11 With a verse with the word *vāja* he presses the pot for the speckled ghee and the upabhṛt down, raises them apart, stretches them forth together and throws (the upabhṛt) away. 12 With: "Ye two are greasy; protect the draught oxen of the sacrificer" he loosens the two ladles on the shoulders of the vedi[2]. 13 Into the ladle or into the dish he scoops, standing upright within the vedi, the whey, sprinkling with it on the sacrificial grass. 14 He makes (the hotṛ) recite with: "Recite the invitatory verse for the steeds of the gods". 15 When he has addressed (the āgnīdhra), he summons (the hotṛ): "Recite the offering verse for the steeds of the gods". 16 After the vaṣaṭ call and the second vaṣaṭ call (of the hotṛ) he offers (from the whey), then offers with the remainder to the quarters, with: "The quarters hail!" toward the (four) quarters (in the fire), walking from the east side to the right, with the fifth (libation) in the middle, with the sixth on the east side. 17 When he has divided the remainder into equal parts, he says: "Thou invited, invite me" or: "Ye invited, invite me". 18 With the verse: "May the drops enter me, the stream from the pipes; fill my sap with sap; may the steeds draw my sacrifice"[3] the priests and the sacrificer eat; the hotṛ enjoys it first. 19 The procedure is normal up to the samiṣṭayajus oblation[4]. 20 When he has twice filled up the dhruvā, he offers two samiṣṭayajus oblations, with: "This thy sacrifice, O lord of the sacrifice, be united with "good words", rich in men; participate in it, go to the shining sacrifice. O ye gods that know the way, etc." (as 1.1.1.12). 21 The sacrificer says: "I pray for success during a year". 22 The sacrifice is completed normally. 23 When he has completed the full-moon sacrifice on the same day, he crops the hair (of the sacrificer) with the quill of a porcupine with three reddish-white places and with a copper razor, with the verses: "The holy order is supreme; nothing exceeds the holy order; in the holy order the ocean is laid, by the ocean the earth is fixed. Agni (i.e. the razor) has a sharp heat, the heat has entered by the uṣṇih metre (that has three parts); the head is heated in the sharpness of Vaiśvānara. Crop (the hair) by his holy order, cut it round by his truth, cut it along by his heat, stroke it up by his kindness, stroke it across by his help". He shaves his beard. 24 The sacrificer murmurs: "That is the holy order, that the truth; may I be able to that, may I be able by that, may I succeed by that; may this succeed for me". 25 During four months he eats no meat, does not approach a woman, does not sit on a seat, shall beware of untruth, lies to the east, eats honey, approaches his wife in her period.

7.3.1 After four months the varuṇapraghāsa. 2-3 The prescriptions for the five (oblations) that belong together[5] are as at the vaiśvadeva. 4 The pratiprasthātṛ drives the calves away for (the curds) to the Maruts, the adhvaryu for those to Varuṇa. 5 Separately both tie together firewood and sacrificial grass, (each for

[1] 1.3.4.4.
[2] cp. 1.3.4.28.
[3] r. *vahān* as MS. I.10.9 : 150.2.
[4] 1.3.5.21.
[5] cp. 1.7.1.16.

his vedi); the pratiprasthātṛ ties once together[1]. 6 In due time both have milked separately. 7 The procedure is normal up to the setting down of the sacrificial utensils[2]. 8 Separately the pratiprasthātṛ sets down his utensils : the spoon and four ladles[3], two pots for the messes of rice, the wooden sword and the broom. 9 The procedure is normal up to the strewing[4]. 10 When he has strewn for the five (oblations) belonging together, the adhvaryu strews for the cake on twelve potsherds to Indra and Agni and for the cake on one potsherd to Ka (Prajāpati). 11 In due time both prepare the curds separately. 12 The procedure is normal up to the removal from the fire[5]. 13 When he has put down the remaining flour[6], he drives the pole[7] for the back line[8] into (the soil) at three steps or at an unlimited distance in front of the āhavanīya, then designs the vedi, taking the broom and so on[9] : the middle line (from east to west) six aratnis (ells), the western side four, the eastern three[10]. 14 On the eastern third of the vedi he designs the altar (uttaravedi), one aratni long and broad, (drawing lines) toward the quarters[11]. 15 In front of the rubbish heap at one step from the vedi he digs up and sprinkles, then measures out (there) the pit (cātvāla) with the peg; with : "Thou art the resort of the afflicted for me" south; with : "Thou art the abode of riches for me" west; with : "Protect me when in want" north; with : "Protect me when afflicted" east[12]. 16 With : "O Agni Aṅgiras, thou who art in this earth" he strikes in the east, facing the west, with the wooden sword on the pit. 17 With : "Come with life and name" he takes the earth in his hand. 18 With : "May the Vasus bring thee with the gāyatrī metre; know the lord of the sacrifice; by thy unconquered residence I set thee up, unconquerable" he strews it, facing the east, on the altar. (He strikes and strews) a second and a third time with the same formulas (as in sū.16-18), but with "in the second earth", "in the third earth" and : "May the Rudras bring thee with the triṣṭubh metre", "May the Ādityas bring thee with the jagatī metre"; a fourth time without formulas. 19 With : "May thy name Nabhas, O Agni, know it" he digs a knee-deep, straight square (as pit) and throws (the earth) on the altar. 20 With : "Thou art a lioness, thou art a buffalo cow" he makes the altar. 21 In its middle he makes the navel, a square, a span in size. 22 With : "Be purified for the gods" he sprinkles (the altar) with water. 23 With : "Be adorned for the gods" he illuminates it with gravel. 24 With "O water, remove thy dirt" he lets water flow over the navel toward the north-east. 25 The pratiprasthātṛ makes the southern vedi up to the second surrounding[13], one aratni between (the two vedis)[14]. 26 The middle lines of the two (vedis) are equally long; they are broad enough to accommodate the oblations[15]. 27 There is one rubbish heap. 28 West of the northern (vedi) he takes the earth with the grassblade away[16]. 29 When he has

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1 cp. 1.7.1.9.
2 1.2.1.4.
3 for the fourth cp. 1.7.1.14.
4 1.2.1.23, 30.
5 1.2.6.20.
6 cp. 1.2.3.12.
7 For *śaṅku* see 10.1.1.11 etc., esp. 10.3.1.12 note.
8 the *pṛṣṭhyā*, the east-west line in the middle of the vedi.
9 cp. 1.2.4.4 seq.
10 cp. 10.1.2.4.
11 cp. Āp. Śr.7.3.14.
12 Probably these formulas and the measuring with the peg belong to the altar.
13 cp. 1.2.4.21.
14 cp. 10.1.2.5, where it is half an aratni, but Śivadāsa gives one aratni.
15 cp. 1.2.4.1.
16 cp. 1.2.4.11.

prepared the sprinkling water he sprinkles the altar, facing the east, then walking round to the right, with : "May the ories of Indra with the Vasus guard thee in the east. May the fathers swift of mind guard thee in the south. May the wise Rudras guard thee in the west. May Viśvakarman with the Ādityas guard thee in the north". 30 When he has walked back round he pours the rest down south of the altar, with : "Ye are the share of the fathers". 31 With (ghee) scooped five times he sprinkles the navel, putting a piece of gold between, on the right shoulder, the left buttock, the right buttock, the left shoulder, the fifth time in the middle, with : "Thou art a lioness, overcoming rivals, hail ! Thou art a lioness, bestowing increase of wealth, hail ! Thou art a lioness, bestowing good offspring, hail ! Thou art a lioness, winning the Ādityas, winning the kinsmen, hail ! Thou art a lioness, bring the gods to the pious sacrificer, hail !" 32 With : "To the creatures thee" he raises the ladle high. 33 On the āhavanīya both put the (sticks) for bringing forward the fire[1]. 34 Around the navel he lays (enclosing sticks) of pūtadāru wood, the middle one with : "Thou containest all life, strengthen the earth", the southern with : "Thou restest firm, strengthen the atmosphere", the northern with : "Thou restest inviolable, strengthen heaven". 35 With : "Thou art the ashes of Agni, thou art the dust of Agni" he puts down the materials (on the altar): pūtadāru wood, bdellium, keru (?), scented reed and a tuft of wool from between the horns of a ram, not shorn before. 36 With the verse : "May the mighty, shining one drink the sweet soma, granting the lord of sacrifice an unbroken life. He who, swift as the wind, protects by himself, refreshes the creatures, shines in many ways" he touches the materials. 37 From the pit he takes (sand)[2] as support (for the sticks), from the dust of the vedi the pratiprasthātṛ. 38 He makes (the hotṛ) recite with : "Recite for the bringing forward of the fire" or : "of both fires". 39 When (the first verse) has been recited three times (by the hotṛ), both raise the (sticks) for bringing forward the fire. 40 When the adhvaryu has given them to the āgnīdhra, he offers on the rest (of the āhavanīya), with the verse : "Whatever sin, O pure one, we have committed against thee, who, being in front, (now) wilt be behind, further thou thy body with ghee, do not harm me, when I have gone to the front, hail !"[3] 41 When both have taken the (sticks) for bringing forward (the āhavanīya), they bring them along with the verse : "Along the eastern quarter etc." (as 1.5.4.7). 42 While (the hotṛ) recites : "sit first on the birthplace made of wool" (the adhvaryu) puts the fire on the materials (on the navel), with the verse : "The sacrifice stands firm in the favour of the prayers, where the wise ones convey much; grant the sacrificer a long life; sit down for great happiness". Having sprinkled, the pratiprasthātṛ, (going) between (the two vedis, puts his fire) on the eastern half of the southern (vedi). 43 With the verse : "May we put thee on like Manu, may we kindle thee like Manu; O Agni Aṅgiras, (worship) the gods like Manu for the pious sacrificer, hail !" both put on a log. 44 With : "Thou art the nest of Agni" he throws down the supports[4] south of the āhavanīya. 45 When both have strewn a row of dry grass[5] around their āhavanīya, both offer a full-ladle libation, with the verse : "Thou hast seven logs, etc." (as 1.5.4.20). 46 The

1 cp. 1.5.3 19.
2 in a dish.
3 The āhavanīya will be from now on the gārhapatya, the new fire on the navel of the altar will be the āhavanīya.
4 cp. sū.37.
5 cp. 1.2.1.2.

pratiprasthātṛ draws once with the wooden sword a connecting (line) from the northern buttock of the southern vedi up to the southern shoulder of the northern (vedi). 47 Both perform the actions separately. 48 The adhvaryu says the summonses. 49 When both have poured out the remaining dough, both surround (their vedi) with the second surrounding. 50 The procedure is normal up to the scooping of the ghee (into the ladles)[1]. 51 He scoops ghee scooped four times and speckled ghee (into the ladles). 52 The procedure is normal up to the placing of (the ladles) with ghee[2].

7.4.1 North of the gārhapatya the pratiprasthātṛ makes from raw barley meal with sour milk the meal dishes (*karambhapātrāṇi*), each with one elevation and of the size of a thumb's phalanx, one more than the sacrificer has inmates. 2 He fills them with śamī leaves and puts them in the winnowing basket. 3 When he has made (also from the meal) a ram with male marks, he makes a ewe; the pratiprasthātṛ (gives) the ewe female marks. 4 When they have washed them, both fasten wool on them. 5 In front of them both strew more than a hundred and more than a thousand śamī leaves. 6 Both let their curds drain and put them in the two dishes. 7 Leaving the scrapings[3] of the curds for Varuṇa, both strew karīra fruits in their curds. 8 He puts the ram in the curds for the Maruts, the ewe in that for Varuṇa. 9 When both place (the oblations), they transpose them. (The adhvaryu places) the five oblations[4] and (the cake on twelve potsherds) to Indra and Agni on the northern (vedi), the pratiprasthātṛ the curds to the Maruts on the southern (vedi), (the adhvaryu) the curds to Varuṇa and the cake on one potsherd (to Ka) on the northern (vedi). Both shall produce fire by drilling. 10 The procedure is normal up to the wiping[5]. 11 When he has wiped (the fire) on the northern (vedi), the pratiprasthātṛ near the gārhapatya asks: "Wife (of the sacrificer), how many lovers hast thou ? If thou speakest falsely, one thou lovest dearly will die". Of him whom she names he shall say: "May Varuṇa grasp him". 12 The wife (says): "We invoke the voracious Maruts, conveying the sacrifice, rejoicing in the flour". 13 Both (pratiprasthātṛ and wife) take the meal dishes, pass behind the place of sacrifice to the right and stand still in front of the fire of the southern (vedi), turned toward the west, having put the winnowing baskets (with the meal dishes) on their heads. 14 The verse: "Be not against us in battles, O god Indra; let there be for thee, O bold one, a share in the sacrifice; great is the barley heap of this bountiful one; the song praises the Maruts rich in oblations" the sacrificer murmurs, standing to the north. 15 With the verse: "The sin we have done, the injury[6] we have done, in the village or in the forest, in the assembly or by strength, that lies in one's mind, one's own conduct; of all that distress thou art the expiation" both offer the meal dishes by means of the winnowing basket. 16 With the verse: "The doers of the deed have performed the deed, with wondrous speech; having done the deed to the gods go ye to your home, ye bounteous ones" both step apart. 17 When (the fire) on the southern (vedi) is wiped[7], the procedure is normal up to the pravara[8]. 18 The adhvaryu announces the pravara. 19 The

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1 1.2.5.19; cp. 1.7.1.30.
2 1.2.6.14-16.
3 cp. sū.34 and 40.
4 cp. 1.7.3.3.
5 1.3.1.8, 9.
6 r. *āgas* for *apsas* with *von Schroeder*.
7 cp. sū.10-11.
8 1.3.1.24-26.

procedure is normal up to the proceeding[1]. 20 When he has proceeded with the ghee portions the pratiprasthātṛ sits down near him. 21 The adhvaryu proceeds with the five(oblations) and with (the cake) to Indra and Agni. 22 The pratiprasthātṛ proceeds with the curds to the Maruts, after saying the summons for it. 23 Together with its first cutting off he cuts off the ewe, the adhvaryu together with the last (cutting off) from the curds to Varuṇa the ram. 24 When he has proceeded with the cake on one potsherd, he offers with the names of the months[2]. 25 Both offer the sviṣṭakṛt offering; for the iḍā they bring (the cuttings off) together. 26 A pair of a bull and a cow are the sacrificial gift. 27 The procedure is normal up to the whey[3]. 28 Both proceed with the whey. 29 Having poured together both the remains (of the whey) they enjoy it. 30 The procedure is normal up to the patnīsaṃyājas[4]. 31 The adhvaryu performs the patnīsaṃyājas. With modification (i.e. in the dualis) he makes the wife speak of the two brooms[5], with modification the sacrificer speaks of them[6]. 32 The procedure is normal up to the samiṣṭayajus oblations[7]. 33 When he has filled up the dhruvā three times, he offers three samiṣṭayajus oblations, with: "O sacrifice, go to the sacrifice, go to the lord of the sacrifice, go to thy own birthplace, hail! This thy sacrifice, etc." (as 1.7.2.20). "O ye gods, that know the way, etc." (as 1.1.1.12); the pratiprasthātṛ (offers) in the southern (fire). 34 When they have poured together both the remains of the ghee, the pratiprasthātṛ takes the ladle, the spoon and the gheepot, the āgnīdhra the husks (of the barley) and the scrapings (of the curds to Varuṇa), the adhvaryu the ladle. 35 They murmur the verse, departing from the pit: "King Varuṇa has made a broad path for the sun to travel; he has made him set his feet in the pathless way; he drives away whatever wounds the heart". 36 When they have beheld the water, with: "A hunderd remedies are thine, O king, a thousand; broad and deep be thy kindness; overcome the hostility; remove from us whatever sin has been committed", they proceed standing at the lustral bath. 37 He throws a grass blade into stagnant water, then offers in the water. 38 With the verse: "The face of Agni has entered the waters, the child of the waters guarding against the demons; in each home do thou worship a log, O Agni; let thy tongue seek the ghee" he offers with the ladle a stream of ghee scooped four times. 39 He offers the fore-offerings and the after-offerings without that for the sacrificial grass[8]. 40 When he has proceeded with the ghee portions and has cut off from the husks and the scrapings, he offers these to Varuna; he offers the rest to Agni and Varuṇa instead of to (Agni) sviṣṭakṛt. 41 Thus (the principal sacrifice) is completed. 42 With: "Varuṇa's noose is loosened" they loosen water from the border; with: "Varuṇa's noose is thrown away" they throw it away; with: "Homage to Varuṇa's noose" they pay homage. 43 With the three verses: "From every rule of thine, O king Varuṇa, set us free; from whatever oath by the waters, by the kine, by Varuṇa, we have sworn, from that, O Varuṇa, set us free. Unloose from us, O Varuṇa, the highest, the lowest, the middle noose; then may we, O Āditya, under thy rule, be guiltless before Aditi. Be the waters and plants friendly to us; be they hostile to him who hates us and whom we hate" they clean themselves

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1 1.3.2.6-18.
2 cp. 1.7.2.7.
3 1.7.2.13-16.
4 1.3.4.32 seq.
5 cp. 1.3.5.16.
6 cp. 1.4.3.4.
7 1.3.5.21; 7.2.20.
8 cp. 5.1.3.23.

at a place away from the cowshed. 44 Not looking back they go back. 45 Then they take two logs. 46 With : "Thou art firewood, may we prosper" he puts on a log; with : "Thou art a log, may we prosper" the second. 47 With the verse : "I have penetrated into the waters, we are united with sap; rich in milk, O Agni, I have come; do thou unite me with radiance" they worship (the āhavanīya); without a verse the wife at the gārhapatya. 48 Both throw their sacrificial grass into the fire. 49 The sacrificer says : "I pray for success during a full year"[1]. 50 The sacrifice is completed normally. 51 When he has completed the full-moon sacrifice on the same day, (he crops the hair with, as first verse)[2] : "As the heat turned away from this end of the earth, I crop his (hair) by the holy word, for long life". 52 "Agni has a sharp heat, etc." and so on, is the same (as 1.7.2.23 seq.).

7.5.1 After four months the sākamedha. 2 After having stayed throughout the first full-moon night he strews in the morning for a cake on eight potsherds to the pointed (anīkavat) Agni. 3 The sacrifice is completed normally. 4 He does not throw the sacrificial grass into the fire. 5 At the (rice milk for the Maruts) pertaining to the domestic ritual (gṛhamedhīya) (he acts) without verses up to the ghee portions. With the branch of palāśa wood he drives all the calves away. 6 To the heating (sāṃtapana) Maruts a mess of rice at noon. 7 The sacrificial grass is that of the cake to the pointed (Agni). 8 The sacrifice is completed normally. 9 He throws the sacrificial grass into the fire. 10 For the (rice milk to the Maruts) pertaining to the domestic ritual he ties together the firewood and the sacrificial grass except the prastara and the enclosing sticks. 11 After the evening agnihotra he boils the rice for the Maruts pertaining to the domestic ritual in the milk of all the cows. 12 He has milked without the strainers. 13 He strews the ghee. 14 He places the firewood and the sacrificial grass. 15 He wipes the ladle and the spoon. 16 He makes the wife worship with the formula[3]. 17 When he has sprinkled the firewood and the sacrificial grass and has strewn around the āhavanīya, he lays pieces of firewood round it. 18 He puts down the cream scrapings[4] (i.e. he takes the foam from the boiled rice milk and puts it down). 19 When he has poured some (ghee into three dishes) he takes three (quantities) of rice milk from (the pot and puts them in the dishes). 20 When he has purified them, he makes them ready. 21 Behind the āhavanīya he puts them down toward the north, and the ghee. 22 When he has put on firewood, has proceeded with the ghee portions, has cut off from all (the dishes with rice milk) and has sprinkled ghee on them, he makes (the hotṛ) recite with : "Recite the invitatory verse to the Maruts pertaining to the domestic ritual". 23 When he has addressed (the āgnīdhra) he summons (the hotṛ) : "Recite the offering verse to the Maruts pertaining to the domestic ritual". 24 At the sviṣṭakṛt offering the name of (the deity) is not expressed. 25 When he has cut off together in the southern (dish with rice milk) and when (the hotṛ) has invoked the iḍā[5], they enjoy. 26 When he has smeared it with ghee, they become satiated by (the rice milk to the Maruts) pertaining to the domestic ritual. 27 Nearby is also

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[1] cp. 1.7.2.21.
[2] cp. 1.7.2.23.
[3] cp. 1.2.5.10.
[4] r. *śaro-*, also sū. 29.
[5] cp. 1.3.3.12.

other boiled rice: by it the inmates become satiated. 28 The cows stay overnight with their calves except those that suckle an adopted calf. 29 Before the morning agnihotra he shall offer a full ladle of the cream scrapings (to Indra) in the gārhapatya, if a bull, when called, bellows, with the two verses : "O ladle, fly away filled, and well filled do thou fly back; like wares, O (Indra) of a hundred forces, let us barter drink and food. Give thou to me, I give to thee: bestow upon me, I bestow upon thee; bring together equivalent presents; for who gives to one who does not give !" 30 If the bull does not bellow, he shall offer after having addressed the brahman. 31 After the morning agnihotra a cake on seven potsherds to the playful (krīḍin) Maruts along with the rays (of the sun); when the rays rise he proceeds. 32 He brings forward the cake on eight potsherds to Agni and the seven other oblations to the altar (and offers from them) as at the varuṇapraghāsa, finally from that to Viśvakarman. (The eight are : the five, a cake on twelve potsherds to Indra and Agni, a mess of rice to Indra slayer of Vṛtra, a cake on one potsherd to Viśvakarman). 33 With : "O Agni, thou hast taken over the office of hotṛ, the office of messenger; thou hast stood[1] upright at the sacrifice; may heaven and earth help us; make the sacrifice successful for Indra, for the gods; enjoy this oblation of ghee, hail !" he offers with the ladle a stream of ghee scooped four times. 34 Before the sviṣṭakṛt offering he offers with the names of the months[2]. 35 A bull is the sacrificial gift.

7.6.1 They perform the sacrifice to the fathers, acting toward the south-east. 2 They cut off the sacrificial grass at the roots, except the prastara. 3 When he has tied together more firewood and sacrificial grass (than usual) and has strewn around both western fires, he sets down the sacrificial utensils one by one except the dish for the brahman. 4 South-east of the dakṣiṇāgni he places the praṇīta water. 5 He heats on the dakṣiṇāgni. 6 South of the cart near the fire he strews (barley) for the cake on six potsherds to Soma with the fathers, barley for the grains of corn for the fathers sitting on the sacrificial grass, barley for the stirred drink to the fathers tasted by Agni. 7 The procedure is normal up to the putting on the fire[3]. 8 While (the barley) is being parched, he carries a firebrand around. 9 He grinds one half of (the barley for) the grains of corn for the stirred drink. 10 The procedure is normal up to the covering[4]. 11 When he has put down the remaining meal he makes the vedi[5] at three steps or at an unlimited distance in front of the dakṣiṇāgni, as long as a man, a square, its corners turned toward the quarters[6]. 12 Before the second surrounding[7] he fences it[8]. 13 At the northern buttock he makes the entrance. 14 He (takes) one firebrand from the dakṣiṇāgni, sprinkles it, puts it down in the middle of the vedi, puts (wood) on it, sweeps this together, sprinkles around it and pours the remaining meal on it; then he surrounds (the vedi) with the second surrounding. 15 The procedure is normal up to the scooping of the ghee (into the ladles)[9]. 16 He scoops into each (ladle) ghee scooped four times, near the gārhapatya. 17 The procedure

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1 MS. r. *asthāḥ*.
2 cp. 1.7.2.7.
3 1.1.2.5.
4 1.2.3.30, cp. 1.2.3.11.
5 cp. 1.1.2.7 seq., 1.2.4.1 seq., 1.7.3.13 seq.
6 cp. 10.1.2.6, 7.
7 cp. 1.2.4.21.
8 cp. 1.1.2.13.
9 1.2.5.19.

is normal up to the spreading out[1]. 18 Having shaken the sacrificial grass he spreads it out. 19 Thus he spreads it out around three times to the left, then takes the prastara without a formula from the remaining blades (of the sacrificial grass)[2]. 20 In a pot half full of milk from a cow with an adopted calf he stirs the stirred drink to the left, with a sugarcane splinter, standing in it; he does not take out the splinter. 21 When he has made it ready, he brings near, one by one, a jar of water, (the ladles) with ghee and the oblations; also the other means of the sacrifice. 22 The procedure is normal up to the kindling[3]. 23 There is one kindling verse; at its third *om* (by the hotṛ) he puts once firewood on. 24 The procedure is normal up to the pravara[4]. 25 He does not announce the pravara. 26 He offers the fore- and the after-offerings without that for the sacrificial grass[5]. 27 When he has proceeded with the ghee portions, they drop the sacred cords from their left shoulders and bring them over their right shoulders. 28 The priests walk round, shifting their (normal) places. The hotṛ walks round in front of (the fire) brought forward[6] and sits down (south of it); the brahman north of it, (and sits down) east of the hotṛ, the adhvaryu west (of the hotṛ). 29 The āgnīdhra transposes the oblations. 30 On its (former) place the offering ladle, (south of it) in the middle the upabhṛt, south (of this) the dhruvā; on its (former) place the cake, (south of it) in the middle the grains of corn, south (of these) the stirred drink. 31 He cuts off five times; six times for a descendant of Jamadagni. 32 Having passed to the north behind the handles of the ladles, he makes (the hotṛ) recite with : "*Anu svadhā*[7] to Soma with the fathers", and addresses (the āgnīdhra) with : "*Oṁ svadhā*"; (the āgnīdhra) responds : "Be it, *svadhā*". 33 After this response he summons (the hotṛ) with : "*Svadhā* to Soma with the fathers". 34 When (the hotṛ) has said : "*Svadhā*, homage"[8], (the adhvaryu) offers, standing to the south, in the middle (of the fire). 35 Thus he also proceeds with the grains of corn and with the stirred drink. 36 He cuts off twice together for Agni bringer of the food to the fathers (instead of) for sviṣṭakṛt; three times for one with five cuttings off[9]. 37 He offers in the south-eastern half (of the fire) not close to (the other oblations)[10]. 38 When they have walked back round, they drop the sacred cords from their right shoulders and bring them over their left shoulders. 39 The priests walk back round; (the āgnīdhra) again transposes the oblations. 40 When he has cut off the remainder of the oblations in the stirred drink and when (the hotṛ) has invoked (the iḍā), they do not enjoy. 41 When he has taken the log[11], he offers two after-offerings, (having summoned the hotṛ,) for the first with : "Recite the offering verse for both gods", for the second with : "Recite the offering verse". 42 He grasps all the ladles together. 43 When he has offered the two oblations in the dakṣiṇāgni[12], he loosens the potsherds[13]. 44 The procedure with the handfuls of water[14] and so on is the same as at the offering of the meal balls to the fathers,

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[1] 1.2.6.7.
[2] cp. 1.1.2.10.
[3] 1.3.1.1.
[4] 1.3.1.24-26.
[5] cp. 1.7.4.39.
[6] cp. sū.14.
[7] instead of : "Recite the invitatory verse".
[8] instead of : "Vaṣaṭ".
[9] cp. sū.31 and 1.3.2.5.
[10] cp. 1.1.2.18.
[11] cp. 1.3.4.1.
[12] cp. 1.3.5.12, 13.
[13] cp. 1.3.5.22.
[14] 1.1.2.16.

except the oblation. 45 With the jar of water they perform the actions with water[1]. 46 When he has collected the iḍā, he puts down the balls on (three) corners, naming after the great-grandfather three (ancestors), from the far end the nearer ones[2]. 47 On the northern buttock of the vedi he wipes off the grease. 48 With : "O fathers, rejoice here" they step out of the fenced (vedi)[3]. 49 With the verse : "May we gladden thee, O bountiful one, fair to see; forth now with full chariot seat, being praised, dost thou fare according to our will; yoke, O Indra, thy two bay steeds" they worship the āhavanīya, ending with *om* as long as their breath lasts; with the verse : "Whatever hurt we have done to the atmosphere, to the earth, to heaven, to mother or to father, may Agni of the house free us from this sin, Jātavedas from wrong action" (they worship) the gārhapatya. 50 With : "The fathers have rejoiced" they enter the fenced (vedi). 51 The procedure with the lock of wool and so on[4] is the same as at the offering of the meal balls to the fathers. 52 With the verse : "Go away, ye dear fathers etc." (as 1.1.2.14) he goes three times to the left around the fire, sprinkling it by means of the jar of water. 53 He goes three times back round, not sprinkling, but each time putting down (the jar). 54 When he has thrown the balls into the fire, he burns down the vedi. 55 "They have eaten, they have rejoiced, etc." and so on is the same (as 1.1.2.39-41).

7.7.1 At the north of the gārhapatya he boils (the rice) for the cakes on one potsherd, as many as the meal dishes were[5]. 2 When he has poured ghee on them without a formula, he removes them from the fire toward the north. 3 From the dakṣiṇāgni they bring one smoking firebrand, averted, not looking back; toward the north-east (they bring) the cakes on one potsherd in a woven basket. 4 With : "I make the mole thy animal, O Rudra" he throws one cake on to a molehill. 5 He puts the firebrand at a crossway, puts (wood) on it, sweeps this together, sprinkles around it, strews around it, cuts off from all (cakes) together on a middle leaf and pours ghee on that, then offers it with : "This is thy share, O Rudra; enjoy it with thy sister Ambikā, hail !" 6 Everyone takes (a cake) and they and (a daughter of the sacrificer), desirous of a husband, go three times around (the fire), with the three verses : "We have appeased, O Ambā, Rudra, the god Tryambaka; that he may increase our wealth, that he may make us prosperous, that he may make us more abundant, that he may lead us over, that he may embolden us; that there may be a remedy for the cow, the horse, the man and a very good remedy for us and a remedy easy to obtain for the ram and the ewe. We worship Tryambaka, the fragrant, the increaser of prosperity". 7 They murmur : "like a cucumber from its stem, from death may I be loosened, not from immortality"; she who desires a husband (murmurs) : "from death may I be loosened, not from a husband". 8 Everyone throws his cake upward and catches it, with : "Thou art fortune, may I obtain fortune". 9 They throw them to the sacrificer and to her who desires a husband. 10 He puts them in the woven basket and attaches this to a tree, with : "This is thy share, O Rudra; with it for food do thou go away beyond the Mūjavant

1 cp. 1.1.2.14.
2 i.e. the great-grandfather, grandfather and father of his great-grandfather, cp. also 11.8.1.8.
3 cp. sū.12.
4 1.1.2.27 seq.
5 cp. 1.7.4.1.

(mountains), thy club in thy hand, clad in skins, with unstrung bow". 11 (The cleaning) with the verses : "From every rule etc." is explained (in 1.7.4.43). 12 (Back on the place of sacrifice) he offers a mess of rice boiled in ghee to Aditi. 13 Returned to his house the sacrificer says : "I pray for success during the current year"[1]. 14 The sacrifice is completed normally. 15 When he has completed the full-moon sacrifice on the same day, (he crops the hair with, as first verse)[2] : "Who on the surface of this earth shortens the plants, by his holy word I crop his (hair) for long life". 16 "Agni has a sharp heat, etc." and so on is the same (as in 1.7.2.23 seq.).

7.8.1 After four months, on the same day, after four days or after a month the śunāsīrya. 2 It is explained by the vaiśvadeva. 3 A cake on eight potsherds to Agni and seven other oblations, finally a cake on one potsherd to Sūrya. (The eight are : the five, rice gruel or fresh milk to Vāyu, a cake on twelve potsherds to Indra śunāsīra[3], a cake on one potsherd to Sūrya). 4 Before the sviṣṭakṛt offering he offers with the names of the months[4]. 5 A plough drawn by twelve cows is the sacrificial gift, a camel or a bull. 6 The sacrificer says : "I pray for success during an anu-year and an ud-year[5]. 7 The sacrifice is completed normally. 8 When he has completed the full-moon sacrifice on the same day, (he crops the hair with, as first verse)[6] : "Whereby the months, the fortnights, the seasons, the full years cropped (the hair) of Prajāpati after his sacrifice, by that holy word I crop his (hair) for long life". 9 "Agni has a sharp heat, etc." and so on is the same (as in 1.7.2.23 seq.), except the observances. 10 The sacrificer has his hair and beard entirely shaved. 11 Directly after a change of the moon he shall perform a soma sacrifice or an animal sacrifice.

12 Now (the four-monthly sacrifices) lasting five years. 13 He begins with the oblations to Vaiśvānara and Parjanya[7]. 14 The first year is normal. At its end he stays (at the fires) throughout the first full-moon night for the śunāsīrya, throughout the last full-moon night for the vaiśvadeva[8]. 15 The second year is normal. 16 Also the third. He shall pass over a month and then perform the vaiśvadeva. 17 The fourth year is normal. 18 Also the fifth. In this (year) the śunāsīrya five month after the sākamedha[9].

THE ANIMAL SACRIFICE

8.1.1 When he is going to perform an animal sacrifice to Indra and Agni, he offers after having recited mentally the six-hotṛ formula : "The hotṛ is the voice, the wife the consecration, the adhvaryu the water, the abhigara the wind, the oblation the breath, the brahman the mind". 2 He offers a cake on eleven potsherds to Agni and Viṣṇu or a full-ladle libation. 3 When he has offered in the āhavanīya, with the verse : "Step widely, O Viṣṇu, give us broad space

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1 or : during an iḍā-year, cp. 1.7.4.49.
2 cp. 1.7.4.51.
3 probably : with share and plough.
4 cp. 1.7.2.7.
5 cp. 1.7.7.13.
6 cp. 1.7.7.15.
7 and offers them only once, cp. 1.7.1.1.
8 of the second year; the śunāsīrya is performed four months after the sākamedha.
9 sū.16 and 18 give two leap months, as also MS. I.10.8:148.15-19, because five years do not contain sixty lunar months, but sixty-two; Āp. Śr.8.22.10, 11 stops, where Mānava gives the second leap month.

for dwelling in; desirous of ghee drink the ghee; promote the lord of the sacrifice", he goes to fetch the sacrificial post from a palāśa, a khadira or a rohitaka tree; from a bilva tree for one desirous of priestly lustre. 4 He passes (trees) unfit for a sacrificial post; then with : "I have passed by some, I have not approached others; I have found thee nearer than the farther, farther than the near. So we choose thee, preferred by Viṣṇu, for the sacrifice to the gods" he chooses a sacrificial post with many branches and leaves, whose top is not withered, that is not hollow, is not grown on a branch, is straight, whose twigs point upwards[1], that is inclined at the top and that is turned toward the north-east, the east or the west[2]. 5 With ; "To Viṣṇu thee" he anoints it all round with ghee, where the wrinkles in the bark[1] meet or where the twigs meet (with the tree). 6 With : "O plant, guard it" he lays at the southern end of the sacrificial post a darbha blade between (post and axe). 7 With : "O axe, harm it not, touch it with thy very kind body" he strikes on it with the axe. 8 He seizes the first splinter that flies up. 9 The carpenter hews it down; he leaves a stump remaining, that is below the height of an axle. 10 With : "Thou whom this sharp axe has brought forward for great good fortune" he makes (the tree) fall toward the east. 11 He speaks of the falling (tree) : "With thy top harm not heaven, with thy middle not the atmosphere, with earth be united; go to splendour". 12 With : "O tree, grow with a thousand shoots" he offers on the stump. 13 With : "May we grow with a thousand shoots" he touches himself. 14 He makes (the post) eight-cornered, having an 'ox tail', not thick, not thin, not hewn at the lower end. 15 Its length is mentioned[3] : it shall be made five aratnis, (measured with the paṅkti, six aratnis, measured with the seasons, seven with the seven parts of the śakvarī, eight with the gāyatrī, etc. It shall be made as long as a man with upright arms or standing on a chariot; as a man with upright arms is its lowest length, but it shall be made higher each time). 16 He shall make the chip (svaru) of the post, and the knob (caṣāla), a hand high, eight-cornered, bent inwards in the middle. 17 When he has fitted the corners (of the knob) to those (of the post), he shall make the chip, a finger long, (from the top) of the post, that is above the knob[4]. 18 For one who has undertaken the vow, he ties firewood and sacrificial grass together. The prastara and the two dividing blades are of horse-tail reed, the enclosing sticks of kārṣmarya wood. As firewood (he ties together) twenty logs. 19 He makes the vedi like the northern one at the varuṇapraghāsa[5]. 20 When he has let (the water) flow, they stay overnight. 21 The next morning he washes his hands, strews around the place of sacrifice, then sets down the sacrificial utensils for the animal sacrifice : the spade, the (splinter) first flown up, a plakṣa branch, two spits for roasting the caul, two cords, the spit, the staff of the maitrāvaruṇa, the pan for cooking the cut off parts, the chip and the butcher's knife. 22 The procedure for the sprinkling of the altar and so on is normal up to the full-ladle libation[6]. 23 He sets down the utensils for the speckled ghee[7]. 24 When he has placed (the utensils)[8] he

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[1] Instead of a twig a better sense for *śalka* here would be the wrinkles in the bark, but in sū.5 this is the meaning of *alka*, if the text there is right.

[2] cp. 1.1.1.12.

[3] MS. III.9.2 : 115.2 seq.

[4] i.e. from the part of the 'ox tail' that is cut off.

[5] cp. 1.7.3.13-24.

[6] 1.7.3.29-45.

[7] cp. 1.7.1.14.

[8] cp. 1.2.1.18.

strews a row of dry grass. 25 When he has sprinkled the utensils with the (water), purified with formulas[1], and has poured out ghee and sour milk, he carries a firebrand around (the oblations)[2]. 26 He surrounds (the vedi) with the second surrounding[3]. 27 The procedure is normal up to the scooping of ghee (into the ladles)[4]. 28 He scoops ghee scooped four times and speckled ghee (into the ladles)[5]. 29 The procedure is normal up to the placing of (the ladles) with ghee[6].

8.2.1 North of the gārhapatya he takes the spade with : "On the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, I take thee". 2 With : "Thou art the spade, thou art the woman" he addresses it. 3 With : "Here I cut off the neck of the demon" he draws a line round the hole for the sacrificial post in front of the āhavanīya; with : "Here I cut off the neck of him who being my equal is malign to me" a second time; with : "who being not my equal" a third time; without a formula a fourth time. 4 He digs the hole half within, half outside the vedi, as deep as the lower end (of the post, that is not hewn). 5 He washes the post, draws it along the passage and lays it down on strewn (grass) in front of the hole toward the east; at its base the first flown up (splinter), at its middle the chip and a cord, at its top the knob. 6 When he has strewn barley in water, he sprinkles the post, with : "For the earth thee" at its base, "For the atmosphere thee" at its middle, "For heaven thee" at its top. 7 With : "Pure be the places where the fathers sit" he pours (water) into the hole. 8 With : "Thou art barley, bar from us the foe, bar the evil spirit" he strews barley in it. 9 With : "I strew thee, the place where the fathers sit" he strews darbha blades in it. 10 With : "Thou art easy of approach, first among leaders; (the tree) will mount thee, be aware of it" he puts the first flown up splinter in it. 11 With : "Fill heaven and earth with ghee" he offers on it. 12 When he has taken the gheepot and the spoon, he makes (the hotṛ) recite with : "Recite for the anointing of the sacrificial post". 13 With : "May god Savitṛ anoint thee with honey" the sacrificer anoints it well from the top to the base; with : "Thou art the knob of Indra" the knob. 14 With : "Give the plants good berries" he fastens (the knob). 15 After the anointing (the sacrificer) shall not let loose (the post) up to the wrapping around. 16 He makes (the hotṛ) recite with : "Recite for the raising of the sacrificial post". 17 With : "Support heaven with thy top, fill the atmosphere with thy middle, make firm the earth with thy base" he raises it. 18 With the verse : "To these dwellings of thine we are fain to go, where are the many-horned active kine; there is resplendent the highest step of the wide-stepping mighty Viṣṇu" he puts it down (in the hole). 19 With the verse : "Behold the deeds of Viṣṇu wherein he displayed his holy laws, Indra's true friend" he places (the post) inclined toward the west and in a straight line (with the altar), the corner toward the fire facing the fire. 20 With : "Thou that art winner of holy power, winner of kingly power I surround" he surrounds it with earth. 21 With : "Strengthen the holy power, strengthen the lordly power, strengthen increase of wealth, strengthen offspring, strengthen the kinsmen for

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1 cp. 1.2.2.1, 4.
2 cp. 1.2.3.26.
3 cp. 1.2.4.21.
4 1.2.5.19.
5 as 1.7.3.51.
6 1.2.6.14-16.

this sacrificer" the sacrificer strokes (the ground round it) to the right with the staff of the maitrāvaruṇa. 22 He pours water around it. 23 The two cords are of darbha blades, the one of two strands, two fathoms (vyāyāma)[1] long, the other of three, three fathoms long. 24 With the verse : "That highest step of Viṣṇu the singers ever look upon like an eye fixed in the sky" he strokes with the (cord) of three strands and the chip three times along the post upwards. 25 He makes (the hotṛ) recite with : "Recite for the wrapping around the sacrificial post". 26 With : "Thou art wrapped around; may the clans of the gods wrap around thee, may (the clans) of men wrap around the sacrificer here with increase of wealth and offspring" he wraps the (cord) of three strands three times around it, navel-high, each time higher, to the right. 27 When he has wound together the two (ends of the middle part of the cord) for a span, he slides the thinner one in the thicker one. 28 When he has pushed the cord upwards, he slides the chip in the highest strand north of the corner (of the post) turned toward the fire, with : "Strive to the back of heaven". 29 He summons : "Lead (the he-goat) near, when washed". 30 He brings along the passage a not forbidden, red, two-coloured or black, fat, not lame he-goat, that has changed its teeth, and places it east, facing the west.

8.3.1 With the verses : "The offspring being born and born from Prajāpati, to him declare them; let the wise one reflect thereon. This victim, O lord of cattle, I bind for thee today, O Agni, in the midst of righteous action; approve it, for I sacrifice with a good offering; may this offering be pleasant to the gods" he twice offers during the bringing near. 2 With : "For refreshment thee" he takes two darbha blades; with : "Thou art the impeller" a green plakṣa branch with leaves. 3 With : "To the gods the servants of the gods have come, the eager priests. O Bṛhaspati, guard wealth, enjoying thy oblations. O god Tvaṣṭṛ, rejoice in the wealth. Stay, ye wealthy ones" he touches (the goat) with the darbha blades and the branch and brings it near; then he offers five times with the verses : "May the ancient wise ones grasp the breath as it speeds from the limbs; go thou, being offered, to heaven by the paths leading to the gods; be among the plants with thy body. Those who being bound, contemplated with mind and with eye him who was being bound, let the god Agni first release them and Prajāpati, pleased with his offspring. The cattle of the forest, of all forms, of various forms, many of one form, let the god Vāyu first release them and Prajāpati, pleased with his offspring. What cattle the lord of cattle rules, both the quadrupeds and the bipeds, may they, bought off, go to his sacrificial share; may abundances of wealth fall to the sacrificer's lot. Releasing the seed of the world, make a passage for the sacrificer, O gods; may it, brought near from its abode, having come to rest, go alive to the abode of the gods". Then he proceeds with the producing of the fire by drilling; this is explained[2]. 4 With : "On the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, I take thee" he takes the cord (of two strands). 5 When he has drawn it round the off foreleg (of the victim) and pulled it up, he fixes it at its head obliquely, with : "With the noose of holy order I fasten thee, offering to the gods, thee, pleasant to yonder one" according to the

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[1] probably five aratnis, but 10.1.3.7; 4.4 etc. four aratnis.

[2] 1.7.1.38-47.

deity. 6 With : "Fear not men" he fastens (the victim) by the cord to the northern side of the post downward. 7 With : "I sprinkle thee, pleasant to the waters, to the plants" he sprinkles it. 8 With : "May thy mother approve thee, thy father, thy brother from the same womb, thy friend in the herd. Lead approving (the sacrifice) to the gods for the pious sacrificer" he asks for permission. 9 With : "Thou art thirsty for wat..." he gives it water to drink. 10 With : "May the divine water make the savoury oblation savoury" he sprinkles its breast and sprinkles it on all sides. 11 When he has placed the filled spoon[1], the procedure is normal up to the stream of ghee[2]. 12 When he has poured a stream of ghee with the ladle, he anoints the victim with the offering ladle, with : "Let thy breath be united with the wind," at the place of its breath; with : "thy limbs with the venerable (gods)," at the place of its hump; with : "the lord of the sacrifice with his prayer" at its hind part. 13 The procedure is normal up to the pravara[3]. 14 After the pravara he hands to the maitrāvaruṇa the staff of udumbara wood reaching up to the mouth, with : "I hand thee with the arms of Mitra and Varuṇa". 15 The procedure is normal up to the fore-offerings[4]. 16 Having addressed (the āgnīdhra) he offers eleven fore-offerings. 17 (He summons the maitrāvaruṇa) : "Summon (the hotṛ to recite) for the logs" for the first (fore-offering); each time : "Summon" for the other ones. 18 After the fourth and the eighth fore-offering he pours together (ghee into the offering ladle), leaves (ghee after the tenth) for the eleventh, passes back, takes the chip and the butcher's knife, anoints them (with the ghee) in the offering ladle, then anoints the victim with the chip between the horns, with : "Anointed with ghee, do ye two guard the victims", not touching it with the butcher's knife. 19 With the anointed (edge) he cuts off from the cooked parts (of the victim); with the not anointed (the butcher) cuts it to pieces. 20 North of the pit he makes the sign for the butcher's fire. 21 He digs up and sprinkles, then makes (the maitrāvaruṇa) recite with : "Recite for the carrying around of the firebrand". 22 He carries a firebrand from the āhavanīya three times around the victim, the āhavanīya, the sacrificial post, (the ladles) with ghee, the pit, putting it down each time on the sign for the butcher's fire. 23 When he has given the firebrand to the āgnīdhra, he offers three libations, with the verses : "Those who being bound, etc. The cattle of the forest, etc. Releasing the seed etc." (as sū.3). 24 When he has loosened the victim from the post and taken hold of it from behind, he addresses (the āgnīdhra). 25 After his response he summons (the maitrāvaruṇa to summon): "Hotṛ, summon for (the preparation of) the oblations to the gods". 26 The two spits for roasting the caul are of kārṣmarya wood, the one with one point, the other with two; with them the sacrificer takes hold of the victim from behind, with : "Thou wealthy one, do thou kindly resort to the lord of sacrifice". 27 With : "O wide atmosphere, in unison with the god wind, sacrifice with the life of this offering;" he makes it step forth toward the north. 28 The āgnīdhra who has taken the firebrand, (steps) in front, and puts it down on the sign for the butcher's fire. 29 South-west of the butcher's fire he throws down the one darbha blade for the bringing near[5], with : "be united with its body; extending broadly

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1 cp. 1.2.6.27.
2 1.3.1.15.
3 1.3.1.24-26.
4 1.3.2.2.
5 cp. sū.2-3.

place thy broad sacrifice in the lord of the sacrifice". 30 On that (blade) the butcher appeases (i.e. strangles) the victim, its head to the west, its feet to the north, without giving a sound. 31 (The adhvaryu) says the verse: "The breath of the sacrificer is apart from the victim; the sacrifice goes to the gods with the gods; O life, place the sacrifice rightly in the sacrificer", then turns round. 32 While it is being appeased the sacrificer murmurs: "Thou art granting heaven, granting heaven go thou to heaven, heaven for me, heaven for the cattle. Thou art granting room, granting room go thou to the room, room for me, room for the cattle. Thou art granting the way, granting the way go thou to the way, the way for me, the way for the cattle" and the verse: "Thou dost not die here nor art thou hurt; to the gods thou goest on auspicious paths; whither the pious, but not the villains go, thither may god Savitṛ bring thee". 33 With the verse: "Let the multiform offspring stay gladly here, in this cowshed the all-supporting mothers; assembling around Agni, their nest, let them pour out milk and ghee" they praise[1] during the appeasement of the victim, looking at the speckled ghee. 34 With the verse: "If the victim has uttered a cry, or strikes its breast with its feet, may Agni release us from that sin, from all distress" he offers the oblation for the appeased (victim). 35 He murmurs the verse: "O ye butchers, come to the sacrifice sped by the gods; free the victim from the noose, the lord of the sacrifice from the bond". 36 With the verse: "May Aditi loosen these nooses from the victim and from the lord of the cattle" he loosens the cord from the victim. 37 With the verse: "Let him who hates us, fall down; him we fasten with these nooses" he shall put it on a post or a piece of wood for him who bewitches; without a verse for him who does not bewitch. 38 By means of the single-pointed roasting spit he throws the cord into the pit.

8.4.1 He makes the wife worship the sun, with: "Homage to thee, O extended one". 2 With: "Come forward irresistible for the sacrificer along the stream of ghee, with increase of wealth" he leads her near. 3 With: "O ye divine, purifying waters, do ye bring the gods, may we, pure and served (by you), be servers upon you" the wife addresses water at the pit. 4 With: "Do not harm his voice, do not harm his breath, do not harm his eye, do not harm his ear" he washes the limbs (of the victim) according to the indications, the wife sprinkles them; with: "What is sore or damaged of thee, may that be purified thus; adorn thee for the gods" (he washes) its throat. 5 With: "Do not harm his limbs, do not harm his feet, do not harm his navel, do not harm his member, do not harm his anus" he touches the limbs according to the indications. 6 "Hail to the waters!" he speaks of the waterdrops fallen on the ground. 7 With: "O plant, protect him" he puts down the (other) darbha blade for the bringing near[2], in front of its navel sideways. 8 With: "O knife, harm him not, touch him with thy very gracious body" he cuts obliquely on it with the butcher's knife. 9 He holds the skin and the tip (of the blade), anoints its underside (in the blood) at the cut, then throws (the underside) toward the south-west, with: "For the earth thee; thou art the share of the demons". 10 With: "Here I press down the demon, here I lead the demon to the lowest darkness"[3]

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[1] r. *upāsate*, they sit near, as 5.2.12.24; cp. Āp. Śr.7.17.1.

[2] cp. 1.8.3.2, 3.

[3] cp. 1.2.2.22.

he treads on it with his heel. 11 With : "For drink thee" he pulls out the caul. 12 With: "For food thee" he pierces it at its thinnest (end) with the single-pointed spit. 13 With : "Be purified for the gods" he sprinkles it with water. 14 With : "Be adorned for the gods" he pushes back the caul with the butcher's knife. 15 With : "In ghee, O heaven and earth, be covered" he covers the double-pointed spit with it. 16 With : "Thee, pleasant to yonder one" according to the deity, he cuts out the caul. 17 The butcher shall hold together with his fist the place where the caul is taken out and sit thus up to the offering of the caul. 18 With : "Homage to the appearance of the sun" he worships the sun. 19 With : "Fare through the wide atmosphere" he brings (the spits) between the victim and the caul. 20 With : "The demon is burnt up, the evil spirit is burnt up" he heats (the caul) on the butcher's fire. 21 The āgnīdhra, who has taken the firebrand, (steps) in front and throws it back into the āhavanīya. 22 (The adhvaryu) carries (the caul) between the fire and the sacrificial post. 23 The pratiprasthātṛ, sitting south (of the āhavanīya), roasts the caul. 24 With : "O Vāyu, (taste) the drops" he throws the tip of the darbha blade[1] under it. 25 With the verse : "The pious kept thee to carry the oblation, to cook (the victim) and as worthy of sacrifice; Agni has good strength and good body; lead, O Jātavedas, the oblations to the gods" he offers on the caul. 26 He makes (the maitrāvaruṇa) recite with : "Recite for the drops". 27 When (the caul) is roasted white, he places it south on the sacrificial grass, with : "Give the plants beautiful berries". 28 With : "The enemies are disturbed" he pulls the two spits out of the caul. 29 (He summons the maitrāvaruṇa) : "Summon (the hotṛ) for the utterances of the word hail", proceeds with the eleventh fore-offering[2], passes back, then pours ghee on the dhruvā, the speckled ghee and the caul, not on the upabhṛt. 30 The two ghee portions are offered or not offered[3]. 31 When he has proceeded with that to Agni, he passes west of the handles of the ladles toward the south, then proceeds with that to Soma. 32 Then standing he puts some ghee (in the offering ladle), cuts off (i.e. puts on it) a gold flake, the caul, a gold flake, then pours ghee on them. 33 He makes (the maitrāvaruṇa) recite with : "Recite the invitatory verse to Indra and Agni for the caul and for the fat of the goat". 34 When he has addressed (the āgnīdhra and has summoned the maitrāvaruṇa) : "Summon (the hotṛ to recite the offering verse) to Indra and Agni for the caul and for the fat of the goat", he proceeds (with the caul). 35 With : "Hail to the gods !" he shall offer before (the oblation of) the caul; with : "To the All-gods hail !" after it. 36 To the vaṣaṭ call (of the hotṛ) he responds with the verse : "O Jātavedas, go with the caul to the gods, for thou art the first hotṛ; be united, O Agni, with the body of ghee; may the wishes of the sacrificer be fulfilled"; then he offers the caul. 37 Passed back he pours ghee on the victim at the cut[4] according to the deity. 38 With : "Hail, go ye two to Ūrdhvanabhas, the divine offspring of the Maruts" he throws the spits for the caul into the fire, the single-pointed toward the east, the double-pointed toward the west. 39 He offers the remainder (of the ghee) on them. 40 He cleans himself at the pit, with the verse : "Here lead away, O water, whatever was my sin or what untruth I falsely said or swore", then summons :

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1 cp. sū.7, 9.
2 cp. 1.8.3.16-18.
3 cp. 1.3.2.6.
4 cp. sū.9.

"Nourish the brahmins". 41 North of the butcher's fire he throws the contents of stomach and intestines into a hole. 42 Not turning round the rectum he cooks the cut off parts; the left and the right parts are known; (he roasts) the heart on its spit.

8.5.1 When the adhvaryu has taken the ladle and the winnowing basket[1] he walks up (to the gārhapatya). 2 Then he still strews rice for the animal cake on eleven or twelve potsherds to the same deity as that of the victim. 3 He does not sprinkle the sacrificial utensils nor does he strew ghee. 4 When he has pushed asunder plants behind the altar, he pours down there the remaining flour[2]. 5 When he has made ready (the cake)[3] and has cut off from it in the offering ladle and the upabhṛt[4], he makes (the maitrāvaruṇa) recite with : "Recite the invitatory verse to Indra and Agni for the cake". 6 When he has addressed (the āgnīdhra and has summoned the maitrāvaruṇa) : "Summon (the hotṛ to recite the offering verse) to Indra and Agni for the cake", he proceeds (with the cake). 7 When he has poured ghee from the upabhṛt into the offering ladle and (has made the maitrāvaruṇa recite) with : "Recite the invitatory verse to Agni for the cake" and with : "Summon (the hotṛ to recite the offering verse) to Agni for the cake", he proceeds (with the sviṣṭakṛt offering). 8 When he has set apart the portion of the āgnīdhra[5], he again pours ghee on the cake[6] for the iḍā. 9 When he has offered the two oblations in the dakṣiṇāgni[7], he loosens the potsherds[8]. 10 When the cut off parts are cooked[9], the pratiprasthātṛ takes some speckled ghee in the spoon, supporting it with the broom, and asks : "Butcher, is the oblation done ?" He answers : "It is done". Halfway (to the butcher's fire) he asks it a second time; arrived at it, a third time. 11 "Hail to the firmness of the steam !" he speaks of the steam. 12 When he has laid the heart on the cut off parts, he puts down its spit, not touching the prepared parts. 13 Having walked round toward the north, he pours ghee on the victim, with : "Be the offering rich in ghee pleasing to the gods; thee pleasing to yonder one" according to the deity. 14 When he has pressed the gravy out of the parts he carries them between the fire and the sacrificial post. 15 The pratiprasthātṛ places them in the south on the sacrificial grass with the five-hotṛ formula. 16 He puts some ghee in the offering ladle, the upabhṛt, the iḍā dish and the vasāhoma ladle. 17 When he has put a gold flake in the offering ladle, he makes (the maitrāvaruṇa) recite with : "Recite for the Manotā hymn for the oblation which is being cut off". 18 At the incision of the limbs he cuts with the butcher's knife over the plakṣa branch each time twice off from the heart, the tongue, the breast, the upper shank of the left foreleg, both flanks, the liver, the kidneys, the front half of the right buttock, the thinnest part of the rectum, having divided this into three parts. 19 He cuts off in the upabhṛt for the sviṣṭakṛt offering from three limbs : the front half of the upper shank of the right foreleg, the middle of the rectum, the hinder half of the left buttock.

1 cp. 1.2.1.20.
2 cp. 1.2.4.3.
3 cp. 1.2.6.24.
4 cp. 1.3.2.12.
5 cp. 1.3.3.13.
6 cp. 1.3.2.13.
7 cp. 1.3.5.12, 13.
cp. 1.3.5.22.
cp. 1.8.4.42.

20 When he has cut off for the iḍā from the boneless parts (and) from those for the deity (of the main oblation)[1], he pours broth on them. 21 With : "The sap of the waters and the plants" he stirs the broth with the butcher's knife. 22 He throws the fat into it. 23 He cuts it off in three parts (with the knife, pouring it) into the offering ladle, the upabhṛt, the iḍā dish. 24 With : "Thou art bubbling(?); may Agni cook thee; the waters came together around thee" he scoops the oblation of the fat with the broth (vasāhoma) into the vasāhoma ladle, then covers it with a flank. 25 When he has laid a gold flake in the offering ladle, he pours ghee on it, twice on the upabhṛt. 26 He makes (the maitrāvaruṇa) recite with : "Recite the invitatory verse to Indra and Agni for the oblation of the goat". 27 When he has addressed (the āgnīdhra and summoned the maitrāvaruṇa) : "Summon (the hotṛ to recite the offering verse) to Indra and Agni for the oblation of the goat", he proceeds with it. 28 After the first half of the offering verse the pratiprasthātṛ offers the oblation of the fat with the broth, with : "Drink ghee, ye drinkers of ghee; drink fat with broth, ye drinkers of fat with broth. Thou art the oblation of the atmosphere; hail, thee to the wind !" 29 When he has proceeded with the oblation to the (principal) deity, he offers the remainder of the oblation of the fat with the broth to the quarters, like the whey[2]. To Vanaspati (he offers) from the speckled ghee. 30 When he has cut off once from it, he makes (the maitrāvaruṇa) recite with : "Recite the invitatory verse to Vanaspati". 31 When he has addressed (the āgnīdhra and has summoned the maitrāvaruṇa) : "Summon (the hotṛ to recite the offering verse) to Vanaspati", he proceeds (with the speckled ghee). 32 When he has poured (the parts) from the upabhṛt[3] into the offering ladle, he makes (the maitrāvaruṇa) recite with : "Recite the invitatory verse to Agni sviṣṭakṛt". 33 When he has addressed (the āgnīdhra and has summoned the maitrāvaruṇa) : "Summon (the hotṛ to recite the offering verse) to Agni sviṣṭakṛt", he proceeds. 34 With : "May Indra's breathing out penetrate every limb" he touches the remainder of the cut off parts and the iḍā. 35 While the hotṛ invokes the iḍā, they bring to him the small intestine(?), to the āgnīdhra the large intestine. 36 After enjoying they clean themselves. 37 A boon is the sacrificial gift.

8.6.1 He takes the log for the after-offerings, then summons : "Agnīdh, bring the coals for the by-offerings. Performer of the by-offerings, sit near them. Brahman, we shall start. Agnīdh, lay the log on the fire, then wipe the enclosing sticks and the fire each once[4]". 2 The āgnīdhra throws the coals from the butcher's fire in front of the hotṛ within the vedi, and wipes, as summoned. 3 The procedure is normal up to the after-offerings[5]. 4 When he has poured speckled ghee into the offering ladle and has addressed (the āgnīdhra), he offers eleven after-offerings. 5 For the first (he summons the maitrāvaruṇa) : "Summon (the hotṛ to recite the offering verse) to the gods", for each of the others : "Summon (the hotṛ to recite the offering verse)". 6 When the pratiprasthātṛ has cut off (eleven pieces) from the thick part of the rectum, not mixing them up, he

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[1] i.e. those of sū.18.

[2] cp. 1.7.2.16; the formula is : "The diśas (the quarters), the pradiśas, the vidiśas, the uddiśas, the diśas".

[3] cp. sū.19

[4] cp. 1.3.4.1.

[5] 1.3.4.4.

offers them after each vaṣaṭ call, with : "Go to the ocean, hail ! Go to the atmosphere, hail ! Go to god Savitṛ, hail ! Go to day and night, hail ! Go to Mitra and Varuṇa, hail ! Go to earth and heaven, hail ! Go to the metres, hail ! Go to Soma, hail ! Go to the sacrifice, hail ! Go to the clouds of the sky, hail ! Go to Agni vaiśvānara hail !" 7 "Give me mind and heart" he murmurs, touching the place over the heart. 8 With : "To the plants thee" he wipes the grease (from his hands) on darbha blades. 9 When he has passed back, he takes the chip and anoints it in the offering ladle, three times below and above. 10 When he has put the chip in the offering ladle, he offers it with : "May thy smoke go to heaven, thy flame to the atmosphere, thy ashes to the earth". 11 After the offering of the chip the sacrificial post shall not be touched up to its assignation[1]. 12 The procedure is normal up to the sūktavāka[2]. 13 The summons are : "Summon for the good words". 14 The procedure is normal up to the patnīsaṁyājas[3]. 15 He performs the patnīsaṁyājas with the tail. 16 From the higher part (of the tail) he cuts off for the wives of the gods, from the lower for Agni lord of the house, from the higher the iḍā. 17 The procedure is normal up to the samiṣṭayajus oblations[4]. 18 He offers three samiṣṭayajus oblations. 19 With the spit (for the heart) they go to the lustral bath toward the east or the south. 20 With : "Thou art pain; pain him who hates us and whom we hate" he buries it in moist ground, that is not water. 21 (The cleaning) with the verses : "From every rule, etc." is explained (in 1.7.4.43). 22 With the verse : "Invoking favour, offspring, prosperity and abundance, wishing success may he abide for me, the sacrificer" and with : "This for thee, O Vāyu. Homage to the large sacrificial posts of the Maruts. May I not go down to the dead. May I not be in want of food" the sacrificer assigns the sacrificial post (to Vāyu). 23 He burns down the vedi[5]. 24 Every six months or each year he shall offer an animal sacrifice. 25 A year shall not pass before he offers it; if so, he shall not eat meat till the animal sacrifice. 26 When (the sticks) are brought forward (to the navel)[6], there shall be no praṇīta water, if not prescribed. 27 The Viṣṇu steps of the sacrificer and so on are the same as at the new- and full-moon sacrifices[7].

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[1] sū.22.
[2] 1.3.4.12.
[3] 1.3.4.32 seq.
[4] 1.3.5.21.
[5] cp. 1.7.6.54; 2.5.5.18.
[6] cp. 1.7.3.41, 42; translation doubtful.
[7] 1.4.3.11 seq.

THE AGNIṢṬOMA

The consecration and the upasads

1.1.1 He shall perform the agniṣṭoma in the spring. 2 The places of sacrifice are mentioned. 3 They slope toward the east for constancy. 4 He chooses tall, young priests, descendants of the seers; the adhvaryu with : "The sun is the adhvaryu, he is my adhvaryu; O adhvaryu, thou art my adhvaryu"; the brahman with : "The moon is the brahman, he is my brahman; O brahman, thou art my brahman"; the hotṛ with : "The fire is hotṛ, etc."; the udgātṛ with : "The rain is the udgātṛ, etc."; the twelve assistan .ests (hotṛkas) with : "The .quarters are the hotrāśaṁsins, etc." 5 "Thou ha .nounced greatness to me" the chosen ones murmur. 6 With the verse : "We have come to the place on earth for sacrifice, wherein all the gods rejoiced. Crossing over by verses, songs and formulas may we rejoice in fullness of wealth and sustenance" (the sacrificer) settles down on the verdant place of sacrifice. 7 There they make the hut with rafters pointing east, higher in front, lower behind. 8 They fence it with mats. 9 Fencing they make apertures (at the corners). 10 Toward the quarters they make entrances of two aratnis with openings. 11 He enters by the eastern entrance, gives the indication for the sacrifice, then divides the fires in it. 12 The indication is : "This I shall give". 13 The sacrificer and his wife eat sour milk with honey for food for the consecration. 14 He shall be consecrated at new-moon day or any other change of the moon, on which the soma pressing takes place. 15 After having mentally recited the seven-hotṛ formula (the adhvaryu) offers a draught (of ghee), with : "O thou, called worshipper, we shall worship thy name; do thou worship our name". 16 As consecration ceremony he strews for a cake on eleven potsherds or for a mess of rice boiled in ghee to Agni and Viṣṇu. 17 When he is going to bring forward the water, he offers with the twelve material formulas, each time reciting four of them : "Agni with the formulas, Savitṛ with the songs, Indra with the glorious recitations, Bṛhaspati with the metres, Aditi (with) the water and the sacrificial grass, the Ādityas with (the ladles) with ghee, the Maruts with the sadas and the cartshed, Viṣṇu with the consecration and the penance, Mitra and Varuṇa with the hearths, the Aśvins with the āśir, Tvaṣṭṛ with the log, Pūṣan with the hail calls". 18 The consecration ceremony is completed with the patnīsaṁyājas[1]. 19 The tone (at the consecration ceremony) is softer than at the new and full-moon sacrifices; at the introductory rite it is (still) softer, at the guest offering (still) softer, at the upasads murmuring; at all the (offerings) the deities (are named) in a low (tone). 20 After having covered the entrances he proceeds. 21 He fences (a place) north of the place of the back line[2], then sprinkles (the sacrificer and makes him say) : "O ye sweet waters, goddesses, purify me, that am sweet, for the worship of the gods". 22 With : "O plant, protect him" he puts a darbha blade in his hair at the right side of his head. 23 With : "O axe, hurt him not; touch him with thy kindest nature" he puts the razor over (the blade). 24 With : "Obedient to the gods I shave these (hairs)" he shaves. 25 The sacrificer murmurs : "May I with success reach further

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[1] cp. 1.3.4.32 seq.   [2] cp. 1.7.3.13.

(hairs)". 26 The sacrificer has his hair and beard shaved. 27 He cleans his teeth. 28 After having left his hair, he has his nails trimmed. Not (the hair of) the armpits[1]. 29 The wife shall also have her nails trimmed. 30 At the bathing place he plunges into water with avakās[2] and bathes in stagnant water near the shore, with the verses : "The golden-coloured, bright, pure waters have gone forth, leaving behind the want; a hundred strainers are extended in them; may god Savitṛ purify me by them. May the waters, the mothers, put me in order, may they, purifying with ghee, purify me with ghee, may the goddesses bear away all dirt;" he sips (water), then goes out of it, with : "bright and purified I come out of these waters". 31 With : "Thou art the cover of Viṣṇu, grant me cover" he covers himself with a linen garment. 32 With : "For food thee" he makes a knot(?)[3]. 33 The wife is consecrated without formulas. 34 After bathing the wife covers herself with a linen garment with the fringes(?) in front. 35 With : "Thou art the milk of the great ones, the sap of the waters and the plants" (the sacrificer) takes with two bundles of darbha grass the fresh butter (out of the dish). 36 With : "Thou art the giver of splendour, give me splendour" he anoints himself three times along the hair, first his face, then his head; he is well anointed up to his feet. 37 The wife anoints herself with the remainder. 38 With each of four darbha stalks or reed stalks, with their leaf sheaths and with their tufts, (the sacrificer) draws out collyrium from the mountain Trikakud, then anoints his right eye three times, with : "Thou art the pupil of Vṛtra's eye, strengthening for my eye; by thee, the large mountain, I withstand the enemies, the foes; thou art the guardian of the eye, guard my eye", each time not rubbing back; also his left eye (three times). 39 The wife anoints her eyes with the remainder. 40 With twenty-one bundles of darbha blades, divided into three parts, (the adhvaryu) purifies him three times, with : "May the lord of thought purify thee" (stroking) upward, with : "May the lord of speech purify thee" downward, with : "May god Savitṛ purify thee" upward; he always adds : "with the flawless purifier, with the rays of the bright sun". 41 The sacrificer murmurs : "O lord of the purifier, may I have the strength to accomplish that, for whatsoever I purify myself with thy purifier". 42 (The adhvaryu) shall not purify over the breaths[4]. 43 Whom he hates he shall purify obliquely. 44 He makes the sacrificer enter (the sacrificial hut) by the eastern entrance, walks round[5] north of the āhavanīya, then makes him sit down behind the āhavanīya. 45 The pratiprasthātṛ purifies the wife without formulas, makes her enter by the western entrance, makes her worship south-west of the gārhapatya the place for the wife, then makes her sit down.

1.2.1 With the thought-formulas : "To the purpose, to the impulse, to Agni hail ! To wisdom, to thought, to Agni hail ! To consecration, to penance, to Agni hail ! To Sarasvatī, to Pūṣan, to Agni hail !" he offers with the spoon; with the verse : "O ye divine, vast, all-soothing waters, heaven and earth, wide atmosphere; may Bṛhaspati rejoice in our libation, hail !" a fifth time with the ladle;

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1 cp. 1.4.1.2-4.
2 grasslike marsh plants.
3 probably : he puts the end of his garment in his girdle.
4 i.e. not horizontally.
5 r. *parikramayya*, makes him walk round.

after reciting the verse : "Let every man choose the companionship of the god who leads; every man prays for wealth; let him choose glory, that he may prosper, hail !" he offers with (ghee) scooped twelve times a sixth time a full-ladle libation. 2 Behind the āhavanīya (the sacrificer) puts together two black antelope hides with their fleshy sides, then spreads them, the hairy sides (outside), the necks toward the east. 3 If there is one black antelope hide, he shall bring its right foot together with the fleshy side (i.e. bend it inside under the hide) and sew it on. 4 With : "Ye two are the images of the verse and the song; I grasp you two; do ye two protect me until the completion of this sacrifice" he touches the black and the white streaks (on the hide). 5 With : "Thou art the cover of Viṣṇu, grant me protection; homage be to thee, harm me not" he ascends (the hide) at the hind part. 6 "O Sūrya and Agni, heaven and earth, wide atmosphere, water and plants, ye lords of consecration, invite me to the consecration; O god Savitṛ, thou art the lord of the consecration, guard me, that am here" he murmurs with hollowed hands. 7 The pratiprasthātṛ puts on the head of the wife a net with nooses on both sides, then girds her with the girdle, with the verse : "I gird thee with milk of the earth, I gird thee with water and plants, I gird thee with offspring and property; consecrated do thou win speech from us". 8 The consecrated (sacrificer) ties on a broad girdle made of three strands of muñja grass, its noose upward, with : "Thou art the strength of the Aṅgirases, soft as wool; grant me strength". 9 He makes a loose knot. 10 He takes the horn of a black antelope with an odd number of folds, and speaks of it : "Thou art the birthplace of Indra; protect me, homage be to thee, harm me not". 11 With : "I draw up a field with good crops; give the plants good berries" he digs up (earth) with the horn outside the vedi toward the east. 12 With : "O horn, loosen this knot, if something in the heart of this (man) is entangled, if his mind is entangled" he ties (the horn) to the hem (of his garment). 13 He scratches his limbs with it, with : "I draw up a field with good crops"; his head with : "give the plants good berries". 14 The wife shall scratch with a wooden pointed peg. 15 (The adhvaryu) brings round in front of the āhavanīya a staff of udumbara wood, as high as the mouth, then hands it to the sacrificer, with : "Thou art large, wooden; thou, splendid one, grant splendour to the sacrificer". 16 With : "Thou art of easy access, O wooden one; guard me strongly up to the completion (of the sacrifice)" he accepts it. 17 With : "Protect me from the radiance of the stars" he covers (his head) with the hem of his upper (garment). 18 He murmurs the verse : "We approach you, O gods, with wealth at the sacrifice, while we, worthy of sacrifice, acclaim and call you, O gods". 19 He shall not uncover it before the purchase (of the soma). 20 With : "Hail, from mind I grasp the sacrifice; hail, from heaven; hail, from the earth; hail, from the wide atmosphere; hail, from the wind !" he clenches two fingers each time and makes two fists. He refrains from speech. 21 Without a formula the wife makes two fists, then refrains from speech. 22 On the hairy side he shall cover[1] the black antelope hide. If there are two (hides), he shall fasten them on all sides[2]. 23 In front of the sacrificial hut (the adhvaryu) proclaims him as consecrated, taking hold of him from behind; with : "Consecrated is yonder one" he utters his name, with : "descendant of yonder one" his lineage, with : "son of yonder one" the name of the father, with :

[1] cp. sū.31. [2] cp. sū.2-3.

"grandson of yonder one" the name of the grandfather, with : "great-grandson of yonder one" the name of the great-grandfather. (Then he says) : "He has pronounced his consecration to Indra and Agni; he has pronounced his consecration to Mitra and Varuṇa; he has pronounced his consecration to the All-gods and to the brahmins that love soma and drink soma". 24 Thus he proclaims him three times loudly. 25 With : "Ye are seeking" (the sacrificer) unclenches three fingers of each hand (if he has to use them). 26 Without a formula the wife (does the same). 27 With : "Protect me from the radiance of the stars" he resumes his speech, when he has seen the stars. After sunrise (he says) : "Prepare the fasting food" and : "The voices of the cattle in the bull are at first the bright sun; I dismiss them to you according to share; may the voices kindly return to us". 28 By saying something auspicious the wife resumes her speech. 29 One shall not address him by his actual name. If he converses with a venerable person he shall say : "O gracious one", if with others : "O wise one". 30 The road of the consecrated one is : north of the āhavanīya he passes west on the vedi toward the south, then sits down south of the āhavanīya, facing the north; that is his road. 31 The hairy side of the black antelope hide is his bed, his seat, his covering. 32 Spitting, laughing, being rained upon, showing his teeth, the seeing of impurity, the bathing in water, an oblation and untruth are all forbidden. 33 He shall not be far from the sacrificial hut at sunrise and sunset and at the addressing (of the āgnīdhra). 34 By night he shall discharge urine and excrement; if by day, in the shadow. 35 If he laughs, he shall cover his mouth. 36 If rain falls on him, he shall murmur : "Ye flowing waters, place force and might in me, do not destroy my consecration nor my penance"; if he has seen impurity : "Eye unbound, mind weak, sun best of lights; O consecration and penance, do not forsake me". 37 If he says something not allowed to one who is consecrated, he shall murmur : "Thou, O Agni, art the guardian of vows among gods and men; thou art to be invoked at the sacrifices; preserve our vow". 38 If he has resumed his speech untimely, he recites a verse to Viṣṇu, one to Agni and Viṣṇu, one to Sarasvatī, one to Bṛhaspati, then refrains from speech. 39 Before resuming his speech he has one cow milked for the fasting food (for himself and his wife). 40 Milk is the fasting food for a brahmin, rice gruel for a kṣatriya, curds for a vaiśya; on the upasad days milk for them all. 41 Without formulas he boils the fasting food on the gārhapatya in the same way as at the agnihotra, for the wife on the dakṣiṇāgni. What he boiled on the gārhapatya he places behind the āhavanīya.

1.3.1 The expiation for the spilling of fasting (milk) is the same as for that of agnihotra (milk)[1]. 2 When (the adhvaryu) has brought along the evening food, (the sacrificer) eats the fasting food, or toward sunrise: when he has brought along the morning food, (he eats it,) or toward sunset. 3 One who is not consecrated shall not see him eating. 4 (The adhvaryu) says : "Make the fires shining. Approach the fasting food, O partaker of the vow", brings the fasting food along the road of the consecrated one, then hands it south of the āhavanīya (to the sacrificer) in a brass or a (wooden) dish. 5 With : "The thought divine we meditate, merciful, for our help, that gives glory and carries the sacrifice. May it guide us safely according to our will" (the sacrificer) washes his hands. 6 With

[1] cp. 3.2.2 seq.

the verse : "The gods, mind-born, mind-using, the wise, the sons of wisdom, may they guard us, may they protect us, to them hail !" he eats the fasting food. 7 He murmurs the verse : "Ye are gracious, O waters, being drunk, very gracious in our womb, our belly, refreshing, healthy, harmless; ye are gracious for us to live", touching the place of the navel. 8 The wife eats the fasting food in the west. 9 Toward sunrise and toward sunset he who hands the fasting food (to sacrificer and wife) makes them refrain from speech, with : "Consecrated one, refrain from speech. Wife, refrain from speech". 10 South of the āhavanīya he shall lie, facing the north, not turning round, his head to the east. 11 "The most delightful wish of the oblations : O Agni, be thou wakeful, let us be glad; guard us for prosperity, grant us to wake again. Thou, O Agni art the guardian etc." (as 2.1.2.37) he shall murmur, when going to sleep; "The mind, the life has returned to us, the breath, the intention has returned; may (Agni) vaiśvānara, the undeceived protector of the body, drive all distress away. Thou, O Agni, art the guardian etc.", when waking up. 12 Consecrated he shall acquire his maintenance. 13 He speaks of those who beg (for gifts), when they leave : "Pūṣan with gain, Soma with a gift. May he that fills never fail of fullness, we not of life and ardour. O Soma, give so much and bear more hither"; when they have returned (with gifts) : "God Savitṛ, the giver of wealth, Vāyu the protector, Tvaṣṭṛ the lord, Pūṣan the receiver". 14 When he is about to depart he makes (the fire) mount the firedrill, with : "This is thy due place of birth etc."; if he has attained splendour, (he makes) all (the fires mount)[1]. 15 With the verse : "From good to better do thou advance; may Bṛhaspati be thy leader; then stay on the chosen spot of earth, drive afar the foes with all thy men" he goes forth with the firedrill and a chariot wheel. 16 With the verse : "O divine waters, son of the waters, may I not step upon that stream of yours, fit for oblation, mighty, most exhilarating" he shall plunge into the water (he is going to cross), then crush a clod of earth (and strew it) up to the further shore. 17 If he crosses on a ship or something else, he shall crush a clod of earth up to the further shore, with : "Along an unbroken web of earth may I go". 18 At sunrise and at sunset he shall be near the place of sacrifice. 19 The consecration days are unlimited; on the first (day) he keeps awake. There are three upasad days or they are unlimited, increasing by three; on the first he keeps awake (and) on that before the pressing day. 20 After the consecration days (the adhvaryu) strews for the mess of rice boiled in milk to Aditi as introductory rite. 21 The procedure is normal up to the direction[2]. 22 He does not gird the wife of the consecrated one[3]. 23 He makes the wife worship with a verse[4]. 24 He does not offer the ghee portions[5]. 25 He cuts off from the (ghee) in the dhruvā, then offers to Pathyā svasti in the east, to Agni in the south, to Soma in the west, to Savitṛ in the north; from the mess of rice to Aditi in the middle. 26 He proceeds with the sviṣṭakṛt offering[6]; he cuts off from the (ghee) in the dhruvā, then from the mess of rice; he twice sprinkles ghee over it. 27 With the śaṁyuvāka[7] the sacrifice is completed. 28 He puts down the scrapings of the mess of rice and the stirring stick for the

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1 as 1.6.3.2.
2 1.2.4.32.
3 cp. 2.1.2.7.
4 cp. 1.2.5 10.
5 cp. 1.3.2.6.
6 cp. 1.3.2.22.
7 cp. 1.3.4.25-26.

concluding rite. 29 From the remainder of the ghee in the dhruvā he scoops four times (with the spoon into the offering ladle). 30 (The cow) for buying soma is mentioned[1]. At the ṣoḍaśin soma sacrifice she has drooping ears. 31 He accepts her in front of the sacrificial hut and stands her in the east, facing the west. 32 He ties a piece of gold loosely with a darbha blade, then puts it in the (ghee) scooped four times, with : "This is thy body, O pure one, this thy splendour; with it be united, win brightness". 33 Looking at the soma cow he offers (the ghee), with : "Thou art pushing, grasped by mind, acceptable to Viṣṇu; may I in the true impulse of thee win the support of the body, hail !" 34 He scoops again (ghee into the offering ladle), then takes out the gold, with : "Thou art bright, thou art shining, thou art immortal, thou art of the All-gods". 35 With : "Thou art thought, thou art mind, thou art meditation, thou art the sacrificial gift, thou art worthy of sacrifice, thou art powerful, thou art the double-headed Aditi. Be thou good for us in going out and in returning. May Mitra bind thee by the foot, may Pūṣan guard the way; to Indra the overseer" he praises the soma cow. 36 With : "May thy mother approve thee, thy father, thy brother from the same womb, thy friend in the herd. Go, goddess, to the god, to the soma for Indra's sake" he asks for permission[2]. 37 With : "May Rudra turn thee round; come back happily with the soma as thy comrade" he turns her round to the right and makes her step toward the east. 38 With : "Thou art Vasvī, thou art Rudrā, thou art Aditi, thou art Ādityā, thou art Candrā, thou art Rudrā" he steps after her in six footprints of her off foreleg. 39 Without a formula he embraces her seventh footprint, then touches it, with : "May Bṛhaspati make thee rejoice in happiness, may Rudra with the Vasus be favourable". 40 He puts the piece of gold on it, then offers (the ghee) on it, with : "I pour thee on the head of the earth, on the footprint of the iḍā, worthy of sacrifice, full of ghee, hail !" 41 With the wooden sword he draws a line around the footprint, then also with the horn (of the black antelope). 42 He takes out the footprint as far as it is (sprinkled with) ghee, then strews it in the pot of the mess, with : "Be pleased with us, for us thy wealth". 43 With the verse : "Flood the earth, break this divine cloud; give to us of the divine water, ruling loosen the waterbag" he pours water where (the footprint) is dug up. 44 With : "For thee the wealth" he hands the footprint (in the pot) to the sacrificer, not letting it loose; with : "For thee, for thee the wealth" the sacrificer (hands it) to the adhvaryu not letting it loose. 45 After having seized it, the sacrificer murmurs : "May I not be separated from abundance of wealth". 46 He puts down the footprint (in the pot) in his house. 47 He walks round north of the mark[3]; then he makes the wife and the soma cow look at each other, with : "May we with Tvaṣṭṛ's aid be attached to thee". 48 With a cart with a cover they go to fetch the soma. 49 With the verses : "I have mounted the eye of the sun, the pupil of the eye of Agni, when thou goest with thy steeds, blazing with the wise. We have reached the path that leads to bliss, without a foe, whereby a man defeats all his foes and wins wealth" the adhvaryu and the sacrificer follow it. 50 They lead the soma cow near to it. 51 On a fenced place near the altar or the sound-holes the seller of soma, who is a descendant of Kutsa or a śūdra, strews king soma on the hairy side of a red bull's hide, its neck

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1 MS.III.7.4.
2 cp. 1.8.3.8.
3 where the seventh footprint has been.

toward the east. 52 South (of it the adhvaryu) unyokes (the oxen) from the cart, its front toward the east. 53 He summons the seller of soma : "Purify the soma, throw out what thou hast got". 54 The adhvaryu shall not select the soma (nor the sacrificer nor his men, nor shall they be witnesses of the selection); thus the selection and the looking at it are forbidden[1].

1.4.1 When (the adhvaryu) has put a golden (ring) on his ring-finger, they enter the fenced place, with : "Thou art ours". 2 With : "Bright is the seizing of thee; hail to the selectors !" he touches (the soma) with his gold-ringed hand. 3 On a linen garment, (laid on the hide,) with its fringes toward the east, he measures out king soma, holding (the stalks) with straight fingers and with the thumb, beginning with the little finger (and thumb) and so on with each finger (and thumb), five times, with the verse : "To that god Savitṛ within the two bowls, the sage of true impulse, the bestower of treasures I pray, to the wise friend, at whose impulse the resplendent light shone high. The golden-handed sage has measured the heaven with his form"; five times without a verse. The fifth time (he does) not (measure out with the finger), wherewith (he measured out) the first time; but with this (finger he does so) the last time. 4 With : "For offspring thee" he pushes on more (soma). 5 With : "Let thy offspring breathe after thee; protect thy offspring" he binds the linen garment (filled with soma) with a fillet, like the binding of a plough. 6 The sacrificer worships king soma with : " "This is thy gāyatrī part" say for me to soma. "This is thy triṣṭubh part" say for me to soma. "This is thy jagatī part" say for me to soma. This is thy anuṣṭubh part" say for me to soma. "This is thy paṅkti part" say for me to soma. "Become sovereign of the chandomas" say for me to soma". 7 The soma seller puts the soma in a jar of water. 8 (The adhvaryu) addresses him : "Soma seller, let me buy soma from thee". He responds: "Buy". 9 "With one sixteenth (of the cow) let me buy it from thee", thus he barters as mentioned[2] each time with a (larger part of thecow). He responds : "King soma is worth more than this". 10 "This is the cow, with her let me buy it from thee. She has beauty, has colour, has a self, has offspring, has milk". He responds : "It is bought". 11 As mentioned he removes the objects for buying the soma. With : "The clear, O clear one, I buy from thee with the clear, the shining with the shining, the immortal with the immortal, O god Soma, to match (?) thy cow ; for us thy shine" he separates the gold from the objects for buying soma, with : "Thou art the body of penance, the appearance of Prajāpati, thou hast a thousandfold prosperity; be bought with the best animal; for us be union with thee" the she-goat. Then he assigns (the others) with: "Suvāc, Nabhrāj, Aṅghāri, Bambhāri, Astarahasta, Kṛśāna, here are your objects for buying soma; guard them, let them not fail you; may no evil eye look at you". 12 He shall give something to the soma seller. 13 Of a black and a white tuft of wool he hands the white to the sacrificer, with: "Ours be light"; he shall make of it the navel of the strainer[3]. 14 With: "Thus do I intertwine the necks of the biting serpents" he shall make a knot of the black (tuft) and throw it upon the (soma seller), with: "Darkness be on the soma seller". 15 With: "Thou art self-born, thou art self-existing, born for this work; by the holy order I seize thee, by the holy order protect us" he accepts king soma. 16 While it is being brought near the sacrificer uncovers (his head)[4], then sits down. 17 He murmurs:

[1] MS. III.7.4:79.8 seq.
[2] MS. III.7.7:84.14.
[3] cp. 2.3.1.18; 4.21.
[4] cp. 2.1.2.17.

"Come as a friend to us, bringing firm friendship and wealth". 18 After having drawn up the hem of his garment, he places (the soma) on his right thigh, with : "Enter the right thigh of Indra, glad the glad, tender the tender". 19 With : "Up with long life, with fair life, with the sap of plants, with the force of Parjanya, up I have arisen along with the immortals" he takes it and stands up. 20 With : "Fare through the wide atmosphere" he strides to the cart; then (the adhvaryu) spreads on the eastern half of its interior the black antelope hide, with : "Thou art the skin of Aditi". 21 With : "Sit down on the seat of Aditi" he places king soma on it. 22 With the verse : "The bull has fixed the heaven, the atmosphere, has measured the breadth of the earth, has set himself in all the world as king; all these are Varuṇa's ordinances" he worships the cart. 23 With : "Varuṇa has stretched out the atmosphere over the woods, has placed strength in the horses, milk in the cows, skill in the hearts, the fire in the quarters, the sun in the sky, the soma on the hill" he covers the cart with a garment. 24 With : "Thou art the yoke; etc." (as 1.2.1.24) he touches the (right) hole of the yoke (of the cart), and the left hole. 25 Having passed to the north he seizes the left pole and murmurs : "Thou art of Varuṇa". 26 With : "May Varuṇa fix thee" he erects it. 27 With : "Come hither, ye two oxen, bearers of the yoke, be yoked, fearless, not slaying men, furthering prayer; leading on the life of the sacrifice, come happily to the house of the sacrificer" he drives the two draught oxen near. 28 With : "Thou art the pillar of Varuṇa" he yokes (the right ox), thus also the left. 29 He touches the right end of the cover, then makes (the hotṛ) recite with : "Recite for carrying along the bought soma". 30 When the (first) verse has been recited three times (by the hotṛ), he summons : "Subrahmaṇya, call to the subrahmaṇyā". 31 With the verses : "Move forward, O lord of the world, to all thy stations; let no opponents, no robbers, no evil wolves find thee. Become an eagle and fly away to the place prepared in the house of the sacrificer, for the soma sacrifice to the gods" he goes forth east, then turns (the cart) round to the right. 32 He goes away to the east, then puts a large (log) on the āhavanīya. 33 In front of the sacrificial hut he stands a blackish, fat he-goat for Agni and Soma, seizing it by the ear. 34 He raises a chair of udumbara wood, its feet as high as the upper thigh, (its parts) an aratni long, braid together by muñja blades. 35 The sacrificer murmurs, while (the soma) is being carried along : "Homage to the radiance of Mitra and Varuṇa; offer this worship, this reverence to the god; sing to the far seeing, god-born light, the son of the sky, the sun". 36 He stands the cart in front of the sacrificial hut, its front to the north, with : "Thou art of Varuṇa". 37 With : "May Varuṇa fix thee" he erects it. 38 With : "Thou art the prop of Varuṇa's pillar" he draws out the right peg. 39 With : "Varuṇa's noose is loosened" he unties the noose of the yoke-halter. 40 With : "Varuṇa's noose is thrown away" he throws it away. 41 With : "Homage to Varuṇa's noose" he pays homage.

1.5.1 For the guest offering he ties firewood and sacrificial grass together as at the animal sacrifice[1]. 2 The procedure is normal up to the strewing[2]. 3 The wife holds out (her hand), that he strews from it. 4 Each time beginning with the Savitṛ formula ("On the impulse of god Savitṛ, with the arms of the Aśvins, with

[1] 1.8.1.18.

[2] 1.2.1.23, 30.

the hands of Pūṣan, I strew thee") he strews five times, with: "Thou art the body of Agni; for Viṣṇu thee. Thou art the body of Soma; for Viṣṇu thee. Thou art the guest offering of the guest; for Viṣṇu thee. For Agni, giver of wealth thee; for Viṣṇu thee. For the falcon, bringer of the soma, thee; for Viṣṇu thee" for a cake on eleven potsherds to Viṣṇu. 5 The procedure is normal up to the calling of the preparer of the oblation[1]. 6 By calling the preparer of the oblation he resumes his speech, then loosens the left ox; he gives it and the cart to the adhvaryu. 7 He brings the chair along the road of the consecrated one and stands it south of the āhavanīya, with: "Thou art of Varuṇa". 8 With: "Thou art Varuṇa who guards the observances" he brings down king soma together with the black antelope hide over the left pole (of the cart). 9 He brings king soma along the road of the consecrated one and places it south of the āhavanīya on the chair, with: "Sit down on the right seat of Varuṇa". 10 With: "For Varuṇa thee" he covers it with the garment. 11 The taking of the winnowing basket and so on is normal up to the scooping of ghee (into the ladles)[2]. 12 In each (ladle) the ghee is scooped four times. 13 The procedure is normal up to the touching[3]. 14 Before the touching he proceeds with the producing of the fire by drilling[4]. 15 With the material formulas[5] he makes touch (the guest offering). 16 The procedure is normal up to the pravara[6]. 17 After the pravara he throws the firewood band, after loosening and sprinkling it, into or beyond the cowshed. (He offers) no after-offerings[7]. 18 At the time for the pouring together[8] he pours all (the ghee) in the upabhṛt into the offering ladle and does not sprinkle the upabhṛt again with ghee[9]. 19 After having proceeded with the sviṣṭakṛt offering[10] he loosens the two ladles[11] and throws them outside the vedi. 20 He does not cut off a portion for the brahman or for the sacrificer[12]. 21 With the iḍā[13] (the guest offering) is completed.

2.1.1 He scoops the (ghee) for Tanūnaptṛ into a brass or a (wooden) dish. 2 With: "For him who rushes on I scoop thee; for him who rushes around I scoop thee; for Tanūnaptṛ I scoop thee; for the mighty might, for the strongest in might I scoop thee" he pours (the ghee) in the dhruvā four times into it. 3 Behind the āhavanīya the priests and the sacrificer approach the (ghee) for Tanūnaptṛ. 4 After having touched it simultaneously they murmur: "Thou art unassailed, the unassailable strength of the gods, guarding from curses, impervious to curses" and: "May any one of us, partners in the Tānūnaptra[14], who injures the other, be afflicted". 5 With: "In Prajāpati, in the mind I offer thee, hail!" the sacrificer smells three times at (the ghee for Tanūnaptṛ). 6 He undertakes the intermediate consecration. 7 With: "O Agni, lord of vows, may my body be in thee" he puts on a log; he murmurs: "O Agni, lord of vows, may thy body be in me". 8 With: "Together, O lord of vows, be the vows of us

[1] 1.2.2.13.
[2] 1.2.2.18-5.19.
[3] 1.2.6.30.
[4] as 1.7.1.38.
[5] cp. 2.1.1.17.
[6] 1.3.1.26.
[7] cp. 1.3.4.3, 4.
[8] 1.3.2.3.
[9] as 1.3.2.4 for the after-offerings.
[10] 1.3.2.22.
[11] cp. 1.3.4.28.
[12] cp. 1.3.3.2, 5.
[13] cp. 1.3.3.3.
[14] cp. MS.III.7.10: 90.5, 11; the league lasts till 2.5.4.13.

two, that observe vows" he tightens his girdle, then clenches his fingers better; the wife tightens her girdle, then clenches (her fingers) better. 9 They boil water over the gārhapatya, and use it for actions with hot water. 10 When they attend to king soma after (the ladles) with ghee or to (the ladles) with ghee after the soma, they shall wash their hands. 11 The adhvaryu enquires : "Agnīdh, does the water boil ?" the āgnīdhra (responds) : "The divine, immortal (water), rejoicing in holy order, boils". The adhvaryu summons : "Hasten near with it". 12 The brahman loosens king soma, then puts a piece of gold in it. To swell (the soma) the priests and the sacrificer touch it and murmur : "May thy every stalk, O god Soma, swell for Indra who gains chiefest wealth; do thou swell for Indra, may Indra swell for thee. Let thy comrades swell with gain and vigour; may I happily accomplish thy pressing, O god Soma, happily praise". 13 They make amends, after having laid their hands on the prastara, the left hands turned downward, the right upward; in the afternoon the right hands downward, the left upward. They murmur : "Desired are riches, desired are goods, for vigour, for fortune; truth for the speakers of truth. Homage to heaven, homage to earth". 14 After having proceeded with the pravargya, if they do so, they proceed with the upasad. 15 The sacrificial grass is strewn once for the guest offering and the upasads, the prastara excepted. 16 He ties together ten pieces of firewood. 17 He sets down the sacrificial utensils : the two ladles and the spoon, the gheepot, the wooden sword and the broom. 18 The procedure is normal up to the placing[1]. 19 He sprinkles the utensils with (water), purified with a formula[2], strews the ghee, then carries a firebrand around them. 20 The sacrificial grass is strewn, the enclosing sticks are lying. 21 From the sacrificial grass he takes the stambayajus[3]. 22 He directs : "Place the sprinkling water; place the firewood; wipe the two sacrificial ladles; then come up with the ghee"[4]. 23 At incomplete soma sacrifices he removes the praṇīta water, (by pouring it) into the sprinkling water south (of the āhavanīya)[5]. 24 The procedure is normal up to the scooping of the ghee (into the ladles)[6]. 25 He scoops eight times into the offering ladle, four times into the upabhṛt. 26 He sprinkles the firewood, then pours to the right sprinkling water on the place of the roots of the sacrificial grass. 27 He takes a piece of firewood, then places the prastara on the dividing grass-blades[7]. 28 He places the ghee in (the ladles), the two ladles and the spoon, the gheepot, the wooden sword and the broom. 29 The procedure is normal up to the kindling[8]. 30 Three times he puts firewood on. 31 The procedure is normal up to the summons[9]. 32 He summons : "Agnīdh, wipe the fire three times. Hotṛ, sit down"[10]. 33 The (stream of ghee) with the ladle[11] and the pravara are cancelled. 34 When (the hotṛ) says : "(Take) the two ladles full of ghee, O adhvaryu", he takes the two ladles and passes to the south; then he makes recite according to the deity. 35 He offers (ghee) to Agni in the east (of the fire), to Soma in the middle, and after having poured all the (ghee) in the upabhṛt into the offering ladle, to Viṣṇu in the west. 36 After having loosned the two ladles[12] he throws them outside

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1 1.2.1.18.
2 cp. 1.1.3.13-15.
3 cp. 1.2.4.6-14.
4 cp. 1.2.4.23.
5 cp. 1.8.6.26.
6 1.2.5.19.
7 cp. 1.2.6.10, 13.
8 1.3.1.1.
9 1.3 1.7.
10 this being here the pravara.
11 1.3.1.15.
12 cp. 1.3.4.28.

the vedi. 37 After having swelled king soma, they make amends[1]. 38 The brahman binds king soma together. 39 (The adhvaryu) takes the prastara and the dividing blades, then offers with the spoon for the upasads; with : "Thy body, O Agni, resting in iron" on the first day; with : "Thy body, O Agni, resting in silver" on the middle day; with : "Thy body, O Agni, resting in gold" on the last day; he always adds : "the highest, dwelling in the cleft, (by it) thou hast driven harsh speech away, driven angry speech away, hail !" 40 Carrying the prastara beyond the middle of the āhavanīya he summons : "Subrahmaṇya, call to the subrahmaṇyā. Agnīdh, name the wives of the gods". 41 Near the gārhapatya the āgnīdhra names the wives of the gods; he always adds : "Vāc is the wife of Vāyu, Pathyā of Pūṣan, Pṛthivī of Agni, Senā of Indra, Dhenā of Bṛhaspati, Gāyatrī of the Vasus, Triṣṭubh of the Rudras, Jagatī of the Ādityas, Anuṣṭubh of Mitra, Virāj of Varuṇa, Paṅkti of Viṣṇu, Dīkṣā of Soma". 42 In the forenoon and in the afternoon he proceeds with the pravargya and the upasad. 43 Between two upasad days in the evening (the sacrificer and his wife) eat the fasting food according to the time. 44 Thus they perform the upasads on three days. 45 He hands (them both) the Tanūnaptṛ ghee and the fasting food. 46 With : "With thy Rudra form, O Agni, protect us; hail to that (form) of thine !" (the sacrificer) eats the fasting food. 47 Both eat hot fasting food. 48 With : "Partaker of the vow, refrain from speech. Wife, refrain from speech" (the adhvaryu) makes them refrain from speech, when he hands them the fasting food according to the time. 49 On the first (upasad) day (the fasting milk is to be milked) from four teats, on the middle day from three teats (in the morning), from two teats (in the evening), on the last day from one teat. 50 If there are more upasad days, he shall increase the two (daily) arrangements of the teats and the upasad libations. 51 After having performed the forenoon libation on the middle upasad day, he goes to fetch the sacrificial post[2]. 52 At three steps or at an unlimited distance in front of the sacrificial hut he drives in the pole for the back line, then designs the vedi, taking the broom and so on[3]; the middle line is thirty-six steps, (the eastern side twenty-four, the weastern thirty,) thus the measure is mentioned[4]. 53 From the place of the soundholes he takes the stambayajus.[5] 54 He shall make the altar, containing ten square feet[6], ending with the flowing (of the water)[7]. 55 When he has performed the forenoon libation on the last upasad day, he goes to fetch the branch[8].

2.2.1 He shall hand half of the fasting food (to sacrificer and wife), then immediately perform the afternoon libation. 2 He removes the utensils for the hot drink (of the pravargya)[9], then ties together the sacrificial grass of the upasad days for the (animal sacrifice) to Agni and Soma according to the rule with the cord and so on[10]. 3 On the firewood he ties together the enclosing sticks[11]. 4 The procedure for the sprinkling of the altar and so on is normal up to the full-ladle

[1] cp. sū.12, 13.
[2] cp. 1.8.1.3 seq.
[3] cp. 1.7.3.13.
[4] MS. III.8.4:96.15; cp. 10.1.3.3, 4.
[5] cp. sū.21.
[6] cp. 10.1.3.5.
[7] cp. 1.7.3.24.
[8] cp. 1.1.1.12.
[9] cp. 4.4.1, 2.
[10] 1.1.1.40-51.
[11] as 1.1.1.52-53.

libation.[1] 5 They efface the footprints on the vedi[2], (going) as far north as south. 6 Not passing over the back line they move on. 7 They throw the effacing (grassblades) on the rubbish heap[3]. 8 They only walk on the sprinkled (vedi). 9 He surrounds (the vedi) with the second surrounding, smoothes it, fixes the wooden sword obliquely in front of the pole of the back line,[4] then directs: "Place the sprinkling water; place the firewood and the sacrificial grass near; wipe the sacrificial ladles; then come up with the ghee[5]". 10 He places the sprinkling water south, then places the firewood and the sacrificial grass near north. 11 The procedure of the raising (of the sprinkling water) and so on is normal up to the sprinkling of the sacrificial grass[6]. 12 Having put down the firewood and the sacrificial grass he strews a continuous row of dry grass from the pole of the back line up to the altar. 13 They loosen the former knots of the two carts (havirdhānas), wash (the carts), anoint them, tie (new knots), then stand them on both sides of the back line, at one aratni (from it), their wheels outside the vedi, the (yoke) supports within the vedi. 14 With the verse: "They yoke their minds and yoke their thoughts, the priests of the mighty, wise priest; he alone who knows the way, ordains their priestly functions; great is the praise of god Savitṛ" he offers in the śālāmukhīya[7]. 15 The wife anoints both right linch pins of the axles of the carts with half of the footprint of the soma cow[8], with: "Ye two, famed among the gods, make proclamation among the gods", each three times eastward, not moving back (her hand over the pin). 16 He makes (the hotṛ) recite with: "Recite for the turning forward of the two carts." 17 When the (hotṛ) has recited the (first) verse three times, they turn the two covered carts forward, with the verse: "Drive away the danger from abroad, do not turn hither the wheels (of the chariots of foreigners); go, ye two, to the house of Soma, to the place of Indra". 18 Lifting each (cart) underneath, they stand them within the vedi; then (the adhvaryu) puts down in the track of the two (wheels with) anointed linch pins on the limit of the vedi a piece of gold and offers on the southern (track), with the verse: "Over this Viṣṇu etc." (as 1.2.5.16), on the northern with the verse: "So then be ye two rich in food, in cows, in good grass, giving fame to man; these two firmaments Viṣṇu held asunder, he holds the earth on all sides with pegs". 19 Lifting (them) they stride after them. 20 If the axle creaks, (the adhvaryu) shall murmur: "With fair voice, O god, do thou address the dwelling, unharmed thou the unharmed". 21 At three steps behind the altar he stands them both, leaning on (the planks, wherein) the naves are[9], with: "There rest, ye two, on the height of the earth"; then he surrounds them (with posts). 22 "Thou art of Viṣṇu" he murmurs, touching the northern pole. 23 With: "May Viṣṇu fix thee" he fixes (the southern cart); thus also the northern. 24 At the southern poles of the carts he drives in two posts (one at each); with: "From heaven, O Viṣṇu, or from the earth, or from the wide great atmosphere, O Viṣṇu, fill thy hands with many good things, give to us from right or from left" at that of the southern (cart); with: "I shall proclaim the mighty deeds of Viṣṇu, who measured out the

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1 1.7.3.29-45, cp. 1.8.1.22.
2 cp. 1.2.5.22.
3 cp. 1.2.5.23.
4 cp. 1.2.4.21-23.
5 cp. 2.2.1.22.
6 1.2.5.21-23.
7 the former āhavanīya.
8 cp. 2.1.3.39-46.
9 Before placing them he has turned them round.

spaces of the earth, who established the highest abode, stepping thrice, the far-goer" at that of the northern. 25 He fastens the two poles to the two posts without making a knot. 26 With the verse: "May the holy gods now sit down here in the lap of you two, deceitless ones, for the soma drink" he erects the cartshed (havirdhāna), its rafters (from west) to east. 27 With: "Thou art the back of Viṣṇu" he puts over the middle a cover, broader in the west. 28 In the east at the end of the cover he drives in four posts, shoulder-high, then puts on a crossbeam (from south) to north; thus also in the west on shorter (posts). 29 In the middle of a bundle of reed he makes a swelling (?) of darbha blades. 30 He slides back the darbha blades and surrounds them with a rope and puts together the two ends of the bundle of reed, then fixes them upon the crossbeam at the eastern side, with: "Thou art the forehead of Viṣṇu". 31 After having fenced (the shed with mats, beginning) at the southern end of the (eastern) crossbeam, and having put the darbha blades in the bundle of reed, he slides its two ends asunder, with: "Ye two are the cheeks of Viṣṇu". 32 With: "Thou art the thread of Viṣṇu" he weaves (the mats). 33 With: "Thou art the fixed point of Viṣṇu" he makes the first knot. 34 He sews on (the mats, beginning) at the end. 35 After having sewn them on the western crossbeam he sews them on the entrance (posts). 36 After having drawn out the pegs (of the carts), he fastens them[1]. 37 With: "Thou art of Viṣṇu, to Viṣṇu thee" he addresses the erected (shed); then the sacrificer steps three steps from the āhavanīya toward the east, and murmurs the verse: "Therefore Viṣṇu is praised for his heroic deed, as a fearful, roving lion in the mountains, in whose three wide steps all beings dwell". 38 Behind the (yoke) support of the southern cart he designs a square of two spans (for the centres of the soundholes).

2.3.1 North of the gārhapatya he takes the spade, with: "On the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, I take thee". 2 With: "Thou art the spade, thou art the woman" he addresses it. 3 With: "Here I cut off the neck of the demon" he draws, beginning at the southern shoulder, to the right, circles around the soundholes with a diameter of a span, on the corners (of the square made above), just as around the hole for the sacrificial post[2]; he digs them one arm deep. 4 From the earth of the soundholes he makes in front of the (right yoke) support the four-cornered mound (khara), one arm square. 5 He sprinkles it, then makes it shine with gravel. 6 With: "Thou art great, with great possession; call forth to Indra with great voice, that slays the demon. destroys the hidden charm and is of Viṣṇu" he digs (the soundholes) in due order. 7 With: "Thou art the universal sovereign, slaying the foe. Here I dig up the charms, ankle-high, that my equal or non-equal has buried; thrown out is the charm" he digs up (the earth from) the first (hole); with: "Thou art the sovereign, slaying the adversary. Here I dig up the charms, knee-high, that my tribesman or non-tribesman has buried; thrown out is the charm" (from) the second; with: "Thou art the ruler, slaying the demon. Here I dig up the charms, navel-high, that my relative or non-relative has buried; thrown out is the charm" (from) the third; with: "Thou art the ruler of the soma sacrifice, slaying the curser. Here

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[1] above the yoke, cp. 2.1.4.38.; Āp.Śr. 11.7.5.

[2] cp. 1.8.2.1-4.

I dig up the charms, shoulder-high, that my rival or non-rival has buried; thrown out is the charm" (from) the fourth. 8 With : "Thou art great, etc." (as sū.6) he connects them underneath, then digs up (earth from) all (the holes), with : "Thou art the all-ruler, slayer of the enemies. Here I dig up the charms, head-high, that my kinsman or non-kinsman has buried; thrown out is the charm". 9 The dug up (earth) he throws on the rubbish heap. 10 With the verse : "I touch this one for longevity and vitality; thou art the treasure of the gods, keeping off the enemy; keep off from us all the enemies we ever had" he touches the soundholes. 11 The adhvaryu touches the south-eastern (hole), the sacrificer the north-western. He asks : "What is there ?" The adhvaryu (responds) : "Luck". The sacrificer (says): "Be it for both of us". The adhvaryu (touches) the north(-eastern), the sacrificer the south-western. He asks : "What is there ?" The adhvaryu (responds) : "Luck". The sacrificer (says): "Be it mine". 12 North of the sadas and the cartshed in the middle of (the northern side of the vedi) he erects the hut for the āgnīdhra with four posts, its entrance in the south, its rafters (from west) to east; half of it is within the vedi, half of it outside. 13 At three steps or at an unlimited distance from the western end of the vedi he designs the sadas (the priests' hut), nine aratnis (from west) to east, twenty-seven broad[1]. In its middle at one step south of the back line he digs the hole for the (pillar) of udumbara wood, just as the hole for the sacrificial post; the same (as there is done) up to the strewing[2]. 14 The udgātṛ takes hold from behind of the (pillar) of udumbara wood of the length of the sacrificer, while it is being raised. 15 With the verse : "Arise, O tree, along with the divine grass" he raises it. 16 With : "May Nitāna, the son of the Maruts, drive thee in, Mitra and Varuṇa by firm order" he puts it down (in the hole), its ears[3] (from west) to east. 17 With : "Thou that art winner of holy power, etc." (as 1.8.2.20) he surrounds it with earth. 18 With : "Strengthen the holy power, etc." (as 1.8.2.21) the sacrificer strokes (the ground around it) to the right, with the staff of the consecrated one. 19 He pours water round about it. 20 He puts down a piece of gold within the ears, then offers on it, with : "O heaven and earth, be filled with ghee". 21 He lets (the ghee) flow down to the foot (of the pillar). 22 He erects the sadas, its rafters (from south) to north, with junctions[4]. 23 The (pillar) of udumbara wood is the highest of the posts, the others are shorter, those at the ends the shortest. 24 There are nine covers at the agniṣṭoma, their tufts of grass toward the north, fifteen at the ukthya, seventeen at the overnight rite (atirātra), twenty-one at the sattras and ahīnas, eleven at the ṣoḍaśin and the vājapeya. 25 With : "Thou art the shade of Viśvajana" he puts the centre cover on the (pillar) of udumbara wood; he puts (a cover) east, then one west to it; he puts the (three) southern ones over (the three middle ones); the (three) northern ones he slides under (the middle ones). 26 With the verse : "May these our songs, O lover of song, encompass thee on all sides, strengthening thee whose life is strong; may they be dear delights" he fences (the sadas with mats). 27 Touching it at the joint of the centre (cover) and that west (to it), he murmurs : "To Indra thee"[5]. 28 With : "Thou art the thread of Indra" he weaves (the mats)[5]. 29 With : "Thou art the fixed point of Viṣṇu" he makes the first knot. 30 He

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1 cp. 10.1.3.6.

2 1.8.2.1-9.

3 the stumps of little branches, Āp.Śr. 11.9.13 comm.

4 probably thin crossbeams, cp. sū.31.

5 for 28-32 cp. 2.2.2.32-37.

shall sew on (the mats, beginning) at the (south-eastern, end. 31 After having sewn them on the western joints (of the western rafter with the junctions) he sews them on the entrance (posts). 32 With : "Thou art of Indra, to Indra thee" he addresses the erected (sadas), then prepares the sprinkling water and sprinkles the soundholes, with : "I sprinkle you, that slay the demon, destroy the hidden charm and are of Viṣṇu". 33 With : "I pour upon thee, that slayest the demon, destroyest the hidden charm and art of Viṣṇu" he pours water upon each (hole). 34 With : "I strew on thee, that etc." (as sū.33) he strews darbha blades on each (hole). 35 The two pressing boards are of udumbara wood, equally cut off behind, in front like the rim of a wheel, one arm long; behind separated two fingers (from each other). 36 He brings them along between the poles (of the southern cart), then lays them on the soundholes, with : "I lay down you two, that slay the demon, destroy the hidden charm and are of Viṣṇu". 37 With : "I surround you two, that etc." (as sū. 36) he surrounds them with earth. 38 From the hide for the selection[1] he makes (the leather) for the pressing. 39 He brings it along between the poles, then spreads it on the two pressing boards, its hairy side up, with : "I spread thee, that slayest the demon, destroyest the hidden charm and art of Viṣṇu", then fastens its corners to them.

2.4.1 In the south of the āgnīdhra hut he makes the sign for the hearth of the āgnīdhra. 2 He digs up and sprinkles, then strews thereon earth from the pit. 3 He pushes it asunder and sprinkles it, then makes it shine with gravel. 4 Thus he also strews on the six hearths in the sadas; on that of the hotṛ against the back line, at arm's length behind the entrance; south of it on that of the maitrāvaruṇa, so that the (pillar) of udumbara wood is halfway between them both; north (of that of the hotṛ), each time an arm's length between them, on those of the brāhmaṇāchamsin, the potṛ, the neṣṭṛ, the achāvāka. 5 As far as the hearth of the āgnīdhra is from that of the hotṛ, so far the mārjālīya[2] is from it in the south-east. 6 South of the pit within the vedi he strews for the place for chanting. 7 North of the pit he makes the sign for the butcher's fire. 8 Having dug up and sprinkled, the adhvaryu and the sacrificer worship the hearths, walking round along them in the order they were strewn on, with : "Thou art the the expanding, the carrier. Thou art the bearer that carries the offering. Thou art the savoury, the wise. Thou art Tutha the all-knower. Thou art the seeker of aid, the worshipper. Thou art Aṅghāri, Bambhāri. Thou art Uśij, the sage. Thou art the bright, the mārjālīya". With : "Thou art the universal sovereign, Kṛśānu. Thou art that around which men must sit, to praise thee by song. Thou art the cloudy, the impetuous. Thou art the untouched, the preparer of the offering. Thou art the ocean in the sky, the all-knower. Thou art he whose home is right, whose light is the heaven. Thou art the ocean, the all-containing. Thou art the goat with one foot. Thou art the dragon of the deep. Thou art of the fathers, the bearer of the food for the fathers" (they worship) the āhavanīya, the place for chanting, standing with in the vedi the pit, the butcher's fire, the sadas, the (pillar) of udumbara wood, the seat of the brahman and, after having walked round north of the āgnīdhra hearth, the śālāmukhīya, the gārhapatya, the

[1] cp. 2.1.3.51, 54.
[2] Prescripts for the mārjālīya hut are not given, as also not Āp.Śr.11.14.6.

dakṣiṇāgni. He always adds: "With thy countenance like Rudra guard me, O Agni, bring me across; homage be to thee, harm me not". 9 The passage is between the pit and the āgnīdhra hut. 10 The adhvaryu shall not go between the hearths. When he passes west of the hearths he shall recite a verse to Indra. 11 Between the āgnīdhra hut and the āgnīdhra hearth is the road to the sacrificial hut. 12 They strew the vedi, shaking out as far as the footprints are effaced[1], or in parts: they do not cover the hearths, the mound, the soundholes and the altar. 13 He hands half of the fasting food to both, then places the firewood and the sacrificial grass north of the āhavanīya. 14 The adhvaryu and the sacrificer wash their hands. 15 On the śālāmukhīya he puts the (sticks) for bringing forward the fire, then sets down in the sacrificial hut the utensils for the animal sacrifice; south of the spoon the assistant ladle; its first wiping is done without a formula. 16 The procedure is normal up to the scooping of the ghee (into the ladles)[2]. 17 He scoops into each (ladle) ghee scooped four times and speckled ghee.[3] 18 In the lap of the brahman or of the sacrificer he lays king soma. 19 With the verse: "Let the lady of holy power advance, let her sit on the vedi with fair colour" he leads the wife (from the former gārhapatya to the former āhavanīya) over the road of the consecrated one, then makes her sit down west of the sacrificer, and say: "Then I, following, sit down on my own place here". 20 After having scooped (ghee) scooped four times, he makes (the hotṛ) recite with: "Recite for the bringing forward of Agni and Soma". 21 When the (first) verse has been recited three times (by the hotṛ), the adhvaryu raises the (sticks) for bringing forward the fire. 22 After having handed them to the āgnīdhra, they cover the sacrificer and his inmates by a garment, its fringes toward the east. 23 The men take hold of the sacrificer from behind, the women of the wife. 24 He holds the fringes on the handle of the ladle, and offers with the verse: "Thou, O Soma, art the giver of wide protection from hostility, brought about by ourselves or others, hail!"; a second time with: "May the active one gladly partake of the ghee, hail!" 25 This (fire, the former āhavanīya) will be from now on the gārhapatya; in its cold ashes he strews half of the footprint (of the soma cow)[4]. 26 They carry the fire in front; he in whose lap king soma was follows it immediately; after the (ladles) with ghee (they bring) the chair, the pressing stones, the vāyu vessels, the wooden tub;[5] and they lead the goat for Agni and Soma behind. 27 They go north of the sadas. 28 After having put down the fire on the āgnīdhra hearth, he offers on it with the verse: "O Agni, lead us by a fair path to wealth, O god, knowing all the ways; keep away from us the sins that make us wander; we will accord to thee most abundant homage". 29 In the āgnīdhra hut he places the sacrificial utensils: the chair, the pressing stones, the vāyu vessels, the wooden tub; and he fastens the goat. 30 The brahman takes king soma and stands still behind the two carts. 31 (The adhvaryu) offers with the ghee in (the ladles) near the altar on the āhavanīya, with: "Step widely, O Viṣṇu, etc." (as 1.8.1.3), then dips the ends (of the sacrificial grass into the sprinkling water)[6] and strews one layer of sacrificial grass behind the altar. 32 The procedure is normal up to the placing of (the ladles) with ghee[7]. 33 With

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[1] cp. 2.2.2.5.
[2] 1.2.5.19.
[3] cp. 1.8.1.28.
[4] cp. 2.2.2.15.
[5] droṇakalaśa, litt. a tub like a trough.
[6] cp. 1.2.5.26.
[7] 1.2.6.14-16.

the verse : "Praise the mighty Varuṇa, worship the wise guardian of the nectar; may he stretch out for us a threefold protecting shelter; protect us, O heaven and earth, in your lap" the sacrificer enters (the cartshed) by the eastern entrance; by the western the adhvaryu brings along king soma. 34 With : "Fare through the wide atmosphere" (the sacrificer) strides to the southern cart; then (the adhvaryu) spreads on the eastern half of its interior the black antelope hide, with : "Thou art the skin of Aditi"[1]. 35 With : "Sit down on the seat of Aditi" he places king soma on it. 36 He murmurs : "O god Savitṛ, this is thy soma, guard it, may it not harm thee, may not the evil-eyed one behold it"; the sacrificer : "There, O god Soma, thou hast gone to the gods". 37 Having said : "Here I have gone to the men with increase of wealth and offspring" he turns round. 38 With : "Homage to the gods, *svadhā* to the fathers" he pays homage. 39 With : "Here I have freed myself from Varuṇa's noose" he moves out (of the cartshed). 40 With : "I have beheld the sun, the light, Vaiśvānara" he looks at the fire or the sun. 41 With : "O Agni, lord of vows, may thy body that has been in me be in thee" he puts on a log[2]. 42 He murmurs : "O Agni, lord of vows, may my body that has been in thee be in me". 43 With : "Be taken back the vows, O lord of vows, of both of us votaries; be in regular order the vows, O lord of vows, of both of us votaries; let us release the vows" he releases the vows (of the intermediate consecration). 44 He shall sit on the black antelope hide; he shall scratch with a formula; the wife shall eat what is fit for an oblation, the sacrificer what is left from the oblation. 45 In front of the two carts he passes west of the handles of the ladles to the south, then sits down behind the brahman; that is his road.

2.5.1 The six-hotṛ formula, the initiatory sacrifice and the acceptance of sacrificial gifts shall be cancelled at animal sacrifices that are parts (of a sacrifice, as here)[3]. 2 If (the sacrificer) is consecrated he shall go to fetch the sacrificial post before the purchase (of the soma)[4]. 3 He shall take the spoon and the firedrill, produce fire by drilling near the sacrificial post, then offer a libation for it. 4 When he has bought (the soma) and has offered in the āhavanīya, the procedure for the hole of the post and so on is normal up to the bringing near of (the victim)[5]. 5 He brings the he-goat for Agni and Soma near. 6 The procedure is normal up to the pravara)[6]. 7 After the pravara he hands to the maitrāvaruṇa the staff of the consecrated one. 8 The procedure is normal up to the oblation of the caul[7]. 9 After the oblation of the caul and the cleaning at the pit he summons : "Subrahmaṇya, call to the subrahmaṇyā". He calls to the subrahmaṇyā, mentioning fathers and sons. 10 At the (goat) for Agni and Soma and the pressing (goat) he does not bury spit for the heart[8]. 11 He does not throw the chip into the fire[9]. 12 A path shall not go between the water and the place of sacrifice. 13 Before sunset he goes out and draws the (water) that stands overnight. 14 With the verse : "Rich in oblation is this water, rich in oblation is the divine

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[1] cp. 2.1.4.20, 21.
[2] cp. 2.2.1.6-8.
[3] cp. 1.8.1.1, 2.
[4] cp. 2.1.3.51 seq.
[5] 1.8.2.3-3.3.
[6] 1.8.3.13.
[7] 1.8.4.36.
[8] cp. 1.8.6.20.
[9] cp. 1.8.6.10.

sacrifice, rich in oblation he seeks to win (the gods), rich in oblation be the sun" he plunges, standing against the stream of flowing (water), a jar in it against the stream, where shadow and sunshine meet (or) covering it with darbha blades or his hand. 15 With: "In the seat of Agni whose home is abiding I place you" he places it behind the śālāmukhīya. 16 If the sun has set he shall draw (water) out of a jar of a soma offerer. 17 If he does not find a soma offerer, he shall draw with a piece of gold in his hand (or) while they hold a firebrand above it. 18 What he is not going to give as sacrificial gifts, from that he shall give a boon to the adhvaryu. 19 The procedure for the animal cake and so on is normal up to the animal iḍā[1]. 20 After having brought along the animal iḍā south of the cart-shed, the mārjālīya and the maitrāvaruṇa hearth, he hands it to the hotṛ. 21 The procedure is normal up to the by-offerings[2]. 22 The āgnīdhra throws coals from the butcher's fire on the hotṛ hearth. 23 He brings the rectum and the tail over the path of the iḍā[3]. 24 The procedure is normal up to the share (of the enclosing sticks) in the remains[4]. 25 He grasps all the ladles together. 26 By night (the sacrifice of the goat to Agni and Soma) is completed, ending with the patnīsaṃyājas[5]. 27 He ties together firewood and sacrificial grass for the animal sacrifice (on the pressing day). 28 The cow that gave the fasting milk for the sacrificer is milked (now) for the āśir, the cow (that gave it) for the wife (now) for the Mitra-Varuṇa draught and the curds (for the Āditya draught), the cow (that gave the milk) for the pravargya (now) for the oblation of warm sour milk (dadhigharma). 29 He shall put down the kinds of milk separated: sour milk for the sour-milk draught (dadhigraha), cooled boiled milk for the Mitra-Varuṇa draught, two gold flakes for the clear draught (śukra), ground parched barley for the stirred draught (manthin), sour milk curdling hot and curdling cold milk for the Āditya draught, grains of corn for the hariyojana draught. 30 In the āgnīdhra hut he keeps the sacrificial utensils overnight; in it the sacrificer keeps awake overnight, in the sacrificial hut the wife. 31 In the night (the adhvaryu) carries about the overnight water; they shall not carry it about for one who is not consecrated. 32 (Then) the sacrificer and his wife shall stand within the vedi. 33 Entered by the eastern entrance (of the sacrificial hut the adhvaryu) seizes (the jar with) the overnight water. 34 West of the fires passed to the south he comes out (of the hut) by the eastern entrance, goes south of the sadas, the mārjālīya and the cart-shed, then places (the jar) on the southern buttock of the altar, with: "Ye are the share of Indra and Agni"; he goes back as he came, then comes out (of the hut) by the eastern entrance, goes north of the sadas, the āgnīdhra hearth and the cartshed, then places (the jar) on the northern buttock of the altar, with: "Ye are the share of Mitra and Varuṇa", then in the āgnīdhra hut, with: "Ye are the share of the All-gods"; he always adds: "Kindly for kindness, accord me kindness". 35 He summons: "Subrahmaṇya, call to the subrahmaṇyā". He calls to the subrahmaṇyā, mentioning fathers and sons.

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[1] 1.8.5.2.35.
[2] 1.8.6.1.
[3] cp. 1.8.6.6, 15.
[4] 1.3.4.27.
[5] cp. 1.8.6.14-16.

The morning pressing

3.1.1 At dawn he worships the sadas with a verse to Indra, the āgnīdhra hut with one to Agni, the cartshed with one to Viṣṇu. 2 With : "From the formula spoken guard me, from every execration" he offers on the āgnīdhra hearth. 3 North of the āhavanīya he places firewood and sacrificial grass near. 4 The adhvaryu and the pratiprasthātṛ wash their hands. 5 Behind the āgnīdhra hearth he sets down the utensils for the animal sacrifice[1], in the sacrificial hut the western ones[2]; south of the spoon the assistant ladle; its first wiping is done without a formula. 6 With the verse : "O Agni, once more lead us with thy favour over every trouble; be a broad, thick, wide fortress for us, auspicious for child and descendant" he worships the ladles. 7 The procedure is normal up to the scooping of the ghee (into the ladles)[3]. 8 (This is done) as on the day before[4], but the wiping of the ladles and the scooping of the ghee (into the ladles is done) at the āgnīdhra hearth. 9 They bring (the ladles) with ghee near the altar. 10 The procedure for the raising (of the sprinkling water) and so on is normal up to the spreading out[5]. 11 When he has spread out one half of the sacrificial grass and the prastara south-east of the mound, he places the ladles on (the grass). 12 With : "I yoke earth for thee with light" he touches the dhruvā; with : "I yoke wind with the atmosphere" the upabhṛt; with : "I yoke speech with heaven, with the sun" the offering ladle; with : "I yoke the three spaces of the sun for thee" them all. 13 The vāyu vessels are wide above, a span high, in the middle bent inward, for a third hollowed out (for pouring into). 14 With : "Who yokes you ? This one shall yoke you"[6] he sets the (vāyu) vessels down on the mound : on the southern shoulder the vessel of udumbara wood for the sour-milk draught, four-cornered, on the northern (shoulder) those for the upāṁśu and the antaryāma draughts, the first more to the south, in their middle the pressing stone for the upāṁśu draught. 15 Behind them the vessels for the two deities : that for the Indra-Vāyu draught with a wreath ornament, that for the Mitra-Varuṇa draught with a dewlap ornament, that for the Aśvin draught with divergent ears; (behind them) to the south (the vessel) of bilva wood for the clear draught, to the north that of vikaṅkata wood for the stirred draught, (behind them) the two vessels of aśvattha wood for the season draughts, at the bottom like the hoofs of a horse, on both sides a snout like a ladle, south of them the vessel for the adhvaryu, north that for the pratiprasthātṛ; on the southern buttock the firstling pot, on the northern the ukthya pot and the three-cornered ukthya vessel, at the bottom like the hoof of a horse; in front of the (yoke) support (of the southern cart) the āditya pot and the eight-cornered āditya vessel and the four-cornered ṣoḍaśin vessel. 16 With the verse : "O beautiful Vāyu, come hither, this soma has been made ready; drink of it, hear the call" he worships the vāyu vessels. 17 In front of the (yoke) support of the northern cart the constant pot. 18 Behind the axle of the southern cart the wooden tub with a handle; on it he lays the pariplavā, (i.e.) a ladle without a handle; and the two fringed strainers of white wool[7], woven by the inmates of the sacrificer; the strainer is one aratni long, the fringes a span.

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1 cp. 2.2.4.15.
2 cp. 1.2.1.4.
3 1.2.5.19.
4 2.2.4.17.
5 1.2.5.21-6.7.
6 cp. 1.2.1.15.
7 cp. 2.1.4.13.

19 Below the northern (cart) he sets down the pressing tubs : the thickest for the morning pressing behind, that for the midday pressing in front, that for the third pressing in front again, that is the smallest at the agniṣṭoma, the largest after the ukthya; in the interior (of the cart) the ādhavanīya; on the point of the pole the pūtabhṛt. 20 At the support of the axle of the southern (cart) the ten cups of nyagrodha or rohitaka wood with different signs[1] and with handles. 21 With : "I place you together, that slay the demon, destroy the hidden charm and are of Viṣṇu" he sets down the five pressing stones on the pressing (leather)[2]; the upala, the thickest in the middle, the (four) others facing it. 22 He brings king soma in the garment along between the poles (of the southern cart), then puts it down on the pressing stones, with : "To the heart thee, to the mind thee, to heaven thee, to the sun thee; raise aloft this sacrifice and the prayers in heaven to the gods". 23 With the seven-hotṛ formula the sacrificer touches it. 24 At dawn before the voices sound he undertakes the morning recital.

3.2.1 He summons : "(Hotṛ,) recite for the deities coming in the morning. Brahman, refrain from speech. Subrahmaṇya, call to the subrahmaṇyā. Pratiprasthātṛ, strew for the pressing oblations". 2 In the sacrificial hut the pratiprasthātṛ strews for the pressing oblations : barley for the grains of corn (dhānās) to Indra with the bays, for the gruel (karambha) to Indra with Pūṣan, for the parivāpa[3] to Indra with Sarasvatī and Bhāratī, rice for the cake to Indra. 3 This has eight potsherds at the morning pressing, eleven at the midday pressing, twelve at the third pressing. 4 He makes the curds from milk from one milking. At the other two pressings there are no curds. 5 The procedure is normal up to the putting on the fire[4]. 6 While (the barley grains) are being parched, he carries a firebrand around (the oblations). 7 He grinds half of the grains of corn. 8 While (the hotṛ) recites : "Uṣas has appeared with a bright calf" (the adhvaryu) offers with the assistant ladle, with the verse : "May Agni by the log hear my appeal, may the waters and the divine bowls hear; hearken, ye pressing stones, to the sacrifice of me, the wise one; may god Savitṛ hearken to my appeal". 9 After having scooped again into the (assistant ladle), he summons : "Invite the water, O hotṛ. Cup adhvaryu of the maitrāvaruṇa, approach (with thy cup). Ekadhanins, come (with your tubs). Neṣṭṛ, lead near the wife. Pratiprasthātṛ, fill the hotṛ cup with overnight water, pass it south round the hotṛ, then sit down near the pit". 10 As summoned they go to the pit. 11 "Ekadhanins, come" is the summons for the pressing tubs. 12 The pratiprasthātṛ fills the hotṛ cup with overnight water, passes it south round the hotṛ, then waits near the pit. 13 With : "Come, come up; may Agni lead thy front, Vāyu lead thy middle, thou art let loose by Rudra, thou, Yuvā by name; homage be to thee, harm me not" the neṣṭṛ leads near the wife, the (tub) for the washing of feet in her hand. 14 When the adhvaryu hears the hotṛ reciting the morning recital, then he shall draw flowing water. 15 If (the water) is far away, he shall (fetch it and) draw it near the pit. 16 He throws a grassblade into the water and offers on it, with : "O divine waters, son of the waters, give the stream, fit for oblation, mighty, most exhilarating, to the deities, drinking bright (soma), for ye are their share, hail !". 17 With : "Thou art the dragger" he washes the libation away with darbha

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[1] cp. 8.14.
[2] cp. 2.2.3.38, 39.
[3] elsewhere parched rice.
[4] 1.2.3.20.

blades. 18 He puts darbha blades into the maitrāvaruṇa cup, then lets flow (the water upon which he has offered) against the stream into the cup. 19 Thus also into the pressing tubs in due order. 20 Without a formula into the (tub) for the washing of feet; he addresses it with : "Ye are the waters for the feet of the Vasus, the Rudras, the Ādityas", then hands it to the wife. 21 Over the pit he pours water from the maitrāvaruṇa cup into that of the hotṛ cup, and water from the hotṛ cup into that of the maitrāvaruṇa cup. 22 With : "Let the holes of the yokes correspond properly to the holes" he anoints both cups (with the ghee) in the assistant ladle. 23 The wife enters the sadas by the western entrance, then places the (tub) for the washing of feet behind the neṣṭṛ hearth, with : "Ye Vasus, Rudras, Ādityas, here is water for your feet". 24 They bring up to the cartshed the water in the maitrāvaruṇa cup in front, the water in the hotṛ cup, the overnight water, the pressing tubs in due order. 25 When the hotṛ asks : "Didst thou procure the water, O adhvaryu ?" he shall respond : "They yielded to me, look at it". 26 At the agniṣṭoma he offers the kratukaraṇa libation[1] with the assistant ladle, with the verse : "That mortal, O Agni, whom thou hast helped in the battles, whom thou hast strengthened in the contest for booty, he wins abiding strength". 27 At the ukthya he shall anoint the (middle) enclosing stick with this verse; at the ṣoḍaśin he shall touch the forehead bundle[2] or the wooden tub with this verse. 28 At the overnight rite, the vājapeya and the aptoryāman he shall enter the cartshed, murmuring this verse, after[3] laying the assistant ladle on the (southern) cart or on the point of the pole. 29 Into the vessel of udumbara wood[4] he scoops the sour-milk draught, with : "Thou art scooped with a support; for Prajāpati full of light I scoop thee full of light; for Dakṣa who increases cleverness I scoop thee, who art acceptable to the gods; thee for those whose soma strainer Agni is, who are righteous, whose highest is Indra, whose king is Varuṇa, whose friend is Vāta, whose self is Parjanya; for the earth thee, for the atmosphere thee, for heaven thee, for the waters thee, for the plants and the trees thee, for breathing out thee, for breathing in thee, for breathing across thee, for being thee, for not-being thee, for the past thee, for the future thee". 30 It is offered without an interval. 31 He goes (out of the cartshed) south of the hotṛ. 32 He passes the draught north round (the hotṛ), stands still at the southern junction of the enclosing sticks, then offers it with : "To the all-doing, all-containing, abundantly giving Prajāpati, by whom the creatures are born unhurt, I offer thee as his abundant share, hail !" 33 With the verse : "The Uśij made the three logs of the restless Agni, moving around, for immortality. One of them they have given to man to use, the other two went to their own place" he worships. 34 Having walked back round he places the vessel in its place. 35 He pushes up the ādhavanīya[5], then pours into it the water of the maitrāvaruṇa cup, then that of the morning pressing tub[6]. 36 Under the linch pin of the right axle of the northern cart he places the overnight water and the other two pressing tubs; under (that of) the left (axle) of the southern (cart) he places the hotṛ cup[7], then makes the sacrificer say over it : "Ye are the nigrābhya[8] water, heard by the gods. Delight me, delight my life; delight me,

[1] It designates the kind of soma sacrifice.
[2] cp. 2.2.2.29-31.
[3] "after laying—of the pole" better can be taken as the beginning of sū.29.
[4] cp. 2.3.1.14.
[5] cp. 2.3.1.19.
[6] cp. sū.19, 21.
[7] cp. sū.12, 21.
[8] cp. 2.3.4.3.

delight my breathing out;" the same formula with : "breathing in; breathing across; eye; ear; mind; speech; self; offspring; house; cattle. Delight me, may my hosts not go thirsty; delight me".

3.3.1 With : "On the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, I take thee" he takes the pressing stone for the upāṁśu draught[1]. 2 With : "Thou art the stone that makes the sacrifice for the gods; make this sacrifice deep" he addresses it; then he refrains from speech. 3 He loosens king soma, then touches it with his hand with a golden (ring), with : "For Indra thee, well pressed, rich in sweetness, in juice". 4 He lays this pressing stone on the upala stone[2], then measures out on it the whole king soma, five times, as at the purchase[3], with : "To Indra, slayer of foes, thee; to Indra with the Vasus, the Rudras thee; to Indra with the Ādityas thee. To Agni, increasing wealth, thee; to Viṣṇu thee; to the falcon, bringing soma, thee; to Viṣṇu thee". 5 With : "Ye are savoury, conquerors of foes, delightful through your gifts, spouses of immortality; do ye, O goddesses, place this sacrifice among the gods; do ye, invoked, drink the soma" he moistens (the soma) from the hotṛ cup, then makes it embodied by touch, with : "With thy light, O Soma, which is in heaven, on earth, in the wide atmosphere, do thou for this sacrificer spread wealth broadly; be favourable to the giver". 6 The pratiprasthātṛ lifts up the lesser moiety of king soma in the garment and lays it on the black antelope hide (for the midday pressing). 7 With the verse : "I have made you grow in my mind, O ye well-born; O ye born of right, may we enjoy your favour; may the divine plants in accord with Indra grant us the soma for the pressing" he takes from (the greater moiety of the soma) king soma (for one draught), and sets aside six stalks, two at a time. 8 Without a formula he moistens (them) from the hotṛ cup, then murmurs, raising the pressing stone for the upāṁśu draught : "Be not afraid, be not troubled; receive food, bring us food". 9 With : "Ye two, praised bowls, do praise; receive food; bring us food: let me not harm you; harm me not" he addresses the two pressing boards[4]. 10 He addresses the first stalk that flies away, when (the soma) is being pressed out, with : "Thou hast fallen to me with offspring, with cattle, with abundance of wealth; destroy not my power and strength", then takes it up. 11 He presses out on a root; if he cannot find a root, he shall lay a grassblade or a piece of wood between (the soma and the pressing stone). 12 He presses out eight times (by beating on the soma with the pressing stone), then he pours with his hollowed hands one third of a draught into the vessel for the upāṁśu draught, with : "Be pure for the lord of speech, purified by the arms with the two stalks of the bull; thou art a god, purifier of the gods, whose share thou art". Thus also, after having pressed out eleven times and also after twelve times. 13 The pratiprasthātṛ each time holds two stalks of the separated ones[5] between (the hands of the adhvaryu and the vessel), when the (juice) is being poured into it. 14 He murmurs : "Make the drink full of sweetness for us". 15 With : "Thou art he who is appropriated" he takes (the vessel with the draught) and rises. 16 With : "Fare through the wide atmosphere" he strides. 17 He goes south of the hotṛ[6]. 18 He passes the draught north round (the hotṛ), stands still at

[1] cp. 2.3.1.14; this is the first draught, for which the formulas are said in a low tone.
[2] cp. 2.3.1.21.
[3] cp. 2.1.4.3.
[4] cp. 2.2.3.35.
[5] cp. sū.7.
[6] cp. 2.3.2.31,32.

the southern junction of the enclosing sticks, then offers it with : "To all the powers of heaven and earth. May mind enter thee. Hail thee, of kindly nature, for Sūrya !" 19 For one desirous of rain he shall wipe the vessel upward at the place where he offered from it and wipe (this rest) off upward behind the middle enclosing stick, with : "To the gods that drink the rays thee"; for one not desirous of rain he shall wipe downward within the vessel and wipe off downward within the enclosing stick. 20 He pours the remainder into the firstling pot. 21 With : "To the breathing out thee" he places the vessel for the upāṁśu draught; he puts a stalk in it. 22 With : "Thy unerring, watchful name, O soma, to that of thee, O soma, to soma hail !" the pratiprasthātṛ throws back each time two of the separated stalks on the stalks (for each of the three large pressings).

3.4.1 They sit down for the (large) pressing : south of the press the pratiprasthātṛ, west the sacrificer, north the adhvaryu, east the unnetṛ. 2 Without a formula he moistens (the greater moiety of the soma on the upala stone) from the hotṛ cup, then they press out (by beating the soma) with the (other four) pressing stones. 3-4 Then he performs the nigrābha[1], (i.e.) he stirs (some) stalks that are pressed out in the hotṛ cup, with : "Forward, backward, downward, upward, let these quarters speed to you". 5 After having squeezed them he withdraws them. 6 From now on the unnetṛ moistens with the overnight water. 7 They press out (the second time). 8 Again he performs the nigrābha. 9 Then he collects (the juice). 10 After having squeezed (the stalks), the unnetṛ pours (the juice) into the āhavanīya[2]. 11-12 then he transfuses. He pours the (juice), pressed out, into the hotṛ cup and when this is full, from it into the morning-pressing tub. 13 After having squeezed (the stalks) the unnetṛ strews (them) on the press and moistens them. 14 They press out (the third time). 15 Four times he performs the nigrābha, three times he collects. 16 If he performs the nigrābha nine times, he performs the nigrābha three times after the moistening and (the pressing out), (three times after) collecting, (three times after) transfusing. 17 Thus also are the second and the third round[3]. 18 He bestrews the pressing stones with the dregs. 19 The udgātṛ pushes the wooden tub[4] along between the axle and its support eastward; he puts over it the fringed strainer. He shall beat on the axle of his foe. 20 He wipes the wooden tub with the fringes, at the morning pressing with : "May the Vasus wipe thee", at the midday pressing with : "May the Rudras wipe thee", at the third pressing the pūtabhṛt[5] with : "May the Ādityas wipe thee". 21-22 He puts the wooden tub on the pressing stones; the udgātṛs spread over it the strainer, its navel[6] downward. The sacrificer lets a continuous clear stream flow over it by the hotṛ cup (for the following draughts) up to the constant draught; the unnetṛ pours from the morning-pressing tub into the hotṛ cup. 23 He scoops the draughts of the clear stream nearly to the brim; full for one desirous of rain. 24 After having scooped them and wiped them all round with the fringes he places them in their places. 25 With : "Thou art scooped with a support; O bounteous one, restrain it, protect the soma, guard wealth, win food by sacrifice; I place within thee heaven and earth, within thee the wide atmosphere; in unison with the gods, the lower and the higher,

[1] cp. 2.3.2.36.
[2] translation uncertain, but cp. 2.3.5.19.
[3] i.e. as sū.2-16.
[4] cp. 2.3.1.18.
[5] cp. 2.3.1.19.
[6] cp. 2.1.4.13.

O bounteous one, do thou rejoice in the antaryāma draught" he scoops the antaryāma draught. 26 It is offered without an interval. 27 He goes north of the hotṛ[1]. 28 He passes the draught south round (the hotṛ), stands upright at the northern junction of the enclosing sticks, then offers it with : "May the voice reach thee. Hail thee, of kindly nature, for Sūrya ! To the gods that drink the rays thee". 29 The wiping upward is explained[2]. 30 With : "For breathing in thee" he places the antaryāma vessel with a remainder; with : "For breathing across thee" the pressing stone for the upāṁśu draught. 31 After sunrise he offers the upāṁśu and the antaryāma draughts. 32 If he is in a hurry, he shall offer the upāṁśu draught before sunrise.

3.5.1 The sequence of the draughts after the antaryāma. 2 If at a soma sacrifice the rathantara sāman is used (for the first pṛṣṭha laud) he shall first scoop the Indra-Vāyu draught; if the bṛhat sāman, the clear draught; if the jagatī sāman, the firstling draught. 3 One who is the head of a family shall first scoop (the Indra-Vāyu draught; one who is sick the Mitra-Varuṇa; one who drinks soma late the Aśvin; one desirous of priestly lustre the clear; one who bewitches the stirred; one who is late born the firstling;) thus the sequence of the draughts is mentioned[3]. 4 He scoops the Indra-Vāyu draught; with the verse : "O Vāyu, drinker of the bright, come to us; a thousand are thy teams, O thou, that hast all choice boons; for thee this sweet drink has been scooped, whereof, O god, thou hast the first drink" half the draught; with the verse : "O Indra and Vāyu, these draughts are ready, come ye for the libations, for the drops desire you" the rest; with : "This is thy birthplace; to the comrades thee" he places it. 5 If he scoops another draught before the Indra-Vāyu, he shall place that after the Indra-Vāyu. 6 With the verse : "This soma is pressed for you, O Mitra and Varuṇa, who prosper holy order; hearken ye now to my supplication" he scoops the Mitra-Varuṇa draught, then mixes it with cooled boiled milk; with : "This is thy birthplace; to the righteous thee" he places it. 7 With the verse : "The longing one, enveloped in light, has stirred those born of the dappled cow in the expanse of the welkin; him in the meeting place of the waters and the sun, like a child, the priests tend with their songs" he scoops the clear draught, then mixes it with gold[4]; with : "This is thy birthplace; for manliness thee" he places it. 8 With the verse : "Thou milkest with thy speech the sovereign who as aforetime, as of old, as always, as now, has his seat on the sacrificial grass and beholds heaven, the favouring, the strong, the swift, who is victorious among whom thou dost wax" he scoops the stirred draught, then mixes it with ground parched barley, not strewing the vessels; with : "This is thy birthplace; for offspring thee" he places it. 9 After having poured the soma in the firstling pot into the hotṛ cup, he scoops the firstling draught in two streams, with the verse : "Ye gods, who are eleven in heaven, eleven on earth, eleven dwelling mightily in the waters, do ye accept this sacrifice"; he addresses it with : "Thou art the firstling, the good firstling; quicken the sacrifice, quicken the lord of sacrifice, guard the pressings; may Viṣṇu guard thee, do thou guard the people with thy power"; by saying three times in a low tone *him* he resumes his speech; then he places it with : "This is thy birthplace; to the All-gods

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[1] cp. 2.3.3.17, 18.
[2] 2.3.3.19.
[3] MS. IV.8.9.
[4] cp. 2.2.5.29.

thee". 10 With : "Thou art scooped with a support; to Indra thee, to the great, the strong, eager for praise; to thy great strength, O Indra, thee; to Viṣṇu thee" he scoops the ukthya draught; with : "This is thy birthplace; to Indra thee" he places it. 11 With the verse : "The head of heaven, the messenger of the earth, Vaiśvānara, born for holy order, Agni, the sage, the king, the guest of men, the gods have produced as a vessel for their mouths" he scoops the constant draught; with : "Thou art constant, of constant foundation, the most constant of the constant, with the most secure foundation of those that are secure" he addresses it; then he places it with : "This is thy birthplace; to Vaiśvānara thee"; for one desirous of longevity on a piece of gold. 12 A king's son guards the constant draught. 13 He shall turn the constant draught of his foe. 14 After having poured the soma in the morning-pressing tub into the hotṛ cup, he purifies king soma, squeezes the strainer, then puts it aside. 15 With the small scoop[1] he pours (soma) from the wooden tub[2] into the pūtabhṛt, wipes this all round with the fringes, then places it in its place. 16 With : "Thou art scooped with a support; to Prajāpati thee" he touches the wooden tub; with : "Thou art scooped with a support; to Indra thee" the ādhavanīya; with : "Thou art scooped with a support; to the All-gods thee" the pūtabhṛt. 17 With the verse : "The drop is spilled over earth and heaven, over this birthplace and the former one; I offer the drop, wandering over the same birthplace, over the seven invocations" he addresses what is spilled around the wooden tub. 18 After having recited mentally the seven-hotṛ formula he offers. 19 He summons : "Prastotṛ, refrain from speech. Unnetṛ, purify king soma in the ādhavanīya eastward".

3.6.1 From the cartshed they move bending forward towards the place for chanting[3]. 2 The prastotṛ takes hold of the adhvaryu from behind, the udgātṛ of the prastotṛ, the pratihartṛ of the udgātṛ, the maitrāvaruṇa of the pratihartṛ, the sacrificer of the maitrāvaruṇa, the brahman of the sacrificer. 3 With the verse : "Mind, light, rejoice in the oblation; may he unite this scattered sacrifice. May the kind gods come to this sevenfold sacrifice, spread by us" and with : "May prosperity increase by sour milk and ghee; may the sacrifice free the lord of sacrifice from distress, hail !" they offer speckled ghee, treated without a formula. 4 With : "May speech that goes in front, go in front, going straight to the gods, placing glory in me, breath in the cattle, offspring in me and in the sacrificer" the adhvaryu moves in front, seizing a handful of darbha grass. 5 After having reached the place for chanting they sit down, the sacrificer to the left of the prastotṛ, the adhvaryu to the right of him. 6 Handing the handful of grass to the prastotṛ he brings the laud near with : "The soma is purified". 7 The adhvaryu shall not accompany (the singers). 8 Before the bahiṣpavamāna laud the sacrificer murmurs the ten-hotṛ formula and : "Utter *him* for the good cow, praise for her, that I may obtain her" and : "Thou art the falcon, with the gāyatrī metre; I take hold of thee from behind; bring me over in safety". 9 When the (singers) are going to chant, the unnetṛ spreads the strainer over the putabhṛt[4], then pours (the soma in) the ādhavanīya into it. 10 He wipes it all round with the fringes, then presses it down in its place. 11 He shall exclude his foe from the bahiṣpava-

[1] pariplavā, cp. 2.3.1.18.
[2] cp. 2.3.4.21.
[3] cp. 2.2.4.6, 8.
[4] cp. 2.3.5.15.

māna laud. 12 After the chanting he summons: "Agnīdh, divide the fires, strew the sacrificial grass, make the cake ready. Pratiprasthātṛ, procure the victim". 13 The āgnīdhra divides coals from the āgnīdhra hearth on to the hotṛ hearth and so on according to the strewing on them[1]. Having entered by the eastern entrance with openings he walks round north of the hotṛ hearth. Then he strews a continuous row of dry grass from the pole of the back line up to the altar. 14 With the small scoop he scoops from the wooden tub the Aśvin draught, with: "That wip of yours which is rich in sweetness and full of mercy, O Aśvins, with that prepare the sacrifice"; with: "This is thy birthplace; to the two sweet ones thee" he places it. 15 With the verse to Viṣṇu: "O Viṣṇu, as our nearest, grant us protection and glory; the streams, dripping honey, milk for thee the unfailing source" he touches the vessels, then draws up the cord of three strands[2], wraps it around the sacrificial post and brings the victims near: the he-goat for Agni at the agniṣṭoma, secondly one for Indra and Agni at the ukthya, thirdly a ram for Indra at the ṣoḍaśin, fourthly a ewe for Sarasvatī at the overnight rite. 16 The procedure is normal up to the pravara[3]. 17 He takes eight splinters of the firewood, addresses (the āgnīdhra), then chooses with the initial words of the summonses for the season libations: the hotṛ as mentioned; when the adhvaryu has named in a low tone his own name and that of the pratiprasthātṛ with: "The two Aśvins, the adhvaryus by their office of adhvaryu" and loudly: "the two human", he throws a splinter into the fire; with: "Agni, the agnīdh by his office of āgnīdhra" (he chooses) the āgnīdhra; with: "Mitra and Varuṇa, the praśāstṛs by their office of praśāstṛ" the praśāstṛ; with: "Indra, the brahman by his office of brahman" the brāhmaṇāchaṁsin; with: "The Maruts, the potṛs by their office of potṛ" the potṛ; with: "He connected with the (divine) women, belonging to the neṣṭṛ by his office of neṣṭṛ" the neṣṭṛ; with: "Agni, the leader of the divine tribes, this pressing sacrificer of the human (tribes); may their lordship of the house shine inseparably a hundred winters, while they, two companions, exchange gifts, but do not touch their bodies"[4] (the sacrificer); "This for me" says the sacrificer. 18 Each (priest offers) after his pravara with the spoon, with: "May I be pleasing to speech; pleasing is the lord of speech; to the sweetness of speech hail!", secondly with: "Hail to Sarasvatī!", thirdly with the verse: "Fulfil the chant with the verse, the rathantara with the gāyatrī metre, the bṛhat on the course of the gāyatrī". 19 At the pressing (-animal sacrifice) he does not strew after (strewing) for the animal cake. 20 The procedure is normal up to the oblation of the caul[5]. 21 After the oblation of the caul and after the cleaning at the pit the priests and the sacrificer worship the hearths.

3.7.1 With contemplation formulas the sacrificer looks at the draughts; with: "For my breathing out and breathing in be purified, giving splendour" at the upāṁśu and the antaryāma draughts; with: "For my breathing across be purified, giving splendour" at the pressing stone for the upāṁśu draught; with: "For my speech be purified, giving splendour" at the Indra-Vāyu draught; with: "For my skill and strength be purified, giving splendour" at the Mitra-Varuṇa draught; with:

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[1] cp. 2.2.4.4.
[2] cp. 1.8.2.23, 24.
[3] 1.3.1.23-28.
[4] cp. 1.4.3.14.
[5] 1.8.4.36.

"For my ear be purified, giving splendour" at the Aśvin draught; with : "For my eyes be purified, giving splendour" at the clear and stirred draughts; with : "For my self be purified, giving splendour" at the firstling draught; with : "For my limbs be purified, giving splendour" at the ukthya draught ; with : "For my life be purified, giving splendour" at the constant draught; with : "Thou art the belly of Viṣṇu, for splendour be purified, giving splendour" at the wooden tub; with : "Thou art the belly of Indra, for my splendour be purified, giving splendour" at the ādhavanīya; with : "Thou art the belly of the All-gods, for my splendour be purified, giving splendour" at the pūtabhṛt; he always adds : "Who art thou, who of many art thou or who of many art thou by name ? Thee whom I have delighted with soma, thee whom I have gladdened with soma. May he be of great abundance by abundances, of noble men by men, of fair offspring by offspring. With good eyes I look at thee by the eye". 2 With : "For my ardour be purified, giving splendour" (he looks at) the ghee; with : "For my cows be purified, giving splendour" at the speckled ghee; with : "The bṛhat is longevity; may I attain that; let that help me; in its name we two hew down him who hates us and whom we hate" at the cartshed; with : "The vāmadevya is entire longevity; may I etc." at the āgnīdhra hut; with : "The rathantara is the lord of longevity; may I etc. Thou art the world, be extended. Homage to the sadas, homage to the lord of the sadas" at the sadas; with : "Ye two are firm, not loose; may ye united guard me from distress; may heaven and earth not torment me, not bewitch me today and tomorrow" at its two entrance posts. 3 They murmur, looking at the southern half of the sadas : "Homage to the fathers sitting in front, homage to those sitting behind. Come, O ye fathers, loving soma, may we be known and unharmed by you, may we have good fathers by you, may we have good offspring by us. Ye fathers *hoyi*, ye fathers *hoyi*, ye fathers *hoyi*". 4 The verse : "Dread are the seers, homage be now to them, whose eye and penance are very awful; O mighty Bṛhaspati, glorious homage; homage to Viśvakarman, may he guard us" (looking at) the hearths. 5 "May we live successfully by thee, O god Soma; let us praise thee, O Sūrya, with the gāyatrī" at the sun. 6 The verse : "May heaven and earth, the place for chanting, the tubs, the soma containers invite me; may the hotṛkas invite me at the invitation; the cows are invited, I am invited by the cows" at the tubs, facing the east. 7 After having moved into the sadas they sit down; the sacrificer sits down south-east of the hotṛ hearth, the two adhvaryus north of it. 8 When the pratiprasthātṛ has poured some ghee into the dish, he removes the pressing oblations : east the grains of corn, south the ground parched barley for the gruel, mixed with sour milk or ghee, west that for the parivāpa, in the middle the cake, north the curds, after having let them flow off[1]. 9 After having made them ready and cut them off in the offering ladle and the upabhṛt, he makes (the maitrāvaruṇa) recite with : "Recite the invitatory verse to Indra for the cakes in the morning at the morning pressing". After addressing (the āgnīdhra he summons the maitrāvaruṇa) : "Summon (the hotṛ) for the cakes to Indra in the morning at the morning pressing"; then he proceeds (with the oblations). 10 After having poured (the ghee) in the upabhṛt into the offering ladle (he makes recite) with : "Recite the invitatory verse to Agni for the cakes" (and summons) : "Summon (the hotṛ) for the cakes, standing for Indra"; then he pro-

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[1] cp. 2.3.2.2-7.

ceeds (with the sviṣṭakṛt offering). 11 The procedure is normal up to the loosening of the potsherds[1], the invocation of the iḍā[2] excepted. 12 After having taken the two ladles, a cup or a vāyu vessel he refrains from speech until the utterance: "Recite the offering verse". 13 In the āgnīdhra hut the āgnīdhra responds to the address, the wooden sword and the firewood band[3] in his hand, touching the chair from behind, standing upright, with: "Be it, may he hear". 14 After the response the adhvaryu offers, standing still at the southern junction of the enclosing sticks, the pratiprasthātṛ at the northern; in the middle of the fire (they offer) offerings of ghee, of cakes, of animals; on the sides those of soma.

3.8.1. Both (adhvaryu and pratiprasthātṛ) proceed with the draughts for two deities. 2 When the pratiprasthātṛ has scooped the attendant draughts with the āditya vessel, he offers them without an interval. 3 With: "Thou art scooped with a support; to Vāyu, to Indra and Vāyu thee" he scoops. 4 When the adhvaryu has taken the principal draught (and has scooped) with the small scoop (some soma) from the wooden tub, he pours a stream of soma with the verse: "May this sacrifice be harmless, O gods, for the plants, for my cattle and property; may it be firm for all creatures, O gods; swell like ghee for the worship of the gods, hail!" 5 He makes recite with: "Recite the invitatory verse to Vāyu, to Indra and Vāyu". After addressing (the āgnīdhra he summons): "Summon (the hotṛ to recite the offering verse) to Vāyu, to Indra and Vāyu"; then he proceeds. 6 After the vaṣaṭ call (of the hotṛ) both offer. 7 After the second vaṣaṭ call both offer, then pour out singly (the remainder). 8 The pratiprasthātṛ pours all into the vessel of the adhvaryu. 9 When the adhvaryu has poured the upper part of it into the vessel of the pratiprasthātṛ, he brings (with his vessel) the drink quickly (to the hotṛ). 10 With: "This is the good one, whom wealth precedes, who guards the voice: guard my voice" he hands it to the hotṛ. 11 With: "Thou art scooped with a support; to the gods thee" the pratiprasthātṛ pours with the āditya vessel the remainder over into the āditya pot. 12 With: "Thou art scooped with a support; to Mitra and Varuṇa thee" he scoops. 13 After having taken the principal draught the adhvaryu makes recite according to the deities. 14 The procedure is normal up to the handing over. 15 With: "This is the good one, who wins wealth, who guards the eye; guard my eye" he hands it to the hotṛ. 16 With: "Thou art scooped with a support; to the All-gods thee" the pratiprasthātṛ pours with the āditya vessel the remainder over into the āditya pot. 17 With: "Thou art scooped with a support; to the Aśvins thee" he scoops. 18 After having taken the principal draught the adhvaryu makes recite according to the deities. 19 The procedure is normal up to the handing over. 20 With: "This is the good one, who keeps wealth together, who guards the ear; guard my ear" he hands it to the hotṛ. 21 With: "Thou art scooped with a support; to the All-gods thee" the pratiprasthātṛ pours with the āditya vessel the remainder over into the āditya pot. 22 With the verse: "I extolled the far-guarding, great, protecting sons of Diti, of Aditi, whose names are appointed by their realms; mentally they offer for

[1] 1.3.5.22.
[2] 1.3.3.12.
[3] cp. 2.1.5.17.

the beings for life" he fills up the āditya pot with the small scoop from the wooden tub. 23 With : "Thou art scooped with a support; I scoop thee into the wide step of Viṣṇu" he touches the āditya pot. 24 With : "O Viṣṇu, far-stepping, this is thy soma; guard it, may it not harm thee; may not an evil-eyed one espy this" the pratiprasthātṛ covers the āditya pot with the āditya vessel.

4.1.1 Near the pūtabhṛt he places the cups of the chief priests : hotṛ, brahman, udgātṛ, sacrificer. 2 He fills up the cups of the assistant priests and the others except that of the achāvāka[1]. 3 He makes recite with : "Recite for the filling up (of the cups)". 4-5 The unnetṛ fills them up with (soma), clear from both sides : after having poured some (soma) from the wooden tub and having filled them from the pūtabhṛt nearly to the brim, he fills them up from the wooden tub. 6 With : "Thou art Tutha, feeding men; may the gods, drinking the clear draught, bring thee forward" he takes the clear draught. With : "Thou art Tutha, feeding men; may the gods, drinking the stirred draught, bring thee forward" the pratiprasthātṛ (takes) the stirred draught. 7 With : "Driven away are Śaṇḍa and Marka together with him whom we hate" both sweep the dust away from them. 8 Both hold a splinter of the sacrificial post under (the draught). 9 Both cover it with a sprinkled firewood splinter, with : "May we receive from thee, O god Soma, that art unbroken and able, abundance of wealth and heroic power". 10 With the (formulas) for taking (sū.6) both go out of (the cartshed with the draughts). 11 With : "Unite ye both the longevity, unite the breath, unite the eye, unite the ear, unite the mind, unite the voice" both lower the draughts behind the altar, then unite (them or) their elbows. 12 With : "Thou art unconquered" both step with the big toe on the altar; scratching on it they step around it. 13 The sacrificer takes hold of the clear draught from behind. 14 With : "Engendering heroic offspring come forth" the adhvaryu goes south; with : "Engendering prolific offspring come near" the pratiprasthātṛ north. 15 The sacrificer murmurs : "With Indra as comrade I keep off the enemies, (Indra) who slays the foes irresistibly". 16 In front of (the altar) both stand still, facing the west. 17 With : "Coming together with heaven and earth, both ye clear gods with clear light, the clear and the stirred draughts, grant longevity to the sacrifice, longevity to the lord of the sacrifice; lay a male child in the womb, give breath to the cattle" both unite the elbows. 18 With : "Thou art the dwellingplace of the clear draught" he throws the firewood splinter into the fire; with : "Thou art the dwellingplace of the stirred draught" the pratiprasthātṛ. 19 With : "Thrown away is Śaṇḍa together with him whom we hate" he throws the splinter of the sacrificial post outside the vedi; with : "Thrown away is Marka etc." the pratiprasthātṛ. 20 (The cup adhvaryus) go with their cups toward the east, (the adhvaryu and pratiprasthātṛ) with the clear and the stirred draughts toward the west. 21 After addressing (the āgnīdhra) the adhvaryu summons : "(Maitrāvaruṇa,) summon (the hotṛ) for the draughts with clear and with stirred soma, dropping sweetness, standing for Indra in the morning at the morning pressing. Hotṛ, recite the offering verse. Ye cup adhvaryus of the chief priests, offer after the first and the second vaṣaṭ calls. Ye cup adhvaryus of the assistant priests, offer once from

[1] cp. 2.3.1.20.

the cups, then fill them up with clear soma and return (to the altar)". 22 (They deal) with the cups as summoned. 23 After reciting (the adhvaryu) offers from the clear draught, (the pratiprasthātṛ) from the stirred draught. 24 Both recite the verse : "Who the first preparer at this sacrifice is, who the highest, knowing Bṛhaspati, who in the midst Varuṇa, Mitra, Agni,"; then with : "to this Indra offer the soma," the adhvaryu offers all of it; with : "to this Sūrya offer the soma" the pratiprasthātṛ. 25 After the libation he offers the rest in the north-east, with : "To Rudra hail !" 26 He summons : "Let the cup of the hotṛ go (to the sadas), that of the brahman, that of the udgātṛ, that of the sacrificer". 27 Both walk back round and place their vessels in their places. 28 After addressing (the āgnīdhra) he summons for each scooping into the (cups) that (thus) are filled up again[1] : "Praśāstṛ, recite the offering verse. Brahman, recite the offering verse. Potṛ, recite the offering verse. Neṣṭṛ, recite the offering verse. Agnīdh, recite the offering verse". 29 When he has offered after the first and the second vaṣaṭ calls, he brings (with the cups) the drinks (to the maitrāvaruṇa). 30 When the hotṛ asks : "Did the agnīdh recite the offering verse ?", he responds : "He has recited it". 31 The vaṣaṭ caller, he who acts at the pressing and at the offering, and the cup owners enjoy the soma drinks in the sadas, after having said : "Thou, invited, invite me" or : "Ye, invited, invite me". 32 Having enjoyed the draughts to the two deities the hotṛ hands them over. 33 With : "Come, O drink, enter me for long life, for benefit of my person; come, O good one, preceded by wealth, be dear within me; may I grasp thee with the arms of the Aśvins" he receives it to whom the hotṛ hands it each time. 34 With : "May I look at thee, O god Soma, who regardest men, with clear sight" he looks at it. 35 With the verse : "Impel my limbs, O thou with bay steeds; do not distress my hosts; propitious do thou honour for me the seven seers; do not go below my navel" both (the hotṛ and the other one) twice enjoy the Indra-Vāyu draught, after bringing it near to their breaths. 36 Not transposing[2] (the vessels) both enjoy the Mitra-Varuṇa draught, after bringing it near to their eyes, with : "May the gentle abundance, the banner, the voice of the sacrifices drink the soma with delight". 37 With : "May the gentle, propitious Aditi, with head inviolable, as speech drink the soma with delight" both enjoy the Aśvin draught, after bringing it near to their ears, moving it all round, then moving it back round again. 38 Each time he who enjoyed pours the remainder into the hotṛ cup. 39 After enjoying each one murmurs, touching the place over his heart, the verse : "Terrify me not, O king, pierce not my heart with thy hatred, give me manly strength for life, for splendour". 40 (The adhvaryu) shall put in the Indra-Vāyu draught a piece of the cake, before he lets it loose, in the Mitra-Varuṇa draught (some) curds, in the Aśvin draught (some) grains of corn. 41 Behind the northern track of the southern cart he places the vessels for the two deities. 42 He cuts off the avāntareḍā[3] for the hotṛ. 43 While (the hotṛ) invokes (the iḍā, the cup owners) raise their cups, not letting them touch. 44 After having raised them together with the hotṛ and having invited each other, they enjoy the cups with : "Thee, O god Soma, with the Vasus for thy host, knower

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1 cp. the end of sū.21.

2 Kauṣ.Br. 13.6 : he does not let it loose, because the draughts for the thrice two deities are the breaths; in order that he may not lose the breaths.

3 the iḍā, included in his hand ? cp. 1.3.3.11.

of the mind, belonging to the morning pressing, with the gāyatrī as thy metre, at the fire offering drunk by Indra, full of sweetness, I enjoy, invited, thee that art invited". 45 After enjoying each one murmurs, touching the place over his heart, the verse : "Be salutary for our heart, O drop we have drunk, as a very kind father, O Soma, for his son, as a good, steady friend for his friend, O far-ruling; further our longevity for life, O Soma". 46 With the verses : "Swell up, may thy strength be gathered from all sides, O Soma; be strong in the gathering of might. May thy milk draughts, thy strength be united, the mightiness of him who overcomes the foe; swelling for immortality, O Soma, place in heaven the highest glories" they swell the rests of the drinks. 47 Behind the axle of the southern cart they place the (swelled cups, henceforth called) narāśaṁsa cups. 48 The achāvāka sits down in front of his hearth outside the sadas. 49 (The adhvaryu) hands him a piece of the cake, then makes him recite with : "Achāvāka, speak". 50 When (the achāvāka finally) says : "and invite ye, O brahmins, us brahmins", (the adhvaryu) summons : "This brahmin, desirous of invitation, speaks rightly; hotṛ, invite him". 51 He makes recite with : "Recite for the filling up (of the cups)". 52 (The cup adhvaryu) fills up the cup of the achāvāka with (soma), clear from both sides[1]. 53 After addressing (the āgnīdhra the adhvaryu) summons : "Achāvāka, recite the offering verse". 54 He offers after the first and the second vaṣaṭ calls, then brings (with the cup) the drink (to the achāvāka). 55 He shall not enjoy together with him. If (the achāvāka) desires an invitation to it, he shall say : "Enjoy". 56 The drinking and the swelling are explained. 57 He places the cup of the achāvāka between the cups of the neṣṭṛ and the āgnīdhra. 58 In the āgnīdhra hut they enjoy the pressing oblations within the vedi; outside the vedi they clean themselves. Or they enjoy outside the vedi, then clean themselves within the vedi. 59 At each pressing he summons : "Nourish the brahmins"[2].

4.2.1 Both (adhvaryu and pratiprasthātṛ) proceed with the season draughts. 2 With : "Thou art scooped with a support; to Madhu thee, to Mādhava thee, to Śukra thee, to Śuci thee, to Nabhas thee, to Nabhasya thee, to Īṣa thee, to Ūrja thee, to Sahas thee, to Sahasya thee, to Tapas thee, to Tapasya thee"[3] the scooping is done. 3 Both scoop their two first (draughts) together, the adhvaryu after having pushed up the small scoop, with : "To Madhu thee", the pratiprasthātṛ with : "Thou art scooped with a support; thou art the gliding (leap month), to Aṁhaspati thee". 4 After addressing (the āgnīdhra) the adhvaryu summons; after the summons both offer simultaneously. 5 At the season draughts (the hotṛ) does not utter the second vaṣaṭ call. 6 When (both) have offered and scooped (again), the pratiprasthātṛ passes his vessel south round the adhvaryu and brings it (out of the cartshed). 7 Both do not follow each other[4]. 8 Both scoop their next (draughts) on to the rest of the preceding one. 9 Now the prātiprasthātṛ scoops first, with : "To Mādhava thee". The following times they alternate. Addressing (the āgnīdhra) both take the same place. 10 Both proceed with six (draughts, after summoning the maitrāvaruṇa) : "Summon with the season". Then both scoop into their vessels at the place, from where they offered and (proceed) with four (draughts,

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[1] cp. sū.4-5.
[2] cp. 1.3.5.27.
[3] cp. 1.7.2.7.
[4] cp. 2.4.1.14 and Āp.Śr.12.26.14 : the adhvaryu goes south, the pratiprasthātṛ north.

after summoning) : "Summon with the seasons". Then both scoop where they did so first and (proceed) with two (draughts, after summoning) : "Summon with the seasons"[1]. 11 When after the eleventh summons (the maitrāvaruṇa finally) has said : "Ye two adhvaryus, recite the offering verse" one of the two shall sit down behind the middle enclosing stick and recite the summons for the offering : "We who worship. May the Aśvins, adhvaryus by their office of adhvaryu, drink the soma with the season, *vauṣaṭ*", or recite without breathing the offering verse : "We who worship. Ye Aśvins, drink the honey, ye with shining fire, intent on purity, leading the sacrifice with the season". 12 Or he summons further : "Hotṛ, recite here the offering verse". After the last summons the offering verse or the further summons (to the hotṛ is said) by the sacrificer. 13 Both scoop their last two (draughts) together, the pratiprasthātṛ with : "To Tapasya thee", the adhvaryu with the gliding formula (of sū.3). 14 The pratiprasthātṛ stands still south; after his summons both offer simultaneously. 15 After the offering both pour out singly[2]. 16 The adhvaryu pours all into the vessel of the pratiprasthātṛ. 17 When the pratiprasthātṛ has poured the upper part of it into the vessel of the adhvaryu, he scoops into the vessel of the adhvaryu the Indra-Agni draught, with the verse : "O Indra and Agni, come with the song to the pressed (soma), the excellent vapour. Drink ye of it, impelled by our prayer"; with : "This is thy birthplace; to Indra and Agni thee" he places it. 18 With the vessel of the pratiprasthātṛ the adhvaryu brings the drink. 19 With : "May the goddess Speech drink of the soma" they enjoy, after having invited each other, transposing[3] (the vessel) according to the offering. 20 He puts down the vessel in front of the sadas. 21 The pratiprasthātṛ strews for the oblations of the (midday) pressing. 22 At the time of the bringing near of the laud to the All-gods (the adhvaryu) shall call the preparer of the oblation. 23 He sits down in front of the hotṛ outside the sadas, facing the east, for the response (to the recitation of the hotṛ). 24 When (the hotṛ) says : "O adhvaryu, let us recite, *om*", he turns round toward him, with : "Let us recite, O divine one, *om*". 25 Touching the season vessel and standing upright in the opening of the sadas he responds to the hotṛ in the same tone at the pauses; "*othā modaiva*" after verses without *om*, "*othā modaivom*" after verses with *om* and at the end of verses. 26 Or when the hotṛ speaks, being invited, he answers with the invitation : "Let us recite, O divine one, *om*". 27 After the finishing of the śastra the adhvaryu takes the (Indra-Agni) draught, the cup adhvaryus their cups. 28 After addressing (the āgnīdhra) he summons : "Reciter of the śastra, recite the offering verse for the soma". 29 After the first and the second vaṣaṭ calls he offers. 30 After that the cup adhvaryus bring their cups twice forward. 31 With : "May the goddess Speech drink of the soma" they[4] enjoy the entire drink of the Indra-Agni draught. 32 "Of thee, O god Soma, knower of the mind, belonging to the morning pressing, with the gāyatrī as thy metre, drunk by Narāśaṁsa, drunk by the fathers" thus the drink formula is changed[5]. 33 The procedure is normal up to the placing (of the narāśaṁsa cups)[6]. 34 He washes the two season vessels at

[1] Each says six summonses, but each scoops seven draughts, cp. sū.3, 13.

[2] cp. 2.3.8.7-9.

[3] cp. 2.4.1.36.

[4] text : both enjoy.

[5] cp. 2.4.1.44.

[6] 2.4.1.47.

the mārjālīya and places them in their places. 35 With the verse: "Ye friends, guardians of men, O All-gods, come ye, generous to the soma of the generous one" he scoops the All-gods draught into the clear vessel; with: "This is thy birthplace; to the All-gods thee" he places it. 36 The pratiprasthātṛ pours (the soma in) the wooden tub into the putabhṛt, wipes it all round with the fringes, then presses it down in its place. 37 Before the ājya lauds the sacrificer murmurs the four-hotṛ formula and: "Utter *him* for the iḍā, praise for her, that I may obtain her"[1]. 38 South of the hotṛ hearth he brings the laud near, handing two darbha blades to the prastotṛ, with: "Turn ye away. Sacrificer, move near". 39 Thus he brings the laud near from now on, except the two pavamānas. 40 When (the hotṛ) has said: "This one"(?), (the adhvaryu) sits down for the response; this is explained[2]. 41 When he has responded to the praüga śastra, the taking of the (All-gods) draught and so on is the same as of the Indra-Agni draught up to the enjoying[3]. 42 "Of thee, O god Soma, etc." (as sū.32), thus the drink formula is changed. 43 The procedure is normal up to the placing. 44 They wash the vessel at the mārjālīya and place it near the pūtabhṛt in its place.

4.3.1 Both proceed with the separated ukthya draughts. 2 With: "Thou art scooped with a support; to Mitra and Varuṇa thee" (the adhvaryu) scoops from the ukthya pot a third part into the ukthya vessel; with: "This is thy birthplace; to Mitra and Varuṇa thee" he places it. 3 With: "Thou art scooped with a support; for the gods I scoop thee, loving the gods; thou art the repeated oblation" he touches the ukthya pot. 4 Out of the pūtabhṛt (the unnetṛ) fills up the cups, first that of the maitrāvaruṇa. 5 The (second) laud and śastra are performed. 6 When the adhvaryu has responded to the maitrāvaruṇa, he takes the (ukthya) draught, the cup adhvaryus their cups. 7 After addressing (the āgnīdhra) he summons: "Reciter of the śastra, recite the offering verse for the soma draughts". 8 After the first and the second vaṣaṭ calls he and the cup adhvaryus offer. 9 He touches the sadas, then pours with the ukthya vessel the remainder into the maitrāvaruṇa cup, with: "For the gods I mix thee, loving the gods, for the longevity of the sacrifice". 10 With: "May the goddess Speech drink of the soma" they enjoy. 11 They wash the cups at the mārjālīya and place them in their places. 12 The pratiprasthātṛ proceeds with the other two (ukthya draughts). 13 With: "Thou art scooped with a support; to Indra thee" he scoops from the ukthya pot the half into the ukthya vessel; with: "This is thy birthplace; to Indra thee" he places it. 14 Also he makes it into a repeated oblation. 15 Out of the pūtabhṛt (the unnetṛ) fills up the cups, first that of the brāhmaṇāchaṁsin. 16 The (third) laud and śastra are performed. 17 The brāhmaṇāchaṁsin recites; into his cup (the pratiprasthātṛ) pours the remainder. 18 The rest (of the second ukthya draught) is the same (as of the first). 19 (The adhvaryu) finishes the (morning) pressing. 20 He puts down the dregs on the black antelope hide. 21 He puts king soma in the garment down on the pressing stones[4]. 22 He pours the midday-pressing tub into the ādhavanīya. 23 With: "Thou art scooped with a support; to Indra and Agni thee" (the pratiprasthātṛ) scoops from the ukthya pot all into the ukthya vessel; with: "This is thy birthplace; to Indra and Agni thee" he places it. 24 He does not make it into a

[1] cp. 2.3.6.8.
[2] 2.4.2.24-26.
[3] 2.4.2.27-31.
[4] cp. 2.3.1.22.

repeated oblation. 25 From the pūtabhṛt (the unnetṛ pours) all into the cups, first into that of the achāvāka. 26 After his response to the achāvāka (the pratiprasthātṛ) shall say : "Reciter of the śastra"; into his cup he pours the remainder. 27 The rest (of the third ukthya draught) is the same (as of the first). 28 (The adhvaryu) fills the hotṛ cup with overnight water and places it in its place. 29 With the verse : "May Agni vaiśvānara protect us at the morning pressing, causing splendour and welfare to all; may he, the purifier, grant us wealth; may we, sharing the drink, be long-lived" he offers for the performing of the pressing; with the verse : "Thy drop that is spilled, thy stalk that has fallen from the arm, from the lap of the bowl, or from the strainer of the adhvaryu, I offer mentally to thee, (O Indra), after the vaṣaṭ call" a second time. 30 He summons : "Praśāstṛ, impel". 31 Impelled they move (out of the sadas).

The midday pressing

4.4.1 They move toward the midday pressing. 2 He makes the sacrificer say : "Ye are the nigrābhya water, etc." (as 2.3.2.36), then hands to the grāvastut the soma band[1], to the unnetṛ the two garments[2]. 3 Not summoned (the grāvastut) recites the verses for the pressing stones. 4 They take out king soma and press it out. 5 The pressing out is explained[3]. 6 With : "Here, here" they press out. 7 The second time[4] of the last round they press out with : "The great, the great". 8 The procedure is normal up to the clear stream[5]. 9 He scoops the clear and the stirred draughts and so on. 10 He pours the soma in the firstling pot into the hotṛ cup and that in the ādhavanīya into the scoop[6]; then he scoops the firstling draught in three streams, with : "Ye gods, who are eleven etc." (as 2.3.5.9); he says *him* in a higher tone (than in 2.3.5.9). 11 With the two season vessels both scoop the two Indra-Marut draughts; the adhvaryu with the verse : "O Indra with the Maruts, drink here the soma, as thou didst drink the pressed drink with Śāryāta; under thy the guidance, in thy protection, O hero, the pious singers are fain to serve"; the pratiprasthātṛ with the verse : "Thou art born huge, for strong power, pleasant, very strong, with much pride; the Maruts then strengthened Indra, when the mother brought forth the gracious hero"; with : "This is thy birthplace; to Indra with the Maruts thee" (each) places it. 12 He scoops the ukthya draught, purifies king soma, squeezes the strainer; then the procedure is normal up to the moving (toward the place for chanting)[7]. 13 With a straight belly they move toward the midday pavamāna[8]. 14 North of the two carts they enter the sadas by the eastern entrance, then chant in the sadas. 15 The adhvaryu sits down, not having passed[9] the hearths. 16 The purifying is explained, also the bringing near of the pavamāna laud[10]. 17 Before the midday-pavamāna laud the sacrificer murmurs the five-hotṛ formula and : "Utter *him* for the light, praise for it,

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1 cp. 2.1.4.5.

2 of the soma and of the cart, cp. 2.1.4.5, 23.

3 2.3.4.

4 *paryāye* means *abhiṣave*, cp. 2.3.4.7, 17; Āp.Śr.13.1.10 should have been : *uttamasya paryāyasya madhyame 'bhiṣave*; the comm. on Āp.Śr. used the word *paryāya* in the two meanings, just as Mān.

5 2.3.4.21.

6 For these second and third streams cp. Āp.Śr.13.2.2 and comm.

7 2.3.6.1.

8 r. *pavamānāya*, cp. 2.5.1.20.

9 r. *-krāmam*.

10 2.3.6.6.

that I may obtain it"[1] and: "Thou art the eagle, with the tristubh metre; I take hold of thee from behind; bring me over in safety". 18 After the chanting he summons: "Agnīdh, divide the fires, strew the sacrificial grass, make the cake ready. Pratiprasthātṛ, prepare the sour milk for the oblation of hot sour milk". 19 The division and the row of dry grass are explained[2]. 20 After having touched the vessels with the verse to Viṣṇu[3], they proceed with the hot sour milk, if they do so[4]. 21 The procedure for the removal of the pressing oblations and so on is normal up to the summons[5]. 22 "To Indra for the cakes at the midday pressing" thus the summons is changed. 23 After having proceeded with the pressing oblations, he makes recite with: "Recite for the filling up (of the cups)". 24 (The unnetṛ) fills up the cups, also that of the achāvāka. 25 The procedure is normal up to the summons[6]. 26 "Summon for the draughts with clear and with stirred soma, standing for Indra as his exclusive share at the midday pressing" thus the summons is changed. 27 The procedure is normal up to the reciting of the offering verses[7]. 28 The achāvāka recites the offering verse before the āgnīdhra. 29 After having raised (their cups) together with the hotṛ and having invited each other, the drink formula is changed: "Of thee, O god Soma, with the Rudras for thy host, knower of the mind, belonging to the midday pressing, with the tristubh as thy metre, at the fire offering drunk by Indra"[8]. 30 The procedure is normal up to the placing[9]. 31 In the āgnīdhra hut they enjoy the pressing oblations; this is explained[10].

4.5.1 In the śālāmukhīya he twice offers for the sacrificial gifts. 2 He ties a piece of gold loosely with a darbha blade, then puts it in the (ghee) scooped four times[11]. 3 The covering (of the sacrificer and his inmates) is explained[12]. 4 He holds the fringes on the handle of the ladle and offers with the verse: "The rays bear upward this all-knowing god, the sun, for all to see"; a second time with the verse: "The radiant countenance of the gods has risen, the eye of Mitra, Varuṇa, Agni; it has filled heaven and earth and the atmosphere; the sun is the self of all that moves and stands". 5 After having scooped again into the (ladle) he takes out the gold, with: "Go to heaven, go to the sun". 6 While the (cows for the sacrificial gifts) are standing near the southern buttock of the vedi, he approaches them, holding the gold and the ghee, with: "With my form I approach your form, with my age your age". 7 With: "May Tutha, all-knowing, divide you in the highest firmament of earth" he divides them; to (the priests) receiving a half (he gives) the half of what the chief priests receive, to those receiving a third the third, to those receiving a fourth the fourth. 8 The chief priests are brahman, udgātṛ, hotṛ, adhvaryu; those receiving a half are brāhmaṇāchaṁsin, prastotṛ, maitrāvaruṇa, pratiprasthātṛ; those receiving a third are āgnīdhra, pratihartṛ, achāvāka, neṣṭṛ; those, receiving a fourth are potṛ, sub-

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[1] cp. 2.4.2.37.
[2] 2.3.6.13.
[3] cp. 2.3.6.15.
[4] cp. 4.5.1 seq.
[5] 2.3.7.8, 9.
[6] 2.4.1.21.
[7] 2.4.1.28.
[8] cp. 2.4.1.44.
[9] 2.4.1.47.
[10] 2.4.1.58.
[11] cp. 2.1.3.32.
[12] 2.2.4.22.

rahmaṇyu, grāvastut, unnetṛ. 9 He gives a he-goat, a sheep, beans, sesame, prepared food, a garment, a horse, gold; the number of the cows is one hundred, twelve (hundred) or unlimited or at least twenty-one. 10 Gold in his hand he leads the cows, beginning with the second half, in front of the gārhapatya, behind the sadas, the portion for the āgnīdhra in front, the others closely joined. 11 He speaks of the portion for the āgnīdhra the verse : "This gift of thine, O Agni, comes, impelled by the soma; lead it by the path of Mitra". 12 While the cows stand to the south he offers in the āgnīdhra hearth, with the verse : "May Agni here make room for us, may he go before us, cleaving the foe; joyously may he conquer our foes, may he win booty in the contest for booty"; with the verse : "Varuṇa has stretched out etc." (as 2.1.4.23) a second time, if (he gives) a vehicle; with a verse to Prajāpati a third time, if an elephant or a man. 13 With : "Go ye on the path of holy order, of brilliant gifts" he makes them go away between the pit and the āgnīdhra hut toward the north. 14 With : "May I win a brahmin today, having a (famous) father and grandfather, a seer, descendant of seers, fit for a sacrificial gift. This brilliant (gold) and these sacrificial gifts I give thee" he gives, standing within the vedi, the sacrificial gifts together with the gold to the priests, first to the āgnīdhra, then to the chief priests, in due order to the assistant priests and finally to the pratihartṛ. 15 He leads (the gifts) for the prasarpakas[1] along the path of the sacrificial gifts, then gives them to them (and) first to the sadasya; then (he gives) gold to a descendant of Atri. 16 He enters the sadas, then makes the sacrificer say : "Behold heaven and the atmosphere; join those in the sadas". 17 (The sacrificer) speaks of the sacrificial gifts : "Given by us, go to the gods, full of sweetness; enter the giver; without leaving us fare by the path leading to the gods; dwell in the world of the righteous. This is performed by us". 18 He throws the horn of the black antelope into the pit. 19 After the two Indra-Marut draughts he does not give (gifts). 20 To those to whom he does not give now, he shall give after the oblation of the caul of the anūbandhyā cow[2].

4.6.1 Both (adhvaryu and pratiprasthātṛ) proceed with the two Indra-Marut draughts. 2 He makes recite with : "Recite the invitatory verse to Indra with the Maruts". 3 After addressing (the āgnīdhra he summons) : "Summon (the hotṛ to recite the offering verse) to Indra with the Maruts"; then he proceeds. 4 Both offer after the vaṣaṭ call. 5 After the second vaṣaṭ call both pour out singly (the remainder). 6 The adhvaryu pours all into the vessel of the pratiprasthātṛ; the pratiprasthātṛ pours the upper part of it into the vessel of the adhvaryu. 7 With the verse : "In unison and in fellowship with the Maruts, O Indra, drink the soma, O slayer of Vṛtra, hero, wise one; slay the foes, drive the enemies away and make for us on all sides security" the adhvaryu scoops into his own vessel the (third) Indra-Marut draught; with : "This is thy birthplace; to Indra with the Maruts thee" he places it. 8 With the vessel of the pratiprasthātṛ the adhvaryu brings the drink. 9 With : "May the goddess Speech drink of the soma" they enjoy after having invited each other. 10 He puts down the vessel in front of the sadas. 11 The pratiprasthātṛ strews for the oblations of the (third) pressing and for the

[1] servants, or spectators. [2] cp. 2.5.5.5-16.

mess of rice to Soma. 12 At the time of the bringing near of the laud for Mahendra (the adhvaryu) shall call the preparer of the oblation[1]. 13 He sits down for the response: this is explained. 14 After his response to the śastra to Indra with the Maruts the taking of the (third) draught and so on is the same as of the Indra-Agni draught up to the enjoying. 15 "Of thee, O god Soma, knower of the mind, belonging to the midday pressing, with the tristubh as thy metre, drunk by Narāśaṁsa, drunk by the fathers" thus the drink formula is changed[2]. 16 The procedure is normal up to the placing. 17 With the verse : "Great is Indra, manfully controlling men, of double force, unfailing in strength: toward us for strength does he wax; broad and wide has he been adorned by the offerers" he scoops the Mahendra draught into the clear vessel: with : "This is thy birthplace; to Mahendra thee" he places it. 18 The All-gods draught is explained up to the separated ukthya draughts[3], the (murmuring) of the sacrificer excepted. 19 With : "Thou art scooped with a support: to Indra thee" the (first) ukthya draught is scooped; with : "This is thy birthplace: to Indra thee" he places it. 20 The rest is the same (as 2.4.3.3-18). 21 He finishes the (midday) pressing. 22 He throws down the dregs on the pressing stones. 23 He pours the third-pressing tub into the ādhavanīya. 24 From the pūtabhṛt (the unnetṛ pours) all into the cups, first into that of the achāvāka. 25 After his response to the achāvāka (the pratiprasthātṛ) shall say : "The śastra has been recited". 26 With the verse : "May the All-gods, the Maruts, Indra not leave[4] us at this second pressing; intelligent, speaking what is pleasing to them, may we be lords of wealth" (the adhvaryu) offers for the performing of the pressing[5]; with the verse : "The drop, the stalk, that has fallen on the earth from the parivāpa, the cake, the gruel, from the soma with grains of corn, from the stirred and the clear draughts, O Indra[6], I offer mentally to thee after the vaṣaṭ call" a second time. 27 He summons : "Praśāstṛ, impel". 28 Impelled they move (out of the sadas).

The third pressing

5.1.1 They move towards the third pressing. 2 He scoops the Āditya draught, after having covered the two carts[7]. With the verse : "Never art thou barren, O Indra, never dost thou fail the worshipper; more and more is thy divine gift increased" (he scoops) from the āditya pot a third part into the āditya vessel; with the verse : "The sacrifice seeks the favour of the gods; be ye kindly, O Ādityas; may your lovingkindness come hither, that it may largely free us from affliction" (he scoops) into it the sour milk that curdled hot milk[8]. 3 With the verse : "At no time art thou heedless, but dost guard the two generations; the pressing is thy strength, O fourth Āditya; the nectar is ready in heaven" he fills up (the draught) from the āditya pot. 4 With : "With the rain of the sky I mix thee" he mixes it with the sour milk that curdled cold milk. 5 With : "O Āditya vivasvan, here is thy soma drink" he puts the pressing stone for the upāṁśu draught in it and stirs with it. 6 He covers (the draught) with darbha blades and his hand, and goes forth (with it to the āhavanīya). 7 With the verse : "I from above, I from below, I am king of

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1 cp. 2.4.2.22 seq.
2 cp. 2.4.2.32.
3 2.4.3.1.
4 r. *jahyuḥ*.
5 cp. 2.4.3.29.
6 r. *indra*.
7 Āp.Śr. : after having veiled the entrance of the cartshed.
8 cp. 2.2.5.29.

the whole world; on both sides I have seen the sun: the atmosphere has become my father" the sacrificer takes hold of (the draught) from behind. 8 (The adhvaryu) makes recite with : "Recite the invitatory verse to the Ādityas, the dear ones with dear realms and dear orders, the lords of the great fold, the superintendents of the wide atmosphere". 9 After addressing (the āgnīdhra he summons) : "Summon (to recite the offering verse) to the Ādityas, etc." (as sū.8): then he proceeds. 10 He throws the darbha blades into the fire; after the vaṣaṭ call he does not offer all[1], looking away, after having recited the verse : "Flood the earth, etc." (as 2.1. 3.43). 11 He summons : "Press out, ye pressers. Agnīdh, remove the āśir[2]. Pratiprasthātṛ, throw the stalk[3] in the vessel for the upāṁśu draught on the dregs, press it out, bring it upward and drop it in the ādhavanīya". 12 They press out with overnight water. 13 Behind the āgnīdhra hearth he churns the āśir. 14 After having spread the strainer over the pūtabhṛt, he takes the clear stream[4]. 15-16Moreover he interchanges the firstling pot, the āditya pot and the āditya vessel, and (pours) from the ādhavanīya into the scoop, then scoops in four streams[5] the firstling draught, with : "Ye gods, who are eleven etc." (as 2.3.5.9); he says *hiṁ* in a higher tone. 17 At the agniṣṭoma he does not scoop the ukthya draught at the third pressing. 18 At the ṣoḍaśin he scoops, after having scooped the ukthya draught, the ṣoḍaśin draught from the firstling draught, with the verse : "The two steeds bear Indra, of unequalled strength, to the praises of the seers and the sacrifice of men".19 After having scooped the ukthya draught without the ṣoḍaśin draught[6], he purifies king soma and squeezes the strainer; then the procedure is normal up to the moving[7]. 20 With an erect body they move towards the ārbhava pavamāna as to the midday pavamāna. 21 The purifying is explained, also the bringing near of the pavamāna laud. 22 Before the ārbhava-pavamāna laud the sacrificer murmurs the seven-hotṛ formula and : "Utter *him* for longevity, praise for it, that I may obtain it"[8] and : "Thou art the friend, with the jagatī metre: I take hold of thee from behind: bring me over in safety". 23 After the chanting he summons : "Agnīdh, divide the fires, strew the sacrificial grass, make the cake ready. Pratiprasthātṛ, converse (with the butcher) about the victim". 24 The division and the row of dry grass are explained[9]. 25 After having touched the vessels with the verse to Viṣṇu, the pratiprasthātṛ and the wife spread the strainer over the pūtabhṛt and pour over it the āśir, with the verse : "May the āśir place in us strength and good offspring, food, wealth and fair fame; (in me that am) conquering the fields with might, O Indra, and casting down my rivals". 26 He proceeds with the victim, beginning with the conversation, ending with the iḍā[10]. 27 The procedure for the removal of the pressing oblations and so on is normal up to the summons[11]. 28 "To Indra for the cakes at the third pressing" thus the summons is changed. 29 After having proceeded with the pressing oblations he makes recite with : "Recite for the filling up (of the cups)". 30 (The unnetṛ) fills up the cups, also that of the

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1 cp. sū. 15.
2 churned sour milk, added to the soma.
3 cp. 2.3.3.21.
4 cp. 2.3.4.21.
5 cp. 2.4.4.10: he interchanges the vessels, because he uses one more than there are streams.
6 probably at the ukthya.
7 2.3.6.1; cp. 2.4.4.12.
8 cp. 2.4.4.17.
9 2.3.6.13.
10 1.8.5.10-35.
11 2.3.7.8, 9.

achāvāka. 31 The procedure is normal up to the summons[1]. 32 "Summon for the soma draughts, wherein share Ṛbhu, Vibhu, Vāja, Bṛhaspati and the All-gods, the strong ones, containing the āśir, standing for Indra at the third pressing" (thus the summons is changed). (Further) the procedure is normal as at the midday pressing. 33 "Of thee, O god Soma, with the Ādityas for thy host, knower of the mind, belonging to the third pressing, with the jagatī as thy metre, at the fire offering drunk by Indra" thus the drink formula is changed. 34 The procedure is normal up to the placing[2]. 35 Near the mārjālīya[3] (the cup owners), wearing the sacred cord over the right shoulder, each lay down three balls of the cake, mixed with parched barley grains, each behind his own cup, the adhvaryus behind the hotṛ cup, with : "Here, O fathers, rejoice according to your shares, be eager". 36 They loosen the sacred cord from the right shoulder and place the cups in their places. 37 In the āgnīdhra hut they enjoy the pressing oblations; this is explained[4]. 38 Into the antaryāma vessel he scoops the Savitṛ draught from the firstling draught, with the verse : "O Savitṛ, with unfailing, propitious guardians, do thou today guard our house; golden-tongued do thou protect us for new prosperity; may no plotter of evil overpower us". 39 It is offered without an interval. 40 He makes recite with : "Recite the invitatory verse to god Savitṛ". 41 After addressing (the āgnīdhra he summons) : "Summon (to recite the offering verse) to god Savitṛ"; then he proceeds. 42 After the vaṣaṭ call he does not offer all. 43 Into the remainder of the Savitṛ draught he scoops from the pūtabhṛt the All-gods draught. 44 With : "Thou art scooped with a support; thou givest good protection and art well established. Homage to the great bull" he scoops; with : "This is thy birthplace; to the All-gods thee" he places it. 45 He responds to the vaiśvadeva śastra. 46 While (the hotṛ) says the verse : "With eleven steeds, O thou, self-existing, with twenty-two for seeking, with thirty-three for drawing, O Vāyu, loosen them here", the pratiprasthātṛ washes the vessels for the two deities and places them on the mound. 47 (The hotṛ recites) the verse to heaven and earth : "Heaven and earth, rejoicing in holy order, (are to be praised) by sacrifices"; the response to it contains the stem *mad* : *madā modaiva* (or) *modā modaiva*[5]. 48 To the verse : "To the refreshment of him, working beautiful works" and so on the response is made or not made. 49 After the finishing of the śastra the taking of the draught and so on is the same as of the Indra-Agni draught up to the enjoying[6]. 50 "Of thee, O god Soma, knower of the mind, belonging to the third pressing, with the jagatī as thy metre, drunk by Narāśaṁsa, drunk by the fathers" thus the drink formula is changed. 51 The procedure is normal up to the placing[7].

5.2.1 He brings hither the (mess of rice) for Soma. 2 He cuts off from the ghee, passes south behind the handles of the ladles, stands still at the southern junction of the enclosing sticks, then summons, after addressing (the āgnīdhra) : "Recite the offering verse for the ghee"; he offers in the south (of the fire). 3 Standing, wearing the sacred cord over the right shoulder, he thereupon cuts off from the (mess of rice) for Soma, passes north, stands still at the northern junction of the

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[1] 2.4.1.21; cp. 2.4.4.25.
[2] 2.4.1.47; cp. 2.4.4.30.
[3] text : "Behind the southern cart" is perhaps taken from 2.4.1.47.
[4] 2.4.1.58; cp. 2.4.4.31.
[5] cp. 2.4.2.25.
[6] 2.4.2.27-31.
[7] 2.4.1.47.

enclosing sticks, then summons, after addressing (the āgnīdhra) : "Recite the offering verse for the (mess of rice) to Soma"; standing south he offers in the centre. 4 After having walked back round he loosens the sacred cord from the right shoulder, cuts off from the ghee, passes north, stands still at the northern junction of the enclosing sticks, then summons, after addressing (the āgnīdhra) : "Recite the offering verse for the ghee"; he offers in the north. 5 He pushes asunder the (mess of rice) for Soma, then fills it up with ghee. 6 With : "Thoroughly this is for thee, whatever is here" the sacrificer looks upon it. 7 If he does not behold (himself mirrored back), he shall murmur : "If my mind is gone to Yama or is not gone away, by king Soma we hold it within us". 8 After looking upon it he hands it to the udgātṛs. 9 He plunges the stalks of eight handfuls of darbha grass into (the fire), bears them flaming over all the hearths, and pours ghee over all (the hearths), scooped eight times into the assistant ladle, sitting toward the west, worshipping them[1]. 10 Into the vessel for the upāṁśu draught he scoops the draught to (Agni) with the wives from the firstling draught, with : "Thou art scooped with a support; of thee, O drop, pressed by Bṛhaspati and possessing power, I scoop the draught to (Agni) with the wives". 11 It is offered without an interval. 12 With : "O Agni with the wives, in unison with the god Tvaṣṭṛ, drink the soma" he mixes (the draught) with the remainder of the (ghee), poured over the hearths. 13 After addressing (the āgnīdhra) he summons : "Agnīdh, recite the offering verse to (Agni) with the wives". 14 After the vaṣaṭ call he does not offer all. 15 He hands the drink to the āgnīdhra. 16 (The āgnīdhra) sits down on the lap of the neṣṭṛ, then moves away toward the north; then he enjoys behind the neṣṭṛ hearth with : "May the goddess Speech drink of the soma". 17 At the agniṣṭoma the hotṛ cup is the first of the cups; (the unnetṛ) pours all (the soma) into them at the agniṣṭoma. 18 At the ukthya he shall recite further. 19 He makes room in the hotṛ cup for the constant draught, then brings the agniṣṭoma laud near. Before it the sacrificer murmurs the seven-hotṛ formula. 20 During the chanting they shall sit in the sadas, covered up to the ears. 21 After the chanting the wife turns (the water in) the tub for the washing of feet[2] between (her thighs) along the right thigh toward the north, with : "Enter, ye venerated ones, the ocean, being with the Gandharva, on the path of the wind". 22 The neṣṭṛ makes the wife and the udgātṛ look at each other three times during three verses of the song, before the words of the pratihartṛ, with : "May I, dear to thee, in the sight of thee receive all seed, in the sight of thee, just as thy dear (wives)". 23 To the āgnimāruta śastra he responds quickly, to the verses beginning: "O waters, ye are refreshing;"[3] with intervals; during this they take hold of the hotṛ from behind. 24 (The hotṛ recites) the verse for the savoury (soma) : "Indeed it is savoury, this (soma)" and so on; to it he responds with the stem *mad*[4]. 25 To the verse : "To Viṣṇu and Varuṇa, by whose strength the regions are fixed, the mightiest heroes, who reign irresistibly by their power, went the first invoking[5]" a response is made. 26 "Thus for us the generous, strong Indra" etc. is the concluding verse; when half of it is recited again, the pratiprasthātṛ, facing the west, standing upright, makes the sacrificer say, taking hold of him from behind, the verse : "We pour with the constant sacrifice on the constant soma, that the whole

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[1] cp. 2.2.4.8.
[2] cp. 2.3.2.13, 20, 23.
[3] cp. 4.3.43.
[4] cp. 2.5.1.47.
[5] MS. r. *pūrvahūtiḥ*.

world may be for us of kindly intent at the meeting", and : "Thou art self-existing, the best ray, the dear guest of the gods: may the gods enter thee, O well-born; thou art the giver of life, O constant one, give me life; thou art the giver of ardour, O constant one, give me ardour; thou art vigorous, thou art impetuous, thou art manliness, thou art the vow, thou art ability; may I enjoy thee being vigorous, impetuous, manliness, the vow, ability; as thou, O sun, art all-conspicuous to our people and to strangers, to the śūdra and to the Aryan, may I thus be all-conspicuous"; then he pours the constant draught into the hotṛ cup. 27 After the response to the last śastra he shall say : "The śastra to Indra has been recited". 28 The adhvaryu takes the hotṛ cup, the cup adhvaryus their cups. 29 After addressing (the āgnīdhra) he summons : "Reciter of the śastra, recite the offering verse for the soma draughts". 30 After the first and the second vaṣaṭ calls he and the cup adhvaryus offer. 31 From now on the summons and the offering of the soma draughts are performed thus. 32 With : "May the goddess Speech drink of the soma" they enjoy the whole drinks. 33 At the mārjālīya they wash (the cups), then place them near the pit at the agniṣṭoma, near the pūtabhṛt at the ukthya.

5.3.1 When the ukthya draughts are scooped separately at the ukthya, (he scoops) the first with : "Thou art scooped with a support; to Indra and Varuṇa thee", the second with : "Thou art scooped with a support; to Indra and Bṛhaspati thee", the third with : "Thou art scooped with a support; to Indra and Viṣṇu thee". 2 The rest is the same (as 2.4.3.2 seq.). 3 At the ukthya he pours out all (the soma). 4 At the ṣoḍaśin he shall recite further. 5 He pours all (the soma) into the ṣoḍaśin cups. 6 At the overnight rite he shall recite further. 7 When the sun is half set (?)[1] he brings the laud near at the ṣoḍaśin with two darbha blades and gold, with : "The power of Indra was released. Turn ye away. Sacrificer, move near". 8 By snorting, a brown horse worships. 9 At the end of the laud he gives a she-mule to the udgātṛ. 10 The response at the third pressing is to be learned. 11 From now on the drink formula is changed at the ṣoḍaśin : "with the anuṣṭubh as thy metre, at the fire offering drunk by Indra with the bays"[2]. 12 At an overnight rite without a ṣoḍaśin draught he proceeds, after having proceeded with the ukthya draughts, after sunset with the round in the night. 13 There are four series of cups, with lauds and śastras. (At the first series the cup) of the hotṛ is the first, then that of the maitrāvaruṇa, of the brāhmaṇāchaṁsin and of the achāvāka. 14 With : "Thou art scooped with a support; I scoop thee, pleasant to Indra, linked with the night" he pours each time (soma) into the cup that is the first. 15 "With the anuṣṭubh as thy metre, at the fire offering drunk by Indra, linked with the night" thus the drink formula is changed. 16 Thus also the second round in the (middle of the) night, the third at the end of the night. 17 At the cups at dawn the cup of the hotṛ is the first; in these he pours all (the soma) at the overnight rite. 18 At the aptoryāman he shall recite further. 19 After the bringing near of the laud the pratiprasthātṛ prepares the cake on two potsherds to the Aśvins, treated without a formula. 20 He responds to the great āśvina śastra; (the hotṛ) recites more than a thousand verses in succession, after sunrise those for the sun. 21 After the finishing of the

[1] r. *samayāviṣite ?* as Āp.Śr.14.3.1, TS.6.6.11.6.

[2] cp. 2.4.1.44; 2.5.1.33.

śastra the pratiprasthātṛ cuts off once the whole cake to the Aśvins. 22 The adhvaryu takes the hotṛ cup, the cup adhvaryus their cups. 23 He makes recite with : "Recite the invitatory verse for the soma draughts, lasting beyond a day, to the Aśvins". 24 After addressing (the āgnīdhra he summons) : "Summon (to recite the offering verse) for the soma draughts, lasting beyond a day, standing for the Aśvins"; then he proceeds. 25 After the first vaṣaṭ call the pratiprasthātṛ offers the whole cake to the Aśvins. 26 "With the paṅkti as thy metre, at the fire offering drunk by the Aśvins" thus the drink formula is changed. 27 The aptoryāman (has one round more); this is like the (first) round in the night. 28 Without a formula he pours each time (soma) into the first (cup). 29 "With the atichandas as thy metre, at the fire offering drunk by Prajāpati" thus the drink formula is changed. He places the cups of the (different) forms of the soma sacrifice near the pit.

5.4.1 The procedure with (the log) for the after-offerings and so on is normal up to the loosening of the ladles[1]. 2 The unnetṛ scoops from the firstling draught the whole hariyojana draught[2] into the wooden tub, with : "Thou art scooped with a support; thou art a bay, yoker of bays, mounter of bays; may I accomplish the draught, connected with the bays, of thee, O god Soma, praised by laud and recitation, worshipped by formulas, yoker of bays". 3 With : "The grains of corn for the bays, connected with the bays, mixed with soma, for Indra" he mixes it with the grains of corn[3]. 4 The unnetṛ puts the wooden tub on his head, then makes recite with : "Recite the invitatory verse for the soma draughts with grains of corn to Indra with the bays". 5 After addressing (the āgnīdhra he summons) : "Summon (to recite the offering verse) for the soma draughts with grains of corn, standing for Indra with the bays"; then he proceeds, become huge. 6 After the first and the second vaṣaṭ calls he offers. 7 After having shaken the hariyojana draught, enjoying they all suck out and bite through the grains of corn, then throw them on the altar, with : "For wealth thee, for thriving thee". 8 With : "Thou art the expiation of sin committed by the gods. Thou—by the fathers. Thou—by men. Thou—by one's self. Thou—by another. Thou art the expiation of every sin, hail !" they put each time six splinters of the sacrificial post on the āhavanīya. 9 With the verse : "The heavy insult to the gods we offered to you, O gods, with the tongue or by rashness of mind, count that, O Vasus, to Arāvān for a sin, who seeks to harm us" they worship the āhavanīya. 10 They squeeze dūrvā blades[4] in the cups, then enjoy by smelling, with : "The drink, winning horses and cows, of thee, O god Soma, purified in the waters, praised by men, I enjoy, invited, thee that art invited". 11 With : "*Svadhā* to the father, *svadhā* to the grandfather, *svadhā* to the great-grandfather" they pour out, each his own cup, over the sacrificial grass near the pit. 12 He speaks of (the water), poured down, the verses : "To the ocean etc." (as 1.4.3.9). "May this strophe, O Maruts, reach you, reach Viṣṇu, who guards what is poured down with favour; and may they give to the singer strength for offspring; protect us always happily". 13 With the verse : "The two great, young sages, who grant truth according to the order, shall relinquish the league by the order of truth" they relinquish the league south of the

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1 1.3.4.1-28.
2 the yoking of the bays.
3 cp. 2.3.2.2 seq.
4 in water, cp. Āp.Śr.13.17.9.

āhavanīya[1]. 14 With the verse : "Of Dadhikrāvan I have sung, the swift, strong horse; may he make our mouths fragrant, may he lengthen our days" they enjoy sour milk in the āgnīdhra hut. 15 The procedure of the patnīsaṁyājas and so on is normal up to the samiṣṭayajus oblations[2]. 16 He fills up the dhruvā nine times, then offers with it continuously nine samiṣṭayajus oblations, with : "May Dhātṛ, Rāti, Savitṛ rejoice in this, may Prajāpati, Varuṇa, Mitra, Agni, Viṣṇu; may Tvaṣṭṛ accord offspring and wealth to the sacrificer". 17 With the verse : "This is the third pressing of the sages, who righteously set the cup in motion; may the sons of Sudhanvan who have reached immortality, lead our good offering to what is better" he offers for the performing of the pressing[3]; with the verse : "The drop is spilled etc." (as 2.3.5.17) a second time.

Conclusion

18 He strews for the cake on one potsherd to Varuṇa. 19 The procedure is normal up to the removal from the fire[4]. 20 With the verse : "Granting longevity, O god Agni, warding off old age, thy face and thy back full of ghee, drinking ghee, the lovely nectar of the cow, lead[5] this one to old age as a father his son" he offers. 21 With the verse : "Admitting the sucking calf to the mother, the sucking calf sucking at the mother; may he establish in us increase of wealth, drink and food" he or the udgātṛ extracts the pillar of udumbara wood[6]. 22 At the pit they go to the lustral bath. 23 On the chair he lays the pillar of udumbara wood, the two pressing boards and (the utensils), smeared with soma, except the soma pots. 24 With the verses : "God Savitṛ now is to be honoured by us, to be praised today by men, he who distributes treasures to men, that he may grant us here the best property. He has exchanged his body for milk, his shape changes every time; to thee, being such we are invited; procure ye for us at your birth a hero[7]. When he has torn asunder, O king Soma, with the pressing stone thy firm, dear limbs, thy body, then restore thyself and grow; may I be united with all my limbs. Do not stagger, O Soma, bent over; do not lead us to extreme poverty and gloom; may he not bring us to blind darkness, may the Rudras not approach us for killing. May Soma see well and hear well, may his stalk be swelled again; may he give us wealth here in the draughts; may we, partaking of the sap, be gladdened by the drink" he offers sour milk over the dregs on the press[8]. 25 He summons : "Udgātṛ, sing the sāman" or : "Prastotṛ". 26 They all join in its finale; halfway (between the place of sacrifice and the water) the second time; when they have reached (the water) the third time. 27 The lustral bath is as at the varuṇapraghāsa[9]. 28 He offers the cake on one potsherd to Varuṇa, its remainder to Agni and Varuṇa. 29 He puts the dregs in the ladle, then submerges them together with the ladle, with the verse : "In the ocean is thy heart, within the waters; let the plants and the waters enter thee; with the sacrifice, O lord of the sacrifice, let us worship at the utterance of the hymn, at the utterance of homage, hail !" 30 With : "O bath, O flood, thou art the gliding flood; *gṛhaṁ*

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1 cp. 2.2.1.4
2 1.3.4.32-5.21, cp. 1.8.6.15-18.
3 cp. 2.4.6.26.
4 1.2.6.20.
5 r. *nayemam* as KS.11.13.
6 cp. 2.2 3.13 seq.
7 r. *vahatu jāyamānam* ? may he procure for us the birth of a hero.
8 cp. 2.4.6.22.
9 1.7.4.36 seq.

gṛhaḥ (?); attentively thou hast removed by sacrifice the sin committed by the gods, through the gods, the sin committed by mortals, through mortals; guard us, O god, from wide hostility" he scatters the chair and (the utensils), smeared with soma (on the water). 31 They enjoy the emerged dregs by smelling, with : "The drink, winning horses etc." (as 2.5.4.10). 32 Near his mouth he presses it down. 33 He hands the black antelope hide to a very dear one (or) they grind (the grains) on it. 34 With : "Varuṇa's noose is loosened" he unties his girdle and his garment; without a formula the wife her girdle and her hairnet. 35 Both bathe in the lustral bath and wash each other's back. 36 The sacrificer puts on the soma band, the wife the garment, covering (the cart)[1]; they give both to the adhvaryu at the time for the sacrificial gifts at the breaking-up sacrifice. 37 The sacrificer says to the unnetṛ : "Unnetṛ, lead us to what is better". 38 With the verse : "These sweetest songs and praises rise, thoroughly victorious, winning booty, with imperishable aid, racing as war chariots" the unnetṛ makes them step forth. 39 The throwing away and the cleaning are explained[2]. 40 They murmur the verse : "We have drunk the soma, we have become immortal, we have seen the light, we have found the gods; what can now the enmity, what the treachery of mortal men do to us, O immortal ?" 41 Led by the unnetṛ they go back, not looking back; this is explained[3].

5.5.1 The concluding rite is explained by the introductory rite[4]. 2 In the scrapings of the introductory rite he strews for the concluding rite. 3 He proceeds in the śālāmukhīya. 4 Before the (mess of rice) to Aditi he offers to Pathyā svasti in the east. 5 He puts down the broom for the anūbandhyā cow[5]. 6 He ties together firewood and sacrificial grass as at the animal sacrifice. 7 He sacrifices an anūbandhyā (cow) to Mitra and Varuṇa. 8 Where he summoned with : "of the goat[6]", he now does so with : "of the dawn". 9 The procedure is normal up to the oblation of the caul[7]. 10 After the oblation of the caul and after the cleaning at the pit the sacrificer has his hair and beard shaved on a fenced place on the southern buttock of the vedi. 11 After (strewing for) the animal cake he strews for the oblations to the goddesses of low rank : for messes of rice to Anumati, to Rākā, to Sinīvālī, to Kuhū and for a cake on twelve potsherds to Dhātṛ; he boils (the rice) in the soma pots. 12 The procedure is normal up to the proceeding[8]. 13 After having proceeded with the animal cake he proceeds in a low tone with the oblations to the goddesses of low rank. 14-15 This is the rule for their connection : He cuts off together from the animal cake and from the oblations to the goddesses of low rank; then he proceeds with the sviṣṭakṛt offering with not expressed (deity). 16 The procedure at the animal sacrifice (of the anūbandhyā cow) or at (the offering of) the curds (as substitute) is normal. 17 They loosen the former knots of the two carts[9], then remove (the carts) toward the north, the one east of the āhavanīya, the other west of it. 18 With the verse : "The loan which I have not paid back here, the treasure of Yama with which we two deal, by it,

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1 cp. 2.4.4.2; 2.1.4.23; the sacrificer probably also puts on the soma garment, handed over also in 2.4.4.2.

2 1.7.4.42, 43.

3 1.7.4.44-48.

4 2.1.3.20-28.

5 the cow that is to be fastened (as a sacrificial animal).

6 1.8.4.33, 34.

7 1.8.4.36.

8 1.8.5.6.

9 cp. 2.2.2.13.

O Agni, I am free from debt; still living I give it in return" the sacrificer burns down the vedi, beginning at the āhavanīya[1]. 19 With : "O Viśloka, I offer thee in the mouth of the burner of all, hail !"[2] the sacrificer offers a handful of parched barley in the burning (grass). 20 With : "One (eats) of the eaten (?), one of the uneaten (?)[3], one of the offered, one of the unoffered, one of the done, one of the done and not done, one of the gain, one of the gain and non-gain; may they make for us medicine, an abode, delightful strength" the sacrificer worships at the burning. 21 With the verses : "This I entrust to thee, O abode, the treasure that Jātavedas has brought here; after you the lord of the sacrifice will follow; know ye him in the highest firmament. Know ye him in the highest firmament, O gods associates, know the form of him who comes by the paths leading to the gods; do you reveal to him what is sacrificed and bestowed" the sacrificer entrusts (the sacrifice)[4]. 22 The sacrificer murmurs the verse : "May we be free from debt in this, in the far and in the third world; let us reside free from debt in the worlds with the paths leading to the gods and to the fathers and in all worlds". 23 He makes the two western fires mount (the firedrill); if he has attained splendour, also the śālāmukhīya[5]. 24 He breaks up (from the place of sacrifice) toward the north, produces fire by drilling with the firedrill, then strews for the breaking-up sacrifice. 25 (He offers) a cake on five potsherds to Agni. At the fore- and the after-offerings there are modifications. The ghee portions are for Agni[6]. 26 A bull is the sacrificial gift. 27 Or he offers a full-ladle libation to Viṣṇu (instead of the breaking-up sacrifice). 28 With the verse : "May Agni, not abandoned, advance as the first who is worthy of sacrifice; may the lord of the abode procure me an abode; let us follow thee, shining one" the sacrificer appoints the (new) place of sacrifice, then goes home.

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[1] cp. 1.7.6.54; 1.8.6.23.
[2] r. *tvāsañ juhomi.*
[3] r. *ghastād eko 'gdhād eko* ? cp. TS.3.3.8.b *agdhād.*
[4] cp.6.1.2.21.
[5] cp. 1.6.3.2.
[6] as 1.6.5.9.

THE EXPIATIONS

1.1 The brahman offers the expiatory oblations with the spoon, at a fault in the verses on the gārhapatya with: "*Bhūḥ*, hail!"; at one in the formulas on the dakṣiṇāgni with: "*Bhuvaḥ*, hail!"; at one in the chanting on the āhavanīya with: "*Svaḥ*, hail!"; at one in all of them also on the āhavanīya with: "*Bhūr bhuvaḥ svaḥ*, hail!" 2 He shall throw a spoiled (oblation) into water, then wipe the vessels all round; he shall scratch an iron (vessel), heat a wooden one, (wipe) an earthen, a golden, a silver one with water. 3 Lacking a substance he shall substitute a similar one, that is fit for sacrifice. 4 He shall perform an omitted action; during the preparation (for this) he shall offer the (relevant) expiatory oblation. 5 At the repeated use of a substance he shall repeat (the action) with the formula or without. 6 At the transposition of deities, cut off parts, invitatory or offering verses, oblations, formulas, actions and at accidents, for which no expiation rites are mentioned, he shall offer with: "O Agni, do thou, wise one, avert from us the wrath of the god Varuṇa; best sacrificer, best of bearers, flaming brightly free us from every foe. Do thou, O Agni, be nearest to us, closest to help, at the dawning of this dawn; appease for us by sacrifice Varuṇa, bestowing (on him); show thy mercy, hear our call. Thou art deft, O Agni, etc." (as 1.3.5.20) and with the exclamations (*Bhūr bhuvaḥ svaḥ*); or simply with the exclamations. At the time for an oblation however he shall always offer with the exclamations, when no expiation rites are mentioned. 7 If he has resumed his speech untimely, he shall recite a verse to Viṣṇu, then refrain from speech again. 8 If the āhavanīya goes out after the (sacrificer) has undertaken the vow, he shall bring forward (the fire again), undertake the vow mentally and worship with: "*Bhūḥ*".—9 If (at the evening milking) the calves, though driven away[1], suck (the cows), he shall proceed with rice gruel to Vāyu, then proceed with the morning milking; if at the morning milking, again with (rice gruel) to Vāyu. 10 If the evening milk is stolen or is spoiled, he shall have the morning milk milked in two portions, curdle one portion, then proceed. 11 If the evening milk has an accident, he shall strew rice (for a cake) to Indra; the next day he shall strew also. 12 If the morning milk (has an accident, he shall strew) for a cake to Indra; if both (have accidents), he shall boil five dishfuls of rice for Indra; first he shall offer ghee to Agni. 13 If (the milk) is insufficient or has had an accident, he shall drive the calves away, then he shall offer again. 14 If the moon rises over his sāṁnāyya[2], he shall drive the calves away. 15 The evening milk curdles the oblation. One who has undertaken the vow shall offer in due time. 16 One who is not able (to undertake) the vow, shall offer the (expiatory) oblation at the rising (of the moon)[3]; after having strewn for it he shall drive the calves away, then he shall offer again.—17 If the oblations are stolen or are spoiled, he shall offer a libation of ghee, then he shall offer again. 18 If the oblations have turned out badly, he shall (mix them) in a dish, divide them into equal portions and proceed with them in due order. 19 If (the oblation) is

[1] cp. 1.1.1.16.
[2] cp. 1.2.1.32 note.
[3] three oblations, cp. TS.2.5.5.1-2.

entirely spilled, lost or spoiled, it shall be prepared again as before. 20 With : "To the gods, abroad the sacrifice has gone; thence let the prayer of the sacrifice come to me. To the fathers, etc. To men, etc.. To the waters, the plants, the trees, etc. To the five tribes, etc." he addresses the spilled (oblation) and throws it into water. 21 If ghee is spilled, he gives a bright ornament, if it is not purified; a living creature, if it is being purified; a boon, if it is purified. 22 If the two (cakes) are badly baked, there is only an expiatory oblation with a well-baked one for the cut off parts; thus also, if the two are burnt. 23 If he has offered without a sacrificial gift, he shall give rich, fertile land. 24 If a potsherd breaks, he shall join it with pure joining material, with : "I join thee through the gāyatrī with a hundred syllables", then throw the potsherd into water, with : "Dhātṛ (belongs) to Dhātṛ, the father to the father; unbroken is the heated pot, common to all; it has returned to that whence it came, hail !" Then he shall fetch another potsherd, place it, touch it, sprinkle it and so on and add it to the potsherds set down before. If it breaks after having been put on the fire[1], he shall join it and so on as before, prepare another one and put this on instead, with the formula wherewith the (broken) potsherd has been put on at the time of putting on. 25 If a potsherd is lost, (he shall complete that oblation, then strew for a cake on twelve potsherds to Agni vaiśvānara,) as is explained in the brāhmaṇa[2]. If the lost (potsherd) is found, he shall throw it into water, with : "Dhātṛ to Dhātṛ, the father to the father; not lost is the heated pot", then address it with : "Homage be to thee, O Rudra, when approaching; homage, when going away; homage, when thou sittest down". 26 If before the fore-offerings[3] the coal (on which they are to be offered) falls out beyond the enclosing sticks, he shall address it in the east with : "Do not harm the adhvaryu, do not harm the offering"; in the south with : "Do not harm the brahman, do not harm the offspring"; in the west with : "Do not harm the hotṛ, do not harm the wife"; in the north with : "Do not harm the āgnīdhra, do not harm the cattle"; he always adds : "Do not harm the sacrificer". 27 He smears it with the tip of the spoon (with ghee), then takes it with the verse : "I take[4] the sacrifice from the lap of Nirṛti and surrender it knowingly to the gods; thou hast many children, for a hundred gladden me; ye gods, grant me protection here". 28 With the verses : "May the thousand-horned bull Jātavedas to whom ghee is offered, whose back the lauds are, who has many heroes, not forsake me; even if oppressed, I do not forsake thee; give us thriving cattle, thriving men. Do thou slay neither our great nor our small, nor our waxing nor what has waxed, nor father nor mother; do not injure, O Rudra, our dear bodies" he throws (the coal) back (into the fire). 29 With the six verses : "O Agni, do thou, etc. Do thou, O Agni, etc." (as 3.1.6). "Make famous the soma presser, etc." (as 1.6.2.11). "(Worship) the bull of men, the multiform, deceitless, excellent Bṛhaspati. Unloose from us, etc." (as 1.7.4.43). "Loosen the highest noose for me, untie the middle one and the lowest ones for life" he offers on it. 30 If (the hotṛ) invites (a deity) for whom there has not been strewn, (the adhvaryu) shall offer to him ghee in a low tone, according to the invitation. If (the hotṛ) does not invite one who has a share (in the sacrifice), he shall stand up and invite

[1] cp. 1.2.3.2.
[2] MS.1.4.13.
[3] cp. 1.3.2.2.
[4] r. *dade*.

him. 31 If an oblation is spilled beyond the enclosing sticks, he shall say to the agnīdh : "Scratch this (oblation) together and offer it". He deals with it as with a cut off part, then offers it in the middle (of the fire) after the vaṣaṭ call, with his hand; (the sacrificer) shall give him a vessel filled (with rice). 32 With : "To the lord of the earth, hail ! To the lord of the world, hail ! To the lord of beings, hail !" he addresses what is spilled beyond the enclosing sticks. 33 If the time has passed or has not yet come, an oblation to (Agni) preparer of the path (is due). 34 If he perceives at the full-moon or the new-moon sacrifice before the strewing, that the time has come, he shall announce the cake on eight potsherds by (the name of Agni) preparer of the path[1]. 35 If he abandons the fire for the priests' boiled rice[2] and goes forth[3] with his fire, and if (the fire for the boiled rice then) goes out, or if he lets the time pass (for the setting up of the other fires), he shall again boil rice for the priests and put on unsmeared logs.

2.1 If the cow (that is to give the milk) for the agnihotra lies down, after (the calf) has been admitted to her[4], he addresses her with the verse : "For fear of what thou liest down, from that fear make us free; harm not our cattle; homage to the liberal Rudra". With the verse : "The goddess Aditi stood up, she granted longevity to the lord of the sacrifice, giving a share to Indra, to Mitra and Varuṇa" he shall make her stand up and hold a water jar to her udder and to her mouth. He shall give her (to a brahmin) whose food he will not eat. 2 If the agnihotra milk is spilled before the putting on the fire, he pours water on it with the verse : "To the ocean I impel you, etc." (as 1.4.3.9), then addresses it with the verse : "The milk that now reached the earth, that glided over the plants, the waters, may that be sap in the earth, in the plants, in the cows, in the calves, sap in the houses, in us". 3 If the cow, being milked, breaks the pot made by an Aryan, he shall wash another one[5] and have her milked again. 4 If the (milk) put on the fire is spilled, (if being removed or if removed, if being scooped[6] or if scooped, if handed over before, it shall be poured again into the oblation in the pot and another cow shall be milked over it,) thus it is explained[7]. He shall recite a verse to Varuṇa, then offer ghee with a verse to Varuṇa. 5 If this is spilled, being carried east (toward the āhavanīya), he shall touch it with : "Thou art offered in the all-supporting body of Prajāpati, hail !" and pour it away like something, licked by a dog. 6 If the (milk) put on the fire sizzles, he shall say about his enemy : "Burn him". 7 If this has boiled over, he shall pour it away by a middle palāśa leaf within the enclosing sticks with a verse to Heaven and Earth. If an insect has dropped into it, he shall pour it away on an anthill, with a verse to Prajāpati, then worship with : "Bhūḥ". Or the boiled-over milk on an anthill, that with the insect dropped in within the enclosing sticks. 8 If it has rained into (the milk), he shall offer the first libation with the verse : "Mitra puts men in order by his word, Mitra supports earth and heaven, Mitra regards men with unwinking (eye); to Mitra offer an oblation rich in ghee". He shall then have another cow milked and offer the agnihotra again. 9 If the āhavanīya goes out after

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1 instead of: by that of Agni.
2 cp. 1.5.1.14 seq.
3 cp. 1.6.3.1 seq.
4 cp. 1.6.1.14.
5 cp. MS.I.8.3:118.6.
6 cp. 1.6.1.21, 26.
7 MS.I.8.3:118.7, 8.

the first libation, he shall place a piece of gold on it, with : "Agni in the wood, in the wood Agni", then offer the second libation. He shall then have another cow milked and offer the agnihotra again. 10 If (the milk) is spilled after the first libation, he shall put a log on, with : "Where thou knowest, O tree, the secret names of the gods, thereto lead the oblations", then offer the second libation. He shall then have another cow milked and offer the agnihotra again. 11 If Rudra harms the cattle, he shall have two cows milked into the pot and into the milkpail, collect (the milk), then offer the first libation with : "Together with heaven and earth, O Jātavedas, enjoy this oblation, hail !" He shall then have another cow milked and offer the agnihotra again. 12 If (Rudra) destroys (the cattle) for more than seven days, he shall first offer with : "O Agni, thou with indestructible body, enjoy (the oblation), hail !" He shall then have another cow milked and offer the agnihotra again. If he destroys them still longer, he shall offer ghee every evening for twelve days. 13 If Rudra destroys men, he shall step to and fro on a place in the north-east, murmuring the formulas to the hundred Rudras. 14 If the sun sets before the taking out of the fire[1], (the priest) shall scoop the agnihotra milk and a learned brahmin shall take out the fire; one shall carry in front (of the brahmin) a piece of gold tied with a darbha blade; (the priest) shall follow behind with the agnihotra milk; a boon is the sacrificial gift. 15 If the sun rises before the taking out of the fire, the bringing forward is explained; one shall carry ghee scooped four times in front. With : "May Uṣas with her brightness enjoy (the oblation), hail !" he shall offer ghee in the east, facing the west; having put down (the milk), he shall sit till he is out of breath up to the libation. 16 If both (the gārhapatya and the āhavanīya) have gone out, (when the sun sets or rises, the fire shall he set up again,) thus is explained[2].

3.1 If the eastern fire (the āhavanīya) goes out after the agnihotra oblation, he shall hasten toward it with the fire (taken out by the brahmin) and with the agnihotra milk. With : "Hence first Agni jātavedas was born, from these wombs; may he, the wise one, bear with Gāyatrī, Triṣṭubh, Jagatī, Anuṣṭubh the oblations to the gods" he addresses the (fire) taken out; with : "Stay here for refreshment and wealth, for power, splendour, vigour, offspring", when it is to be set up; with : "Thou art the universal sovereign, thou art the sovereign; sit down comfortably" he sets it up; with : "May the two sources of the Sarasvatī satiate thee" (he addresses it,) when set up. After the agnihotra oblation he shall strew for a cake on eight potsherds to the luminous Agni and for a mess of barley to Varuṇa. 2 If the western fire (the gārhapatya) goes out after the agnihotra oblation, he shall extinguish the eastern fire, produce fire by drilling (for a new) western fire, then bring forward from (it the āhavanīya). If he is in a hurry, he shall take out from the (āhavanīya, now becoming the gārhapatya, a new āhavanīya) toward the east, bring near the dakṣiṇāgni (toward the east), then offer the evening or the morning (agnihotra). The next day he shall make the fire mount (the firedrill), produce fire by drilling (for a new gārhapatya, etc.), then strew for a cake on eight potsherds to the hot, producing, purifying Agni (tapasvant, janadvant, pāvakavant)[3]. 3 If all the fires go out, he shall offer forthwith a full-ladle libation, with the verse : "Whoever

[1] cp. 1.6.1.1.
[2] MS.I.8.7:125.21-126.1.
[3] cp. 5.1.2.13.

with oblations wants to attract Agni to the meal of the gods, to him be gracious, O pure one". 4 If they take out fire (from the gārhapatya) into his fire[1], he shall address it with : "Be ye two of one mind etc." (as 1.7.1.46), then strew for a cake on eight potsherds to the fire-having Agni. 5 If the time for the evening agnihotra has passed, he shall add at the end of the first libation : "In the evening, in the morning homage, hail !" 6 If the sun rises over the morning agnihotra, he addresses the scooped (milk) with the verse : "Agni gazed along the front of the dawns, Jātavedas first along the days and in many ways along the rays of the sun; he has extended along heaven and earth"; the sacrificer (addresses) the āhavanīya with : "Be at home here, do not forsake me, yonder one, the son of yonder one", uttering his name and his lineage; at the end of the first libation he shall add : "Early in the morning homage, hail !" After the agnihotra oblation he shall strew for a mess of rice to Mitra or for a cake on one potsherd to Sūrya. The sacrificer and his wife shall sit near (the āhavanīya) the whole day, keep it flaming, refraining from speech, not eating. In the evening he shall offer the agnihotra from two cows. The next day he shall strew for a cake on eight potsherds to Agni lord of the vow.

4.1 If the fire falls out (of the fireplace) within the distance of a śamyā throw[2], he shall collect it all and bring it near, with the verse : "Here is one for thee, further on one for thee; lie down with the third light"; with the verse: "Be pleasant to the body , lying down, dear in the highest birthplace of the gods" he throws it (back to its place). 2 If (it falls out) farther away, he shall bring the two other fires near and offer the evening or the morning (agnihotra). The next day he shall strew for a cake on eight potsherds to Agni, preparer of the path; (he shall take) the sacrificial grass from the vicinity of the path: a bull is the sacrificial gift. 3 If he offers on the fires of another or if others offer on his fires, he shall strew for a cake on twelve potsherds to Agni vaiśvānara. 4 If his fires are mixed together or with other (fires) by the coincidence of sacrifices, (he shall) first (offer) a sacrifice to Agni the separator (vivici). 5 (He shall strew for a cake on eight potsherds) to the bright Agni, (if his fire is mixed with forest conflagration,) thus is explained[3]. 6 If he has set up the fires (and the fire burns his dwelling, he shall strew for a cake on eight potsherds to the scorching (kṣāmavant) Agni,) thus is explained[4]. 7 If his fire goes out, (he shall produce new fire by drilling on the burnt embers. If there are no such embers, he shall bring the firedrill in contact with the ashes, then produce fire by drilling. He shall strew for a cake on eight potsherds to the hot, producing, purifying Agni,) thus is explained[5]. 8 If his continual (sacrifice) is interrupted, he shall offer the inserted oblations, then strew for a cake on eight potsherds to Agni with the thread. Or he shall offer a full-ladle libation, not mind the (inserted) oblations, then perform the evening agnihotra. 9 If, after the agnihotra milk is put on the fire or the oblation is strewn or the soma is spread, a cart, a chariot, a horse, a man, a dog, a black bird or other animal passes between (the two fires), he offers on the āhavanīya with the verse : "The sacrifice which the

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[1] that is not yet extinguished after a preceding oblation.

[2] Here and in sū.2: when he is going forth (cp. 1.6.3), and has already covered the distance of less or more than a śamyā throw.

[3] MS.1.8.9:129.16.

[4] MS.1.8.9:129.17, 18.

[5] MS.1.8.9:130.1-5.

three and thirty etc." (as 1.6.5.8), then makes a cow pass along after it;[1] with the verse: "Over this Viṣṇu etc." (as 1.2.5.16) he effaces the track and shall pour water over it; or he shall take ashes from the gārhapatya and walk on, with a verse to Viṣṇu, effacing the track up to the āhavanīya. 10 He shall extinguish the eastern fire, then bring forward (a new āhavanīya) from the western fire; with the verse: "The track, O Agni, laid down by thee before, that thou hast spread along the rays of the sun, bring thou to it this wealthy one[2], give thou us vigorous favour" he sets it up.

5.1 If speckled ghee is spilled, he shall put gold in (the ladle), scoop more (speckled ghee) into it, make a horse sniff at it, then offer two libations of it with the verses: "Mind, light, etc. May welfare increase etc." (as 2.3.6.3). 2 If the victim, brought near[3], flees or enters another state (i.e.dies), he shall strew for rice gruel to Vāyu; then he brings another one of the same shape, colour and age near. After having proceeded with the rice gruel to Vāyu he shall proceed with the animal cake; the sviṣṭakṛt offering and the iḍā (are taken) together from the (gruel) to Vāyu and from the animal cake. The ritual is also thus if someone has died. 3 If (the victim) is brought back, he shall offer two libations with the verses: "O Agni, do thou, etc.. Do thou, O Agni, etc." (as 3.1.6). He shall cut off from the firstly appeased victim (i.e the substitute);[4] the (original one) shall stand near as long as the other one continues (to be sacrificed). 4 If (the victim falls and) rises again, he shall offer two libations with the verses: "Arise, thou of fair sacrifice, aid us with thy divine radiance, brilliant to behold, with mighty blaze; do thou come hither, O Agni, in response to our prayers. Arise erect to aid us, like the god Savitṛ, erect to win the booty, when in contest we with the adorned sacrificers call on thee". 5 If (the victim) tears out or shakes the sacrificial post, he shall pour (water) round (the post) as after the putting down[5], with: "May Nitāna, etc." (as 2.2.3.16). 6 If (the victim) rends, damages or bites the cord, he shall tie a knot, with the verse: "The sacrifice which etc." (as 3.4.9) and offer with it. 7 If the chip is lost or the butcher's knife, he shall make a chip from another splinter of the sacrificial post and anoint it in the offering ladle[6]; he shall also anoint the butcher's knife; in the same way the knob[7]. He shall offer with the verse: "Ye, who protect the well and the badly offered sacrifices, do thou not harm the cows of us who protect the sacrifice". 8 If (the victim) drops excrement or urine, he shall again give it to drink and sprinkle it[8], then offer with the exclamations (*Bhūr bhuvaḥ svaḥ*). 9 If it springs up, he shall offer with: "For fear of what it[9] jumped up". 10 If it trembles, with: "For fear of what it[9] trembled". 11 If it bleats, with: "For fear of what it[9] bleated". 12 If it has lain down, with the verse: "For fear of what thou liest down, etc." (as 3.2.1). 13 If it mates, he shall offer with the verses: "May Agni, Bhaga, Savitṛ rejoice in this, may Prajāpati, Varuṇa, Mitra, Agni, Viṣṇu; may Tvaṣṭṛ accord offspring and wealth to me, the sacrificer[10]. Seize the body of him who hates us; harmless are the men of the sacrificer[11]". 14 If the pan (for cooking

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1 r. *anvatyāvartayati.*
2 r. *bharaitām.*
3 cp.1.8.2.29 seq..
4 r. *etasyādisaṁjñaptasya*?
5 cp.1.8.2.22, 18.
6 cp. 1.8.1.16, 17; 3.18.
7 cp 1.8.1.21; 2.13.
8 cp. 1.8.3.9, 7.
9 better "thou", as Āp.Śr.
10 cp. 2.5.4.16.
11 r. *vīrāḥ.*

the parts) of the victim[1] leaks, he addresses it with the verse : "The leaking pan we have repaired, Agni the hotṛ, the earth and the atmosphere[2]; where it dripped, that is in the fire, (the drops) did not later reach Nirṛti". 15 If an eagle or another animal carries away the caul or another cut off part, he shall offer with the verse : "What the bird grasped with thy mouth, O Nirṛti, may Agni, bearer of the oblations, leader of the ghee, protect that". 16 If he does not find a cut off part, he shall cut off from the ghee instead. If the heart is lost, he shall sacrifice another animal; he shall twice cut off from the ghee on gold. 17 If he wishes : "May those who rent the animal asunder meet with harm", he shall offer on the āgnīdhra hearth with the verse containing the words utterance of homage : "What then ? As men who have barley reap the barley in due order, removing it, thus bring hither the food of those who have not gone to the utterance of homage by the sacrificial grass". 18 If the (victim) is pregnant, he shall put the embryo of the pregnant one on the spit, smear it with earth and bury it in the hearth of the butcher's fire; he shall slide an iron vessel under it and cook it: with its juice he shall offer libations before the sviṣṭakṛt offering, one with each of the eight verses : "The golden germ first arose; born he was the only lord of creation: he supports earth and heaven; which god shall we honour with oblation ? Nourished by the waters and the sap of the earth he originated from Viśvakarman; Tvaṣṭṛ formed his shape; thus was the divine origin of Puruṣa at first. The drop is spilled etc." (as 2.3.5.17). "Homage be to the serpents that are on the earth, in the atmosphere, in heaven, to those serpents homage. Those that are the missiles of sorcerers, that are among the trees, that lie in the holes, to those serpents homage. Those that are in the vault of heaven or in the rays of the sun, those that made their seat in the waters, to those serpents homage. Put forth thy strength like a spreading throw; come like a mighty king with thy retainers; hurling thy swift throw thou shootest arrows; pierce the demons with thy keenest (darts). Swiftly thy whirling flames descend; follow them, glowing in thy fury; with thy heat, O Agni, with thy tongue, unfettered spread thy winged firebrands on all sides"[3]. Gold of eight drops (?)[4] is the sacrificial gift. After the completion he covers the embryo (with ashes) in the butcher's fire, with the verse : "May the two great ones, Heaven and Earth, mingle for us this sacrifice, may they bring us across with support". He worships with the five verses : "Homage to thy greatness, to thine eye, O father of the Maruts, that do I sing; offered go along the paths leading to the gods, stay in the plants with thy limbs. This was the bundle of the gods, the lord of the waters, the bull of the plants; Pūṣan chose a drop of soma; a great stone became what there was. The drop is spilled etc." (as 2.3.5.17). "Father of calves, husband of cows and father too of great gulfs; calf, afterbirth, fresh milk, beestings, curds, sour cream, ghee is his womb; Thee the cows chose for kingship; thee the Maruts, the sweet singers, elevate; resting on the summit, the pinnacle of lordly power, thence, O mighty one, assign wealth to us".

6.1 If before the end of a sattra the sacrificial post germinates, he shall sacrifice a many-coloured he-goat to Tvaṣṭṛ. 2 "Prajāpati in the mind, Sāras-

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[1] cp. 1.8.1.21; 4.42; 5.10.

[2] mss. accus. : the agnihotra, the earth are meant. and the atmosphere.

[3] Perhaps the eight verses, given 6.2.3.9,

[4] cp. 3.6.16.

vata in the resumed speech, Dhātṛ in the consecration, Brahman in the vow" and so on[1], these are the bodies of the sacrifice[2]. If there is an accident in the preceding (oblation), he shall unite it with the following one, then offer with : "Prajāpati in the mind, Sārasvata in the resumed speech, hail !"; if there is in the following (oblation), with : "Sārasvata in the resumed speech, Dhātṛ in the consecration, hail !"; in the same way he shall unite each (oblation), in which there is an accident, with the following one, then offer it; or he shall offer with the three chapters[1] three times with (ghee) scooped four times. 3 If king soma is stolen, he shall press out the soma that is nearest at hand. He shall give something to the soma seller[3]. 4 If he does not find soma, he shall press out pūtika herbs; if not pūtika herbs, then ārjuna herbs with red panicles instead of (soma) from the mountain Himavant, with brown panicles instead of that from the mountain Mūjavant; if not ārjuna herbs, then he shall press out any wild plants. 5 At the morning pressing they mix the soma with fresh milk, at the midday pressing with boiled milk, at the third pressing with sour milk. 6 He gives five (cows as) sacrificial gift. 7 After having completed (this sacrifice) he shall offer again whatever (sacrifice) he wishes; at that he may give what he wishes. 8 What he will not give as sacrificial gifts, from that he shall grant a boon to the adhvaryu. 9 If the prastotṛ is separated from those moving (toward the place for chanting)[4], he shall grant a boon to the brahman, then perform the pravara again for him; if the udgātṛ (is separated), he shall offer without sacrificial gifts, then repeat the sacrifice; if the pratihartṛ (is separated), he shall give his whole property. 10 If a pressing stone breaks at the morning pressing, they shall chant the sāman of Dyutāna Māruta; if at the midday pressing, the bṛhat sāman; if at the third pressing, with an anuṣṭubh verse. 11 If the tub bursts at the morning pressing, he shall perform the brahma sāman with the vaṣaṭ call as its finale; if at the midday pressing, the brahma sāman with the śrāyantīya; if at the third pressing, the agniṣṭoma sāman with the vāravantīya. 12 If the narāśaṁsa cups[5] run dry, he shall pour each time a drop from the draught, (the cup owners) are busy with, into (the cup). 13 If offered and not offered or drunk and not drunk soma (draughts) become mixed, he shall push a coal toward the south within the enclosing sticks, and offer with the verse : "Drink, O Indra and Agni, of the offered or the not offered, the drunk or the not drunk soma, hail !" 14 With : "To Prajāpati, hail !" he shall pour not enjoyable (soma) into the north-eastern soundhole. 15 With : "The drop has come to the drop; thee, O drop, drunk by Indra, containing vigour, full of sweetness, with thy whole sweet host, I with my whole host enjoy, invited[6], thee that art invited" he shall enjoy rained on (soma). 16 If he cannot find a tortoise (for the piling up of the fire altar)[7], he shall place a crab[8]; if he cannot find it, he shall bake a cake in the shape of a tortoise and place a drop (?) of gold on it; gold on both sides according to some. 17 If the firstling draught is spilled or runs dry, he shall scoop from other draughts; if the other draughts are spilled or run dry, he shall scoop from the firstling draught. 18 If he cannot

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1 cp. KS.34.14-16.
2 cp. TS.5.4.1.
3 as 2.1.4.12.
4 cp. 2.3.6.1.
5 cp. 2.4.1.47.
6 r. *upahūto* for *upahūtam*? cp. 2.4.1.44.
7 cp. 10.2.3.1.
8 *karkaṁ kachapam*.

find (soma) in the wooden tub or in the pūtabhṛt, he shall throw gold on the dregs, then press out; he shall scoop (the juice) on the gold; he shall offer together with the gold. 19 If he brings the laud near, while in the sadas a cup (of the preceding ones has not yet been enjoyed), he shall offer a full-ladle libation on the āgnīdhra hearth, with the verse : "The golden germ etc." (as 3.5.18). 20 If the constant draught is spilled or is turned[1], he shall address it with : "Thou art the giver etc." (as 2.5.2.26), give a boon, then make it stand: if it runs dry, he shall swell the soma three times, with the rounds : "Hail, swell from heaven ! Hail, swell from the atmosphere ! Hail, swell from the earth !" 21 If the soma is spilled, that is explained by the speckled ghee[2]. If it runs dry, he shall throw gold on the dregs, then press out; he shall scoop (the juice) on the gold; he shall offer together with the gold. 22 If king soma burns, the adhvaryu shall notice the draughts[3], the udgātṛ the lauds, the hotṛ the śastras. Then they shall arrange the sacrifice (anew) and perform it in due order. 23-25 are as 6-8. 26 Before twelve days (have passed) they shall be consecrated (again); the (same) priests shall perform the sacrifice for (the sacrificer).

7.1 If they chanted too shortly, they shall chant as many extra (verses) as they did not chant or with (verses) with more syllables: or he shall perform the triple[4] agniṣṭoma sāman. 2 If it dawns before they have chanted all the (three) rounds (in the overnight rite)[5], they shall chant the laud preceding (the śastra of) the hotṛ on fifteen (verses), those for the other (three priests) each on five; if (it dawns before they have chanted) two (rounds, they shall chant) at the first (round the laud) for the hotṛ and that for the maitrāvaruṇa, at the second those for the brāhmaṇāchaṃsin and for the achāvāka; if (it dawns before they have chanted) one (round), they shall chant the laud for the hotṛ on five (verses), those for the others each on three. 3 If the sun does not rise, while the āśvina śastra[6] is being recited, he shall make a white horse with a golden ornament stand still in the east, facing the west; he shall sacrifice a many-coloured (he-goat) to Aditi; he shall also sacrifice a white he-goat to Sūrya. 4 If (two soma) sacrificers compete, the deities (are named) in a low tone. The material formulas are explained[7]. The initial verse (of the pavamāna lauds) contains the word *vṛṣan* (bull), the ājya lauds the word *ubhaya* (both) or *prati* (toward). 5 With : "For the lying down, for the sitting down[8], for the metre superior by the gāyatrī, hail !" he shall offer before the morning pressing; with : "For the lying down, for the sitting down, for the metre superior by the triṣṭubh, hail !" before the midday pressing; with : "For the lying down, for the sitting down, for the metre superior by the jagatī, hail !" before the ārbhava pavamāna[9]. 6 If the soma sacrifice has the rathantara sāman, he shall use the bṛhat at the ārbhava pavamāna; if the bṛhat sāman, the rathantara at the midday pavamāna. 7 If he and his enemy perform a soma sacrifice in the same country at the same time, he shall perform an ukthya, if the enemy (performs)

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1 cp. 2.3.5.13.
2 3.5.1.
3 for knowing how far the sacrifice has progressed.
4 cp. *trīdam* P.Br.9.3.8.
5 cp. 2.5.3.12-16.
6 cp. 2.3.5.20.
7 cp. 2.1.1.7.
8 probably in order that the performer of the other sacrifice sits down and yields.
9 cp. 2.5.1.20 seq.

an agniṣṭoma; a ṣoḍaśin, if an ukthya: an overnight rite, if a ṣoḍaśin: a viśvajit or an abhijit with all the stomas, if an overnight rite. 8 If there is soma left (in the tub), he shall scoop it into the cups, first into that of the hotṛ, then bring the laud near. After that the hotṛ recites the śastra to Indra and Vāyu. 9 If (there is soma left) at the morning pressing, they shall chant the laud according to the gāyatra sāman at the verses containing the word Maruts : "This soma is pressed out," etc.; if at the midday pressing, according to the gaurīvita sāman at the verses containing the word Āditya : "Indeed, thou art great, O Sūrya," etc.; if at the third pressing, according to the gaurīvita sāman at the verses to Viṣṇu containing the word śipiviṣṭa[1]. 10 Or, (if there is soma left), he shall also perform the ukthya lauds and śastras. Or, if at the ukthya (there is soma) left, (he shall offer) a ṣoḍaśin; if at the ṣoḍaśin, an overnight rite; if at the overnight rite, they shall chant the laud according to the bṛhat sāman at the verses to Viṣṇu containing the word śipiviṣṭa.

8.1 If (at the piling up of the fire altar) the fire in the pot[2] goes out, he shall bring forward (fire) again and heat it by putting on logs continually, with the three verses : "Thy moist and nestlike wombs, O Agni, thy drops and navels, O Agni, with these both united, knowingly settle down here with thy body. When thou, longing for the (drilling) woods, wentest to the maternal waters, this thy return, O Agni, was not to be neglected, when thou, being afar, stayedst here. For with pure resolve the pure praśāstṛ is born; knowing his firm vows he grows up as the boughs". A black garment or a black cow is to be given. 2 If the pot (at the piling up of the fire altar) or the mahāvīra (the large pot at the pravargya) breaks, he shall splinter the potsherds; having pounded them and mixed them with other clay he shall make (another) pot, with the verse : "Who even without junction," etc.[3]; the same for the mahāvīra. 3 If a consecrated one becomes unwell, he shall strew in a brass vessel of water twenty-one barley corns, put in it twenty-one bundles of darbha grass, then touch the vessel with the rounds, uttering (each time) the name of the consecrated one : "Ye are living by name, revive ye this one. Ye are vivifying by name, revive ye this one. Ye are reviving by name, vivify ye this one". He shall address the consecrated one with : "May the upāṁśu and the antaryāma draughts protect thy breathing out and breathing in. May the pressing stone of the upāṁśu draught protect thy breathing across. May the Indra-Vāyu draught protect thy speech. May the Mitra-Varuṇa draught protect thy insight and resolve. May the Aśvin draught protect thy ears. May the clear and the stirred draughts protect thy eyes. May the firstling draught protect thy self. May the ukthya draught protect thy limbs. May the constant draught protect thy longevity. May the two season vessels protect thy breasts. May the wooden tub protect thy head. May the two tubs protect thy belly". (After each formula he utters his name with :) "O yonder one". Then he shall offer a full-ladle libation on the āgnīdhra hearth with : "O lord of prosperity, give back to his sight the sight, to his self the self, to his speech the speech, to his breath the breath, hail !" With the chapter : "The plants born three generations before the gods, of the brown ones I celebrate

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1 SV.II.1135-37, 1138-39, 975-77.
2 cp. 6.1.1-2; 10.2.2.6; 3.1.
3 Because these beginning words are the same as ṚV.8.1.12, not as MS.IV.9.12:133.12, the verse is not translated further, as it is uncertain, which reading Mān. meant.

the hundred and seven abodes" etc.[1] four brahmins of different families shall sprinkle the consecrated one with water from the brass vessel. He shall not do it again. 4 If the consecrated one dies, they shall carry the firedrill by the passage, the corpse not by the passage, burn it south of the place of sacrifice by fire produced by drilling, tie up the bones in the black antelope hide, consecrate the son or the brother at the fires of the deceased one, then offer. After having laid down the bones on the southern buttock they shall chant a (song) to Yama[2] at the verses to the serpent queen without repetitions. Murmuring these verses the consecrated ones, first the hotṛ[3], striking the left thigh, go three times to the left around the mārjālīya. (At the bahiṣpavamāna laud they use as the three) initial verses : "O Agni, thou purifiest etc." (as 1.5.3.17); at the (first) pṛṣṭha laud the rathantara. 5 If it is a (soma sacrifice) of one day, they shall, after having completed it, burn (the corpse) and take along the bones. 6 If it is a sattra, he shall, after having completed it, keep the fires flaming for a year; the sacrificers do not offer meanwhile. 7 After that year a jyotiṣṭoma is to be offered for the bones. (Of the draughts to two deities) the Indra-Vāyu or the Mitra-Varuṇa is the first. At the lauds they shall lay down the bones. The pavamāna lauds are nine-versed, the other lauds seventeen-versed. The rest (of the sacrifice) is the same (as at the agniṣṭoma). 8 If the āhavanīya goes out, he shall bring forward (fire) from the āgnīdhra hearth; if the āgnīdhra hearth, from the śālāmukhīya; if the śālāmukhīya, from the gārhapatya; if the gārhapatya, he shall produce (a new fire) from it by drilling. 9 If one is consecrated for a sattra and goes away prematurely, he shall take a share of the soma and offer with it an overnight viśvajit with all the stomas and all the pṛṣtha sāmans, and give his whole property as sacrificial gift.

[1] MS.II.7.13.
[2] cp. 6.1.2.26.
[3] r. *hotṛmukhāḥ*.

THE PRAVARGYA

1.1 Now we shall explain the ritual for the pravargya. If one is going to collect the materials for the pravargya at new-moon day, at full-moon day or under an auspicious lunar mansion (in conjunction) with the waxing moon, he performs the normal form. 2 As indicated[1] the substances are connected with the sequence of the mantras. 3 One desirous of offspring or cattle (shall not perform the pravargya) at his first sacrifice, the jyotis and at the ukthya. For those desirous of offspring also the bṛhaspatisava[2] is prescribed. 4 It is recognized: "Headless is the sacrifice of him for whom the pravargya is not performed". 5 He shall not perform more than twelve pravargyas, thus is the rule. 6 After having scooped behind the gārhapatya sour milk into a brass or a (wooden) dish, he turns to (the ritual) with: "I turn to the gāyatrī as metre. I turn to the triṣṭubh as metre. I turn to the jagatī as metre. I turn to the anuṣṭubh as metre. I turn to the paṅkti as metre. I turn to the metres as metre; may they further us, may they protect us: may he encounter them who hates us and whom we hate". He drinks sour milk three times, with the verse: "Of Dadhikrāvan etc." (as 2.5.4.14); then he puts on a log for (a sacrificer) who is consecrated, with the verse: "They yoke etc." (as 2.2.2.14). 7 For one who is not consecrated he shall offer a libation. 8 North of the gārhapatya he sets down on strewn (grass) four spades, one made of khadira wood, one of bamboo reed, one of vikaṅkata wood, one of udumbara wood and he takes the spoon made of udumbara wood; each of them with the Savitṛ formula: "On the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, I take thee; thou art the spade, thou art the woman"; or he may modify the formula. 9 He makes (the brahman) rise with the verse: "Rise, O Brahmaṇaspati: serving the gods we implore thee: may the richly giving Maruts come near also; O Indra, be swiftly at hand"; he strides forth with the verse: "May Brahmaṇaspati go forth, may the kind goddess go forth, to bring near the manly hero (the pravargya) with five gifts; may the gods lead our sacrifice". Having spread in front of the āhavanīya the black antelope hide he lays on it the materials: west the clay, the anthill, the (earth) torn up by the boar, the ground pūtīka herbs; east the goat's milk. 10 With the spade of khadira wood he strikes the clay, with: "Ye divine Heaven and Earth, ye have allowed it to me; may I accomplish today the head of Makha". With: "For Makha thee" he takes some of it, and throws it with: "For Makha's head thee" on the northern end of the black antelope hide. 11 With: "Ye divine ants, ye righteous ones, firstborn of this creation" (he strikes) the anthill with the spade of bamboo reed; with: "So large wast thou etc." (as 1.5.2.12) the (earth) torn up by the boar with the spade of vikaṅkata wood; with: "I milk the two goddesses with nourishing oblation" the pūtīka herbs with the spade of udumbara wood; with: "Thou art Indra's strength, Prajāpati's seed" the goat's milk with the spoon. (He always adds: "may I accomplish etc." etc. as in sū[10]). 12 With: "Thou art the body of Agni; etc." (as 2.1.5.4) he adds from all the substances he has gathered, as much as is fit. 13 He mixes the rest (of the clay) with the materials for the pot (ukhā) and pours (boiling water) over it, with: "May the sweet drink make

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[1] cp. 1.1.1.4, 5. [2] cp. 9.3.3.21-27.

thee sweet". 14 He cuts off a (large) lump, makes a horse sniff at it, with : "Give me life"[1], divides it into three parts, and wipes its remains off at (the clay for) the heat (brick and) the (rauhiṇa) potsherds[2]. 15 With : "Thou art Makha's head" he touches the (one lump). 16 With : "Ye are the feet of the sacrifice" he makes (from this) with his thumbs the principal (mahāvīra)[3], large enough for the fat libations and for the drinks. 17 He makes the mahāvīras in the way of the vāyu vessels[4], with three elevations[5]; the first with : "Thou art of the gāyatrī", the second with : "Thou art of the triṣṭubh", the third with : "Thou art of the jagatī"; or all three with all the formulas. 18 With : "Thou art Makha's girdle" he makes a girdle, two thumb's breadths beneath the opening. 19 With : "Be baked by the glow of the sun" the placing upon gravel (is done). 20 Of the remaining clay he makes two milkpails in the way of carts, one smaller, one larger, the gheepot, the heat brick, four potsherds for the rauhiṇa cakes, two with marks; at the time for scratching he scratches them; at the time for wiping he wipes them (all)[6]. 21 When (the mahāvīras) are purified by desiccation, he pushes them toward the north on coals and fumigates them on the place of the mound with horse dung, with : "Thou art the excrement of the stallion: we fumigate thee with the excrement of the stallion; may Varuṇa of firm vow fumigate thee, Mitra and Varuṇa by firm law"; or a hole[7] in the east is named. And the baking is done north of the gārhapatya or north-east of the place of sacrifice. 22 After having piled up a circular fire built with chips by means of the spades, he shall bake after having produced fire by drilling or kindling it from the gārhapatya, with : "For the flame thee, for the beam thee, for the light thee, for the glow thee". 23 With the two verses : "Mitra, spreading wide, surpassed by his might this heaven, by his glory the earth. The glory of god Mitra, supporting men, brings gain, is splendid, worthy of loud praise" he attends (to the baking). Whenever he attends he shall attend with these two verses. 24 When they are purified by baking, he pushes the ashes away from them toward the north, with : "I exclude", if bewitching; with : "I make succeed", if not bewitching. 25 With : "May the beautiful-handed, beautiful-fingered, beautiful-armed god Savitṛ draw thee out with ability" he removes (the mahāvīras from the fire). 26 With : "(I look at) thee (with) Sūrya's (eye)" he looks at them. 27 With : "For the straight one thee, for the right one thee, for security thee" he lifts them. 28 With : " Here I surround yonder one of yonder family with radiance, with priestly lustre. Here—with the people's class, with the ruling class. Here—with offspring, with cattle" he wipes with each round each time one mahāvīra three times with darbha blades all round. 29 With : "May speech pour upon thee. May food pour upon thee. May the oblation pour upon thee" he pours goat's milk upon each of them. 30 After having spread the black antelope hide on the chair, he places with : "O god, going in front, may I further thee" the mahāvīras on it, each (successive one more) to the west, to the east or to the north; also (he places) the utensils for the pravargya on it. 31 He covers (the mahāvīras and the utensils) with darbha blades, (envelops them) in the black

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[1] cp. also 2.5.2.26.
[2] cp. sū.20.
[3] the same as the ukhā in sū.13.
[4] cp. 2.3.1.13-36.
[5] cp. 1.5.6.5.
[6] text r. *mārjayati*.
[7] Probably the hole is not an alternative to the place for fumigating, but to that for baking: then *pūrvo vā garto* belongs after sū.22.

antelope hide, brings them along the road of the consecrated one and slides them onto the chair south of the āhavaṇīya. Then he cleans himself with herbs in his hands, with : "Homage to speech, homage to the lord of speech, homage to spoken and to not spoken speech; homage to the seers, composers, knowers and lords of the sacred texts; may not the seers, composers and knowers of the sacred texts surrender me". 32 The formulas are only used for the mahāvīras. 33 One desirous of offspring shall not look on.

2.1 The morning (pravargya) in the framework of the upasad (day will now be described). 2 He procures a gold and a silver plate, weighing a hundred mānas, as indicated; wooden (implements) of udumbara wood; seven logs; thirteen (enclosing sticks) of vikaṅkata wood; three handles of bamboo for the fans, an arm long; having split their tips he slides in them folded strips of the black antelope hide, a span long; two ladles, two unnotched (ladles)[1] ; the pair of pincers (for holding the mahāvīra); the supporting vessel; a chair as at the soma sacrifice; a broom of muñja grass or as at the soma sacrifice. The bringing near[2] is explained. 3 North of the gārhapatya he makes a mound of gravel, north of the āhavanīya another one, north-east outside (the sacrificial hut) one for cleansing. 4 After having extended the entrances (of the sacrificial hut), he proceeds in the usual manner with the fencing[3]. 5 After having strewn (grass) around the fires he strews in three layers in the south for (the seats) of the brahman and the sacrificer, of the wife and of the udgātṛ, in the west for that of the hotṛ[4]. 6 After having strewn outside the vedi (in the north) for the sacrificial utensils, he sets down east (i.e. north-east) of the gārhapatya[5] : the spoon, the principal mahāvīra, the pair of pincers, the supporting vessel, the fans, two ropes, the two milkpails, the post, the halter, the gheepot; more to the west the (other) utensils for the pravargya : the two unnotched ladles and two potsherds[6], the two plates, the cuttings of the broom[7], the broom, the logs. 7 From the cuttings of the broom he makes the two strainers; the strainers (may be) also of darbha grass[8]. 8 After having prepared in front of the gārhapatya within the vedi the sprinkling water in the usual manner, the priests and the sacrificer turn to (the ritual), behind the gārhapatya, with : "I turn to the gāyatrī as metre, etc." (as 4.1.6). 9 He makes (the brahman) rise; then they proceed in a loud tone with the pravargya. 10 He summons : "Brahman, we shall proceed. Hotṛ, recite the verses for the heated pot. Udgātṛ, sing the sāmans". 11 Empowered by the brahman with the verse : "May the cheer-

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[1] The meaning could also be two in total: "two unnotched ladles", as has Baudh.Śr. 9. 5:271.1 *srucāv aniṣkīrṇe*, whereas Āp.Śr.15. 5.8-10 mentions four ladles, but the use of the two notched ones there does not seem clear. In Mān. the two unnotched ladles are used for the first two rauhiṇa cakes, 4.3.27. Whether they are also used for the second two, 4.3.44, is not told, and therefore probable; but if the "two ladles" in 4.2.2 are two other ones than the two unnotched ones, and if they are notched, these could have been used in 4.3.44.

[2] of the chair and of the mahāvīras and the utensils on it; cp. 4.1.30, 31.

[3] cp. 2.1.1.7-10.

[4] cp. 1.2.1.1-3.

[5] The text gives "east of the gārhapatya", as Āp. Śr. 15.5.4. But cp. Mān. 1.2.1.4 "north, turned toward the south" and also *aparāṇi* there, here and 2.3.1.15. Cp. also Ś.Br. Bhār. Hir. Thus *agr. gārh.* may be the same inaccuracy in Āp.Śr. and in Mān.

[6] The meaning could also be : "two ladles, two potsherds, two unnotched (ladles)", but this is improbable, because in the morning pravargya only two of each are used.

[7] cp. 1.2.5.2.

[8] cp. 4.2.2.

ful exultations draw it, yoked by the formulas, (provided) with shining nave boxes by the chants, composed by all thoughts, extended by the sacrificial gifts, leading over", and with : "*Bhūr bhuvaḥ svaḥ*. On the impulse of god Savitṛ, impelled by Bṛhaspati, *om*, proceed ye, joined with Indra", he sprinkles the mahāvīra three times, with : "O god, going in front, may I further thee" (as 4.1.30), then sprinkles the sacrificial utensils, the logs and two mounds. 12 Holding the broom under it, he takes the mahāvīra with the Savitṛ formula; the spoon and the gheepot without a formula. 13 After having prepared behind the gārhapatya the ghee without a formula he offers with the spoon on the gārhapatya, with : "To longevity hail ! To breathing out hail ! To breathing in hail ! To breathing across hail ! To central breathing hail ! To breathing up hail ! To the eye hail ! To the ear hail ! To the mind hail ! To speech hail !". 14 With the broom he wipes the mahāvīra three times all round; with : "To Yama thee" the bottom, with: "To Makha thee" the middle, with : "To the glow of the sun thee" the top. 15 With : "May god Savitṛ anoint thee with sweet food" he pours ghee into the mahāvīra. 16 With : "Guard from the contact of the earth" (as 1.1.1.35) he slides the silver plate onto the (western) mound. 17 With : "For the flame thee, for the beam thee, for the light thee, for the heat thee" he kindles the tips of the cuttings of the broom on both sides, then heats the mahāvīra with them, with : "Thou art the flame, thou art the beam, thou art the light, thou art the heat". 18 With : "Heat thou the heat of the sun" he lays the (burning cuttings on the plate) on the mound. 19 With the verse : "The heated pot which the priests anoint as if spreading it, heating it with fire as if having a caul, is placed as if immortal fire, as a beloved son in the lap of his father" he anoints the mahāvīra, then places it upon the (cuttings) with the verse : "Sit thou down, thou art great, glow, seeking the gods; O pure, famous Agni, emit thy ruddy, beautiful smoke". 20 With : "Thou, (O quarter,) art unconquered in the east, in Agni's supremacy; give me longevity. Rich in sons in the south, in Indra's supremacy; give me offspring. Well seated in the west, in Savitṛ's supremacy; give me sight. The hearing in the north, in Mitra and Varuṇa's supremacy; give me hearing. Division above, in Bṛhaspati's supremacy; give me speech, give me the priestly class, give me the ruling class, give me milk" he indicates the mahāvīra, with the span (of thumb and index) above it, toward each quarter to the right everywhere. With : "Thou, (O earth,) art the mare of Manu, rich in sons, good to sit upon; protect me from all fangs" (he touches) the earth in the south-east. 21 With : "Thou art piling up" he pushes coals from the gārhapatya up to (the mahāvīra). 22 With : "Hail, for the Maruts surround thee !" he surrounds it on all sides (with coals).[1] 23 With : "Thou art the measure. Thou art the basis. Thou art the image. Thou art the measure across. Thou art the equality. Thou art the replica" he surrounds the circular fire built of chips[2] with twelve (enclosing sticks) of vikaṅkata wood, two with each formula; he fastens on the thirteenth the (gold) plate, fills the mahāvīra with ghee and covers the mahāvīra with (the thirteenth and the plate), with : "Thou art the covering from the atmosphere; protect from the penetration of heaven". 24 With the verse : "Worthy thou bearest the arrows with the bow, worthy the venerable, multiform, golden ornament, worthy thou possessest all this by thy bow; Rudra is stronger by that" the priests and the sacrificer worship it. 25 With : "Thou art of the gāyatrī metre. etc." (as

[1] [ ] is to be cancelled, cp. sū.23. [2] cp. 4.1.22.

1.7.1.43) he takes the (three) fans. 26 With them he fans the mahāvīra; with : "Sweet, sweet, sweet" three times downwards, with: "Refresh" three times upwards, or with : "Refresh" three times downwards, with : "Sweet, sweet, sweet" three times upwards. 27 He hands (the fan) of the triṣṭubh and that of the jagatī to the pratiprasthātṛ, the pratiprasthātṛ that of the jagatī to the āgnīdhra. 28 After having heard (the hotṛ reciting) the verse : "May these our songs, etc." (as 2.2.3.26), they go, the adhvaryu in front, three times to the right round the mahāvīra, fanning it, with : "Thou art breathing out. (Thou art breathing in. Thou art breathing across)"; a fourth time optionally (with : "Thou art hearing"); the sacrificer with : "Longevity for thee". 29 After having heard (the hotṛ reciting) the verse: "Bright is one part of thee, venerable the other; like day and night of various hue, like the sky thou art; all magic thou dost further, O faithful one; propitious here, O Pūṣan, be thy gift" he throws a log into the fire and puts down the (gold) plate in a dish. 30 From now on the adhvaryu brightens, at each *om* (wherewith they worship), the heated pot with ghee. 31 After having heard the verse : "Together be united" etc.[1] they all fan, up to the verse with the word strainer[2]. 32 Now the pratiprasthātṛ strews flour for the two rauhiṇa cakes. After having made and prepared the cakes without a formula he places them on the two unnotched (ladles), after having heard the verse : "As the two pressing stones" etc.[3] 33 After having heard the verse : "I implore heaven and earth" etc.[4] he goes north of the mahāvīra along the path of the oblation, then places (one cake) at the southern junction of the enclosing sticks, the other at the northern. 34 After having heard the verse : "With whom ye Kṛśānu" etc.[4] they go, the āgnīdhra in front, three times to the left round the mahāvīra, fanning it. 35 After having heard the verse : "Wealth bestowing" etc.[4] he proclaims : "The heated pot shines". 36 With : "Thou shinest as ten (lights) in the east, as ten in the south; thou shinest as ten (lights) in the west, as ten in the north; thou shinest cheerfully as ten (lights) upwards. etc."[5] the priests and the sacrificer worship it on all sides. 37 With : "May we with Tvaṣṭṛ's aid be attached to thee" (as 2.1.3.47) the sacrificer together with the wife look at it.

3.1 With the Savitṛ formula he takes the two ropes, without a formula the (larger) milkpail and the post. 2 Having taken the halter he calls (the cow) hither three times each day in a low tone, with : "O Iḍā, come; O Aditi, come". 3 After having come forth by the eastern entrance he calls her hither three times loudly : "O yonder one, come; O Sarasvatī, come; O yonder one, come" and with the verse : "Thy inexhaustible, refreshing teat, by which thou fosterest all that is desirable". 4 North of the place of the back line he drives in the post, then ties her to it. 5 With : "Thou art Aditi's fillet" he puts the halter on her (neck). 6 "May Pūṣan approach thee" (he says) while (the calf) is being admitted (to the cow). 7 "Thou art the wind; cause the offering to the Aśvins" while (the calf) is approaching. 8 "For the hot milk (gharma) thee"[6] when (the calf) must leave[7] (the cow and is removed). 9 "Thou art the girdle of Aditi" while

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[1] ṚV.9.73.2.
[2] ṚV.9.83.1.
[3] ṚV.2.39.1.
[4] ṚV.1.112.1, 21, 24.
[5] MS.IV.9.5-6.
[6] instead of MS. : "Leave (milk) for the gharma".
[7] r. *uccheṣaṇe*, cp. Āp.Śr.15.9.7.

(the calf) is being tied with the ropes. 10 With : "May Bṛhaspati sit down near thee" (the milker) sits down near (the cow). 11 With : "Ye are drops, ye are swelling" he touches the teats. 12 "Swell for the Aśvins, swell for Sarasvatī, swell for Indra, swell for Indra" (he says) at the milking. 13 At this time the pratiprasthātṛ (takes) without a formula the (smaller) milkpail and swells (i.e. milks) the goat. 14 After having heard (the hotṛ reciting) the verse: "Rise, etc." (as 4.1.9), (the adhvaryu says) : "Come to me with the share of refreshment", while (the milker) approaches (with the milkpail). 15 After having heard (the hotṛ saying) : "Pour (the milk) into the heated pot" he pours (milk) from the (large) milkpail into the mahāvīra, with : "Thou art the sweet oblation, hail ! I offer thee, poured for the wind, for the rain-giving ray of the sun, hail ! O Indra, O Aśvins, drink of the honey, of the hot milk; ye Vasus, (perform) the offerings, *vet*". 16 After this rule the adhvaryu and the pratiprasthātṛ (pour) by turns, each three times (from his milkpail). 17 After having poured the whole rest into the vessel of the adhvaryu and having without a formula put this down[1], the pratiprasthātṛ takes the pair of pincers with : "Thou art of the gāyatrī", the supporting vessel with : "Thou art of the jagatī". 18 With : "I grasp thee with heaven and earth" he grasps (with the pair of pincers the mahāvīra)[2], then lowers it on the supporting vessel, with : "I support thee with the atmosphere". 19 "(May I be able to bear thee with the permission) of the gods (and of the fathers)"[3] (the adhvaryu) murmurs, bearing (the mahāvīra). 20 With : "Harm me not, touching heaven. Harm me not, touching the atmosphere. Harm me not, touching the earth" he lowers it on to its place (on the āhavanīya). 21 While swinging (the mahāvīra he says) the seventeen formulas : "Thou art heat. Follow the heat. To the flood thee, to the wind hail ! To the sea thee, to the wind hail ! To the stream thee, to the wind hail ! To the ocean thee, to the wind hail ! To the pernicious (?) one thee, to the wind hail ! To the possessor of water lilies thee, to the wind hail ! To the longing one thee, to the wind hail ! To the reverend one thee, to the wind hail ! To the unconquerable one thee, to the wind hail ! To the irresistable one thee, to the wind hail ! To Agni with the Vasus thee, hail ! To Soma with the Rudras thee, hail ! To Indra with the Maruts thee, hail ! To Yama with the fathers, with the Aṅgirases thee, hail ! To Savitṛ with Ṛbhu, Vibhu, Vāja, Bṛhaspati, the All-gods thee, hail !" 22 With : "To heaven bring this sacrifice, bring this sacrifice to heaven. Hail to the heated pot, hail to the hot drink !" he rises; with : "Go to god Savitṛ, hail !"[4] he strides forth; after having heard (the hotṛ reciting) the verse : "As an eagle in heaven" etc.[5] he walks along toward the south with : "All regions he[6] who sits in the south (has worshipped)". 23 He makes the sacrificer say : "All the gods he[6] has worshipped here". 24 Returned to his place he addresses (the āgnīdhra). 25 After his response he summons (the hotṛ) : "Recite the offering verse for the hot drink". 26 After having recited : "Ye Aśvins, drink of the heart-delighting hot drink; Heaven and Earth have approved of me; here are my gifts together with the formulas" he does not offer all after the first vaṣaṭ call; with : "Hail to Indra, vaṣaṭ" (he offers) after the second

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1 This first half is probably inserted from the agniṣṭoma, 2.3.8.8 etc. If this is not so, we may assume that the adhvaryu vessel is the large milkpail and that the pratiprasthātṛ pours from that one in sū.29; cp. also sū.31.

2 from the western mound, cp. 4.2.18, 19.

3 not in MS.

4 cp. 1.8.6.6.

5 ṚV.10.123.6.

6 the brahman resp. the hotṛ.

vaṣaṭ call. 27 At this time the pratiprasthātṛ offers the rauhiṇa cakes with : "May the day delight by brightness, may heaven, the light delight, hail !", one before the first, the other before the second vaṣaṭ call. 28 He makes the sacrificer say : "Drink, ye Aśvins, of the hot drink with the hail utterances of the sweet drink; ye have drunk the hot drink, O Aśvins". 29 With : "Overflow for the drink, overflow for the food, overflow for the priestly class, overflow for the ruling class, overflow for drink and food, overflow for welfare, overflow for priestly lustre, overflow for my sovereignty over this tribe" the pratiprasthātṛ pours (milk) from the milkpail into the mahāvīra. 30 With : "For the stir thee, for splendour thee, for strength thee, for prosperity thee, hail !" he lets it overflow toward the quarters everywhere. 31 With : "Thou art the hot drink, I come to the hot drink; uphold the priestly class for us[1], uphold the ruling class, uphold the people's class" he pours the remainder into the supporting vessel. Then he places the mahāvīra on the (eastern) mound[2], with : "For yonder one thee"; he shall utter the name of him whom he hates; (he acts) without a formula, if he is not bewitching. 32 Anointing (five) logs in the supporting vessel, he puts them on the fire with the five formulas : "To Pūṣan in the cream hail ! To the pressing stones hail ! To the soundholes hail ! To heaven and earth hail ! To the fathers, drinking the hot drink hail !" 33 He anoints the sixth (log) in the supporting vessel, in the two unnotched (ladles), in the pair of pincers, in the mahāvīra, then throws it away toward the north-east with : "To Rudra whose hotṛs the Rudras are, hail !" After having touched water he takes an unanointed log and puts it on the fire with : "Thou hast led me over, out of the day"[3]. 34 With : "Thou art the oblation, the sweet oblation, offered in the most Indra-like fire hail !" he offers according to the rule for the morning agnihotra. 35 With : "May we drink, O god, O hot drink, of thee with Ṛbhu, Vibhu, Vāja, Bṛhaspati, the All-gods, the fathers, the Aṅgirases; let us long for thee; homage be to thee; do not harm me" the priests and the sacrificer enjoy, after having invited each other; those who are not consecrated[4], only smell at it. 36 After having washed the supporting vessel at the (mound) for cleansing[2], the procedure for the pouring (of the water) and so on is normal up to the feeding (of a brahmin)[5]. 37 With : "Giving longevity"[6] they clean themselves with water, that contains the two plates, within the vedi. 38 He takes the mahāvīra with the pair of pincers, then makes (the hotṛ) recite with : "Recite the invitatory verse for the setting down together". 39 (He places the mahāvīras on the hide on the chair), each (successive one more) to the west, to the east or to the north; also (he places) the utensils for the pravargya on it)[7]. With : "Hail, thee for the rays of the sun" he covers them with darbha blades, (envelops them) in the black antelope hide, brings them along the road of the consecrated one and slides them onto the chair south of the āhavanīya[8]. Then they clean themselves with herbs in their hands at the (mound) for cleansing, with : "Homage to speech, etc." (as 4.1.31). 40 With : "Thou art the footprint

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[1] r. probably : for this (sacrificer).

[2] cp. 4.2.3.

[3] As this is the morning pravargya the formula could rather read : "out of the night". The formula, not to be found in MS., is taken from TĀ. or Āp.Śr., where it is longer. Then read sū.46 : "out of the day".

[4] viz. at a sattra.

[5] 1.6.1.49-54.

[6] "giving milk, giving energy, giving fame, giving vigour, give ye me vigour".

[7] cp. 4.1.30, 31.

[8] text r. *āhavanīyasyā-*.

of the iḍā" they throw down with the left span (of thumb and index) clods of earth toward the west. 41 Having touched water he sprinkles (the mahāvīras) with : "The earth is appeasement, it is appeasement by the plants; the atmosphere is appeasement, it is appeasement by the wind; heaven is appeasement, it is appeasement by the rain; the waters are appeasement; appeasement is all-appeasement; by thee, appeasement, all-appeasement I give appeasement to my bipeds and quadrupeds; appeasement has been brought about, thou art appeasement, appeasement be for us, safety be for us". Then he looks at the sun with the verse : "We from the darkness looking at the higher light, Sūrya, a god among the gods, have come to the highest light". 42 With : "With Mitra's eye we look upon you, with Mitra's eye look ye upon each other" they look upon each other. 43 With : "Thou art the spreading out of Brahman, for Brahman I spread thee out" he throws away the (grass blades) for wiping off; he murmurs the vāmadevya sāman, murmurs the five-Indra verse : "The guardian Indra, the helper Indra, the hero ready to hear at every call, Indra I invoke, the strong one, invoked of many, Indra: may the liberal Indra bestow success on us", and murmurs : "May the very famous Indra bring us success, the all-knowing Pūṣan us success, Tārkṣya Ariṣṭanemi us success, Bṛhaspati us success". Then he performs the appeasement up to the end of the chapter : "O waters, ye are refreshing: further us to strength, to see great joy. Your most gracious fluid accord to us here, like eager mothers. To him may we come willingly, to whose dwelling ye quicken us, O waters, and propagate us. (The waters) that possess treasures, that rule the men who go to the waters without a remedy, may they give us a remedy. With what aid will he come to us, our wondrous, ever-waxing friend, with what most potent attendance ? What valid, most liberal drink will intoxicate thee with its juice, that thou forcest open even strongholds ? Thou, protector of friends and invokers, wilt come to us with a hundred favours". 44 By these rules[1] the (pravargya) in the afternoon is (also) explained. For the two rauhiṇa cakes the other two potsherds (are used)[2]. 45 The rauhiṇa cakes are praised with : "May the night delight by the brightness, may heaven, the light delight, hail !" 46 With : "Thou hast led me over, out of the night[3]" he puts on a log. 47 With : "Thou art the oblation, etc." (as sū.34) he offers according to the rule for the evening agnihotra. 48 With : "Hail ! thee for the constellations" he covers (the mahāvīras etc. with darbha blades)[4]. After sunset he offers with the verse : "May the wind blow auspiciously towards us, may the sun heat us auspiciously, may the days be auspicious for us, may the night commence auspiciously". 49 By these rules (the pravargya) is explained on the three upasad days. On each day one (of the three) mahāvīras is used. 50 By these rules it is explained on six upasad days. Every two days another mahāvīra is used. 51 By these rules it is explained on twelve upasad days; every four days another mahāvīra is used.

4.1 Now the removal (of the pravargya)[5]. 2 He puts down the supporting

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[1] 4.1.1-4.3.43.
[2] cp. 4.1.20.
[3] cp. sū.33 note.
[4] cp. sū.39.
[5] cp. 2.2.2.2.

vessel for the hot sour milk[1]. 3 After having brought near the two mounds he strews them together; that for cleansing (remains) disjoined outside (the sacrificial hut). 4 He summons once. He brings (the chair)[2] north of the vedi along the road of the priests. 5 He makes the chair stand in front of the āhavanīya and puts down the mahāvīras on it, each (successive one more) to the west, to the east or to the north; also (he puts down) the utensils for the pravargya on it. 6 Behind the āhavanīya the priests and the sacrificer turn to (the ritual) with : "I turn to the gāyatrī as metre. etc." (as 4.2.8). 7 With : "Thou art the light of the cattle, presented to the gods" he pours ghee into the mahāvīra; with : "Thou art shining with light, the sap of the trees, the waters, the plants. Thee, the whey, I pour into the strong one; upwards goes the mind heavenbound; thou art milk, may I get milk" (he pours) honey and sour milk (respectively) into the two other (mahāvīras). 8 After having prepared ghee and having kindled bundles of darbha grass, he offers (the ghee, at first) holding it mouth-high, with : "O heat, thy pain in heaven, that is in heaven, in the bṛhatī, in the lightning, in the jagatī metre, that I avert here from thee by sacrifice, for that hail to thee !" ; (secondly) holding it navel-high, (thirdly) knee-high, with : "O heat, thy pain in the atmosphere, that is in the atmosphere, in the wind, in the vāmadevya, in the triṣṭubh metre, that I avert from thee by sacri-fice, for that hail to thee ! O heat, thy pain on earth, that is on earth, in the fire, in the rathantara, in the gāyatrī metre, that etc. !" 9 With : "Today may Anumati etc." (as sū.12) he sits down. 10 With : "To Pūṣan etc." (as 4.3.32) he offers five libations; with the two following (formulas) towards the quarters, (then) goes back[3]. 11 Having risen he summons : "Udgātṛ, sing the sāman" or : "Prastotṛ". They all join in its finale. 12 They all murmur the verses : "Today may Anumati favour our sacrifice among the gods; be she and Agni, bearer of the oblation, a joy to the giver. Accord thy favour, O Anumati, and grant us happiness; for resolve, for ability impel us, lengthen our lives". 13 (After the first chanting and murmuring) he walks on after (the chair), with : "For the protection of the priestly class, of the ruling class thee; protect our bodies; by the support of the people's class let us walk around after thee anew for good progress"; (after the second chanting and murmuring he walks on after it) the second time halfway, with : "For the protection of the breath, of the sight thee; protect our bodies; by the support of the hearing let etc."; (after the third chanting and murmuring he walks on after it) the third time till he has reached (its place), with : "For the protection of heaven, of the

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[1] cp. 4.5.1.

[2] cp. 4.3.39.

[3] P 3 tells, this is the formula of sū.42, but as this one does not occur in MS. (a similar one TĀ.4.16.1), and as for the five libations five formulas are to be expected, those of 4.3.32 must be meant, there also indicated with *pūṣṇa*. The two following formulas could then only be that to Rudra in sū.33 and that in sū.34, which does not satisfy. Moreover *pratidiśam* suggests five, not two formulas. It is therefore tempting to read: *juhoti pratidiśam|uttamayā pratyeti*: he offers five libations towards the quarters, and goes back with a last one, that to Rudra. (*uttarābhyām* may be caused by sū.7 and 8).

atmosphere thee; protect our bodies; by the support of the earth let etc."[1]. 14 With the verse : "We have escaped the hate, the deceit of him who observes another vow" he places the (mound) for cleansing upon the pit, touches water, throws the two mounds[2] down north of the altar or of the naturally perforated (pebble)[3], then forms (there) the shape of a man or the shape of the sun. 15 After having pushed (the mounds) apart and sprinkled them, he spreads an avakā on them, then places the mahāvīras on it on gold flakes, with the exclamations (*Bhūr bhuvaḥ svaḥ*), each (successive one more) to the west, to the east or to the north; also (he places) the utensils for the pravargya on it. 16 He fills the vessels with sour milk and puts them down on both sides[4]. 17 He loosens the broom and strews it on both sides[4]. 18 He covers (the shape) with darbha blades and with the black antelope hide, then makes them step with the chair toward it, (to place it thereon,) with : "Thou art the four-cornered navel of truth, the seat, the hot drink containing the whole lifetime, the protection, spreading wide". 19 With : "O hot drink, here is food, here earth for thee; increase and swell by it; may we also increase and swell"[5] the priests and the sacrificer worship; and with : "Away is yonder one who hates us and whom we hate" he shall utter the name of him whom he hates; (he acts) without a formula, if he is not bewitching. 20 With : "Thou art lovely, auspiciously refreshing, a youngling, refreshing the creatures; lead the blessing and lead it about" he pours (three times water) around[6], and with the verses : "With the avakā of the ocean we envelop thee, O Agni; be thou purifying and auspicious for us. With the chorion of winter we etc." 21 After reciting the verses : "Return with strength, etc." (as 1.6.5.10). "Return with wealth, etc." (as 1.6.5.12) he goes back. 22 At this time the sacrificer takes, standing upright north of the altar, facing the east, water with his hollowed hands, with : "Be the waters and plants friendly to us" and throws it toward the east outside the vedi, with : "Be they hostile to him who hates us and whom we hate" (as 1.7.4.43). 23 This procedure (is performed) three times during the pouring around. 24 Having touched water (the adhvaryu) summons : "Sing the vārṣāhara sāman". 25 After the pouring around the iṣṭāhotrīya sāman (is sung). 26 After the pouring around the priests and the sacrificer worship on all sides with the names of the Gandharvas : "Thou art the heavenly Gandharva, Ranti by name; the soma cart is thy conveyance, Agni is the superintendent, Rudra the lord. Having seen Viśvāvasu, the Gandharva, O Soma, the waters went along (with thee) by truth; having gone away from Indra (?) Rudra opened all around the fences of the sun. Singing together with the men, passing through the air,

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[1] They walk from the āhavanīya, east of which the chair (with the objects on it) stood (sū.5), eastward, following the chair, toward the northern side of the altar, that has been already made (2.2.1.54), but to which the fire from the āhavanīya has not yet been brought forward (in 2.2.2.4). The first time the chanting and the murmuring is done east of the āhavanīya, the third time west of the altar (cp. Āp.Śr.15.13.10). Reciting the third formula, walking on he reaches the place north of the altar (cp. Āp.Śr.15.14.1 comm.), where the shape will be made (sū.14-18) on the two mounds etc.; there they place the chair.

[2] cp. sū.3.

[3] cp. 6.1.6.11 etc.

[4] If the sun is meant, translate : on all sides.

[5] Thus MS.; the text has : "O hot drink, this is made for thee".

[6] probably around the shape and the altar.

about that which is truth and that which we do not know, furthering the thoughts he should aid our thoughts. He found the robber at the course of the rivers, he opened the doors for (?) our chariots; the Gandharva proclaimed their immortal names (i.e. of the cows); he gave the vital drop of the cows". 27 The sacrificer murmurs : "Here thou art, O hot drink, O god." 28 After saying : "Here I go back" he goes back. 29 With : "Homage to the gods, *svadhā* to the fathers" he pays homage[1]. 30 With : "Return with strength, etc. Return with wealth, etc." (as sū.21) he goes back round again. 31 Having taken the gheepot and the spoon he summons : "Sing the śyaita sāman". 32 Approaching (the udgātṛ) sings; the sacrificer joins in its finale. 33 With : "Over this Viṣṇu etc." (as 1.2.5.16) the effacing of the footprints (is done)[2]. 34 With the two verses : "Thou, O Agni, (art) the lord of the house at our sacrifice, thou the hotṛ, thou the potṛ; O thou, granting all goods, knowing one, offer and enjoy the treasure. The god, giving you wealth, desires a full oblation; pour ye out, fill ye up, then the god mixes you" he worships the gārhapatya. 35 With the verse : "Therefore Viṣṇu etc." (as 2.2.2.37) one libation; with the verse : "Proclaim, O Agni, this our gāyatrī-like, new gain to the gods" a second one; with the exclamations four. 36 He summons : "Sing the vāmadevya sāman". 37 After having filled the gheepot and the spoon with sour milk, he slides them on the chair. Then they clean themselves with herbs in their hands at the pit, with : "Homage to speach, etc." (as 4.1.31).—38 If the mahāvīra runs dry he shall fill it up, with : "Your marvellous deeds, O Aśvins," etc.[3] 39 If the mahāvīra breaks, he shall offer with the two verses : "Do not pierce us, O heated pot, when staggering; etc."[4], with each verse a libation, and with the exclamations. 40 The making of (a new mahāvīra) is explained[5]. 41 With : "The head is the heat; etc." (as 1.5.3.12) he places the heat brick in due time[6]. 42 With : "To the glowing Pūṣan hail !" he himself offers five libations in due time. 43 In due time the group from the āraṇyaka : "The mighty one and the fearful one, the veiled one and the wealthy one, the powerful one and the superior one".

5.1 Now they proceed with the hot sour milk (dadhigharma)[7]. 2 After having touched the draughts at the midday pressing and having washed the supporting vessel[8] with darbha blades, the priests and the sacrificer turn to (the ritual) behind the āgnīdhra hearth with : "I turn to the gāyatrī as metre. etc." (as 4.1.6). 3 Having said : "Hotṛ speak" he pours sour milk into the supporting vessel with : "Thou art light", then proclaims : "The oblation is boiled, boiled for the gods". 4 After having heard (the hotṛ reciting) : "If it is boiled, offer it; if is not boiled, wait", he goes to his place and addresses (the āgnīdhra). 5 After his response he summons (the hotṛ) : "Recite the offering verse for the hot sour milk". 6 After having recited : "Whom (they call) Indra" etc.[9] he does not offer all after the first vaṣaṭ call; with : "To them both[10] hail, vaṣaṭ" (he offers)

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[1] as 2.2.4.38.
[2] cp. 1.2.5.22.
[3] ṚV.1.116.25.
[4] MS.IV. 9.12:133.1-6, too corrupt for translation.
[5] 3.8.2.
[6] cp. 10.2.3.1.
[7] cp. 2.4.4.20.
[8] cp. 4.4.2.
[9] not MS.
[10] the Aśvins ? cp. 4.3.26.

after the second vaṣaṭ call. 7 In the supporting vessel he brings the drink. 8 Gone to the sadas he says : "Thou, invited, invite me"[1] or "Ye, invited, invite me"[2]. 9 With : "*Bhūr bhuvaḥ svaḥ*. For me its might, strength, for me wealth, for me protection, for me ability, for me resolve; give me abundance of men. The hot drink shines forth by three (qualities) : by intention with mind, by distinction with light, by heat with prayer; may we obtain its milk, may we obtain its drink; I invited enjoy thee that art invited" they enjoy. 10 After having washed the supporting vessel at the mārjālīya with darbha blades and having filled it with sour milk, he puts it and the heat (brick)[3] down on the āhavanīya, with the verse : "From his exhalation may he further (us) as from light; he bears the burden, as the earth the countries. May the pure, heavenly hymn go onward from us, as a well-built sounding chariot". 11 On the last day (the hot sour milk is offered if there are) day groups, (i. e. an ahīna or a sattra). 12 With : "Homage to speech, etc." (as 4.1.31) they clean themselves with herbs in their hands near the pit.

6.1 Now the āsurigavya[4]. 2. With : "O *vijrā*, O *vikṣipā*, O *vidhamā*" three (cows are called), with : "O *vijrā*, come" eight. 3 In the midst of the cows of him whom he hates he calls : "O *vijrā*, O *vikṣipā*, O *vidhamā*"; he goes before sunrise out of the village toward the south or the west, kindles a fire on a clean place, on soil barren by nature and boils black rice grains in a pot in the milk of a black cow; then he puts (logs) on, sweeps (the fire) together, sprinkles around it, strews reeds around it, then offers from the boiled food in the pot, with : "With bloody face, smeard with blood the messenger and the voice of Yama run away; the well-winged vulture visits the corpse; sent out as Yama's messenger he goes. Away is yonder one who hates us and whom we hate". Before the sviṣṭakṛt offering he scratches the soil with the point of a reed from a point at his right thigh to the left (side) of his body, (moving the reed) from right (to left)[5]. 4 After having climbed a tree or (having entered) a village, a town, a country, he shall look at him whom he hates, with : "*Dhruvoḥ*"[6]; this one perishes at once. 5 With the verse : "We from the darkness etc." (as 4.3.41) he looks at the sun. 6 Having gone back he cleans himself with herbs in his hand, with : "Homage to speech, etc." (as 4.1.31).

7.1 One who is going to undertake the intermediate consecration[7] shall, before sunset, go out of the village toward the north or the east, during the time from the winter to the summer solstice, in the light half of the lunar month, under an auspicious lunar mansion, except on the ninth (lunar day). He shall stand the whole night on a clean place, wrapped in a new garment, not speaking to a woman or to a śūdra. 2 The next day (his teacher) shall make him behold the fire, the sun, a cow, gold, a brahmin, a brass water jar and a girl, desirous of a husband. 3 After having kindled the fire there he puts on four green logs from an aśvattha from a holy place, with their blossoms and leaves, a span long, stirred in ghee, with : "The

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1 r. *hūtopahva-*.
2 cp. 2.4.1.31; 1.7.2.17.
3 cp. 6.1.7.20 and 4.1.14.
4 a cow rite in which demoniacal names of the cow are used.
5 translation uncertain.
6 A magic formula or the beginning of it: of the two who stop ? who deceive ? the Aśvins ?
7 not that for the soma sacrifice, 2.2.1.6, but to study the pravargya texts.

earth is a log: Agni kindles it, it kindles Agni, I kindle it: may it, kindled, well kindled, kindle me by heat, by priestly lustre, hail! The atmosphere is a log; Vāyu kindles it, it kindles Vāyu, etc.! The heaven is a log; Āditya kindles it, it kindles Āditya, etc.! The quarters are a log; Prajāpati kindles it, it kindles Prajāpati, etc.!" 4 He permits him the vow (making him say): "O Agni, lord of the vow, I shall perform the vow, I announce it to thee, guard it for me, may I be able to do it, may I be able by it, may I succeed in it. O Vāyu, lord of the vow, etc. O Sūrya, lord of the vow, etc. O lord of the vow of the vows, etc."[1]. Then he shall teach him twenty-five chapters from the beginning[2]. 5 He shall give the garment, the cow, the brass vessel to his teacher. 6 He shall not eat by night: if so, he shall illuminate what he eats (with a flaming log). 7 By day he shall stand (or) sit cross-legged; at the changes of the moon he does so too (at night). 8 Observing this he shall pass one, three, five or seven years, and he shall study the three Vedas. 9 After completion (of the study) he relinquishes (the vow) and cleans himself with herbs in his hands, with: "Homage to speech, etc." (as 4.1.31).

8.1 Who also wishes to study the āraṇyaka, (shall undertake this) during the time from the winter to the summer solstice, in the light half of the lunar month. The śukriyā sāmans (are to be studied) in the forenoon. (He shall) not (study) by night, not after eating, not on the way, not after having seen blood or raw flesh or something else, not fit for sacrifice; also at the changes of the moon (study) is forbidden. 2 Before sunset he eats food, fit for oblation. 3 Before sunrise (he and his teacher) go out of the village toward the north or the east. Then they face each other on a clean place, with bundles of reed grass in their hands; thus, fixing their eyes on (each other), he learns in due time the Veda texts. Then they clean themselves with herbs in their hands, with: "Homage to speech, etc." (as 4.1.31). 4 For the practice of secret mantras they always go to (the forest) and clean themselves (afterwards).

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[1] cp. 1.4.1.9.

[2] probably about MS.IV.9.1-27, except what he learns in chapter 8.

THE RITUAL OF THE IṢṬIS

1.1.1 He shall offer simple sacrifices (iṣṭis) at full-moon day, at new-moon day or in the first half of the lunar month, under an auspicious lunar mansion, except on the ninth (lunar day). 2 A sacrifice (iṣṭi) for expiation at the time of an accident; he shall offer it on the same day. 3 After having without a formula put (wood) on the fires, he undertakes the vow, except at (sacrifices) with a fixed time and if (two) sacrificers compete[1]. 4 The passage is between the āhavanīya and the rubbish heap; between the pit and the rubbish heap at (sacrifices) with a pit. 5 There are seventeen kindling verses. 6 "Far-shining, immortal, clothed in ghee, well-worshipped, Agni bears the oblations to the gods. Urging him by lifting up the ladles, worshipping him well in thought, they brought Agni near to help", thus the two additional (kindling) verses with the word far-shining. The place of the two additional verses is between the two (kindling) verses with the word kindle. 7 Between the two ghee portions and the sviṣṭakṛt offering is the inserted (i.e.variable) part of the sacrifices. 8 There is (a variation) in the recitation at the invitation (of the gods), at the last fore-offering, at the sviṣṭakṛt offering and at the sūktavāka. 9 He shall strew once for not separated (sacrifices) to the same deities, apart for separated ones. 10 (The hotṛ) does not invite the steeds of the gods[2]. 11 All the (formulas) connected with the cake at the animal sacrifice, have prolation : *ye yajāmahe, ehi, āvaha* in the first syllable, *oṁ śrāvaya* in the first two syllables, *brūhi, preṣya, śrauṣaṭ, vauṣaṭ* in the penultimate syllable, *yājyā* in the final syllable: here the syllables with sandhi shall not be taken together, but prolated by separation. 12 At the śastra and at the recitation the last syllable (of a verse) has the sound *o* directly after the consonant. 13 At the union of verses the last (syllable is united with) the first one (of the next verse) three times. 14 He connects the verses by the syllable *om*. 15 In the case of sacrifices at the setting up of the fires he shall strew for the initiatory sacrifice[3] after (having strewn for the other ones). 16 At the (sacrifices) for the pointed (Agni) and for the heating and the playful (Maruts)[4] there are fifteen kindling verses. 17 Of the fore-offerings, prepared by Kaṇva Kaśyapa for a kṣatriya, an Atri, a Vadhryaśva, a Vasiṣṭha, a vaiśya or a Śunaka, the second one is for (Agni) narāśaṃsa, the others are for (Agni) tanūnapāt; for both, if they are mentioned together. 18 He shall meditate on the deity, for whom (the hotṛ) utters the vaṣaṭ.—19 One desirous of heaven shall offer a cake on eight potsherds to Agni with verses as prescribed for the full-moon sacrifice. 20 The two ghee portions have two verses with "slayer of foes" : "May Agni slay the foes, eager for wealth, wonderfully, kindled, pure, offered. Thou, O Soma, art the very lord, thou king and slayer of foes; thou art favouring strength". 21 The verses : "Agni is the head etc." (as 1.6.2.4). "Thou art the leader of the sacrifice and the region, where with steeds auspicious thou dost resort; thou placest in the sky thy head winning light, thou makest, O Agni, thy tongue to bear the oblation" at the (main) oblation. 22 "Delight the eager gods, O thou most young; knowing the seasons, O lord of the seasons, do thou

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[1] cp. 3.7.4; 5.2.14.23.
[2] cp. 1.7.2.14.
[3] cp. 1.5.6.19.
[4] cp. 1.7.5.

sacrifice here; with the priests divine, O Agni, thou art the best sacrificer of the hotṛs. O Agni, whatever today, O offering hotṛ of the people, O pure and radiant one, thou dost enjoy, for thou art the sacrificer, rightly shalt thou sacrifice, since thou hast grown in might; carry the oblations that are thine today, O thou most young" are the invitatory and offering verses at the sviṣṭakṛt offering. 23 Verses as for the full-moon sacrifice[1] are prescribed, if no precept (is given).— 24 If a potsherd of those set down is lost before the removal (of the cake from the fire), he shall strew for a cake on twelve potsherds to Agni vaiśvānara[2]. 25 The hotṛ is a descendant of Bhṛgu. 26 The sacrificial gift is a yearling bull-calf. 27 Verses as for an expiation are prescribed. 28 The ghee portions have verses with "guard": "O Agni, guard us from distress, from the injurer, O god; not aging burn him with heat. Guard us, O Soma, on all sides, O king, from the wicked one; may not the friend of such as thou come to harm". 29 The verses: "May Agni vaiśvānara with succour for us come from afar, through praise and offering. Agni, sought in heaven, sought on earth, sought for he has entered all the plants; Agni vaiśvānara eagerly sought, may he by day and night protect us from the injurer" at the oblation[3]. 30 The invitatory and offering verses at the sviṣṭakṛt offering contain "lead over": "Lead us, O Jātavedas, over all dangers as with a ship over the dangers in the river; O Agni, praised with homage like by Atri, watch over our bodies with aid. O Agni, once more etc." (as 2.3.1.6).—31 At all the initiatory sacrifices verses as for the full-moon sacrifice are prescribed[1]. 32 At the setting up of the fires an initiatory sacrifice of three or four oblations[4]. 33 The six verses: "O Agni and Viṣṇu, may these songs gladden you in unison; come ye with radiance and strength. O Agni and Viṣṇu, great is your dear abode; ye protect the secret names of the ghee; placing in every house seven treasures, may your tongue move forth to the ghee. May Sarasvatī, purifying, with strength, with swift horses, rich in wisdom, long for our sacrifice. From heaven, from the great mountain may the venerable Sarasvatī come to our sacrifice; may the goddess, rich in ghee, rejoicing in our invitation, listen eagerly to our kind speech. O Sarasvant, we implore the favour of thy waves full of honey, dripping ghee. Let us call for aid on this Sarasvant, whose ordinance all cattle follow, whose ordinance the waters obey, in whose ordinance the lord of prosperity rests" at the three oblations (to Agni and Viṣṇu, Sarasvatī, Sarasvant). 34 The two verses: "Thou, O Agni, givest heroic glory and god Savitṛ, the distributor; and Diti gives treasures. Thou art our distributor, for (thou bringest) riches for refreshment; with glorious brightness thou rulest as if moving around; O Agni, a friend of the great divine law, thou distributest, O god, abundant wealth" (are inserted to Agni the distributor) after those to Agni and Viṣṇu, at the four oblations. 35 If the (oblation to Agni) the distributor is connected with a wish, different verses are prescribed. 36 Virāj verses are prescribed. 37 The ghee portions have verses with "increase": "Agni, adorning his own body, is increased by the ancient prayer, the sage by the singer. O Soma, we, skilful in speech, increase thee by songs; approach us mercifully". 38 The two verses at the oblation are mentioned (in sū.34). 39 "Kindled, O Agni, shine before us, O most

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[1] as sū.20,22.
[2] cp. 3.1.25.
[3] The words "at the oblation" here and further on always mean the invitatory and offering verses at the main oblation.
[4] cp. sū.15 and 1.5.6.19.

youthful, with unfailing beam; ever upon thee strength awaits. O Agni, immortal one, bear to the gods these most acceptable oblations; may they accept our fragrant (oblations)", thus two virājs as the invitatory and offering verses at the sviṣṭakṛt offering.

1.2.1 At the sacrifices for the setting up of the fires the two verses : "O Agni, thou purifiest life; etc.. Agni, the seer, etc." (as 1.5.3.17) at the oblation to (Agni) the purifier[1]; the two following verses : "For him they always implore, the god with the ladle dripping ghee, Agni, to bear the oblation. Agni, Agni, they even invoke with invocations, the lord of the people, the bearer of the oblation, dear to many", at the sviṣṭakṛt offering. 2 The four verses : "O Agni, the purifying, with thy light, O god, with thy pleasant tongue, bring hither the gods and sacrifice. O Agni, thou shining and purifying one, bring hither the gods to our sacrifice and oblation. Agni, of purest vow, pure priest, pure sage, shines in purity, when offering is made. O Agni, thy pure, bright flames, thy lights, thy beams arise" at the following two oblations (to the pure and to the bright Agni)[1]; the two following verses : "Bearing the oblation, immortal, the eager messenger, well-inclined, Agni unites with our intention. Awaken Agni with the praise, kindling the immortal; may he place our oblations among the gods" at the sviṣṭakṛt offering. 3 At the following four oblations[2] virāj verses are prescribed[3]. 4 The two verses (at the oblation) to Agni and Viṣṇu are mentioned (in 5.1.1.33). 5 The six verses : "What was there to be rejected in thee, O Viṣṇu, when thou didst declare : "I am śipiviṣṭa"? Conceal not from us that form of thine, when thou dost change thy shape in battle. Thy name, O Śipiviṣṭa, today I praise, pious, knowing the rules; I, the weaker, sing thee the strong, that rulest beyond this air. The well-protecting earth, the unattainable heaven, Aditi, who gives good refuge, good guidance, the divine ship with good oars, the blameless, that leaks not, let us mount for success. The mighty mother of the righteous, the spouse of holy order, let us invoke to aid us, the powerful, the unaging, the wide Aditi, who gives good refuge, good guidance. O Agni and Soma, united, with common invitation, accept our songs; ye are together among the gods. Ye, O Agni and Soma, etc." (as 1.6.2.4) at the other oblations (to Viṣṇu, Aditi, Agni-Soma). —6 At the renewed setting up of the fires (the hotṛ) shall make modifications before or after the fore- and after-offerings; (at the fore-offerings): "We who worship the gods. May the logs, O Agni, enjoy the ghee each time. Agni, Agni. May Tanūnapāt, O Agni, enjoy the ghee. Agni, Agni (accus.). May the libations enjoy the ghee. From Agni, from Agni. May the sacrificial grass enjoy the ghee. Of Agni, of Agni". The last formula (for the fifth fore-offering) is normal. 7 The six verses : "Awaken Agni etc." (as sū.2). "O Agni, thou purifiest etc." (as sū.1). "O Agni, let us now etc." (as 1.1.2.40). "Praising with these songs, O Agni, let us serve thee today; as from heaven they thundered forth for thee impetuously. At these our songs come thou near to us like the light of heaven, O Agni, cheerful with all thy faces. For then, O Agni, thou hast become master of noble resolve, of true inspiration, of the mighty holy order" at the ghee portions, the oblation and the sviṣṭakṛt offering. 8 Both ghee portions are for Agni; with the verse : "Agni is the head etc."

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1 cp.1.5.6.1-3.
2 cp.1.5.6.5-9.
3 as 5.1.1.36, 37, 39.

(as 5.1.1.21) he offers (the second ghee portion to Agni) instead to to Soma for one desirous of offspring or cattle. 9 (At the after-offerings): "May the divine sacrificial grass enjoy the obtainment of wealth, the gift of wealth. From Agni, from Agni. May the god Narāśaṁsa enjoy the obtainment of wealth, the gift of wealth. Of Agni, of Agni". The last formula (for the third after-offering) is normal. —10 He shall strew for a cake on eight potsherds to the luminous Agni and for a mess of barley to Varuṇa.[1] 11 The ghee portions have verses with "strong": "Thou, O Agni, art spreading wide, the welcome, desirable hotṛ: by thee they arrange the sacrifice. Thou art strong, O Soma, and bright, strong, O god, and strong thy rule; strong laws thou establishest". 12 The four verses: "At birth Agni shone, destroying the demons and the darkness by his light; he found the cows, the water, the sun. In greatness he has arisen erect in the van of the dawns; emerging from the darkness, he has come with the light; Agni, with radiant brilliance, fair-limbed, at birth has filled every seat. Hear my cry, O Varuṇa, and be merciful today; seeking for help I call on thee. I implore this of thee, honouring thee with my prayer; the sacrificer seeks this with his offerings; be here, not angry, O Varuṇa; O wide ruler, strike not away our life" at the (two) oblations. —13 He shall strew for a cake on eight potsherds to the fire-having Agni, for a mess of rice to Mitra, for a cake on one potsherd to Sūrya, for cakes on eight potsherds to Agni lord of the vow, to Agni preparer of the path, to the bright Agni, to the scorching Agni, to the hot, producing, purifying Agni, to Agni with the thread, to Agni the separator[2]. 14 Verses as for an expiation are prescribed[3]. 15 The sixteen verses: "By Agni is Agni kindled, the wise, the lord of the house, the young, the bearer of the oblation, with the ladle in his mouth. Thou, O Agni, by Agni, the sage by the sage, the good by the good, the comrade by the comrade, art kindled. Rich in food be that mortal, O Mitra, who, O Āditya, seeks to follow thy law; aided by thee he is not slain nor oppressed; affliction comes to him neither from near nor from afar. May we without sickness, rejoicing at the libation, with bent knees on the width of the earth, remaining in the law of the Āditya, be in the favour of Mitra. This is Sūrya's divinity, this his greatness: in the midst of the work he contracted what he stretched out; and when he has unyoked the bay steeds from their place, then the night spreads her garment everywhere. Pleasing are the bay steeds of Sūrya, conspicuous, going quickly, to be hailed with acclamation; worshipping they have ascended to the top of heaven; quickly they go round heaven and earth. Thou, O Agni, etc." (as 2.1.2.37). "If we, O gods, in our ignorance transgress the laws of you wise ones, Agni redresses everything, knowing the seasons wherein he may satisfy the god. O Agni, lead us etc." (as 2.2.4.28). "We have come to the path of the gods to carry onward what we are able to; may the wise Agni sacrifice, may he be the hotṛ, may he arrange the oblations, he the seasons. Agni, of purest vow, etc." (as sū.2). "O Agni, thy pure, etc." (as sū.2). "Agni cried, thundering like heaven, licking the earth, anointing the plants; straightway at birth he shone flaming; he blazes with his light within the firmaments. Night and dawn, oneminded but of various form, united suckle one child; the gold plate shines between heaven and earth; the gods, granters of wealth, support Agni. Come hither,

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[1] cp. 3.3.1.
[2] cp. 3.3.2, 4, 6; 4.2, 4-8.
[3] as 5.1.1.27, 28, 30.

O Agni, be born by heat, purifying with the flame, to this mine high praise. Come hither to us, O Agni, be born by heat, purifying, shining, bearing our oblations among the gods" at (eight) oblations. 16 The two verses : "Making for himself an uninterrupted good path the sharp-horned, brightly flaming bull, looking at the ancient abode, Agni has expanded the divine thread. Thou art the thread and the bridge, O Agni, thou the path leading to the gods; by thee, O Agni, may we mount to the top (of heaven), where we may rejoice at the fellowship with the gods" (at the oblation to Agni) with the thread. 17 The two verses: "On all sides, O bright Agni, thy bright beams, sped by the winds, are diffused; mightily destroying, the divine Nonary assails the forests, rudely crushing them. Thee, O happy Agni, the tribes of men praise, thee, skilled in invocation, the separator, the best bestower of riches, that art in secret, seen by all, roaring, sacrificing well, brilliant with ghee" (at the oblation to Agni) the separator.

1.3.1 When (the adhvaryu) has said at the vaiśvadeva : "Recite for the producing of the fire by drilling"[1] (the hotṛ) begins with the verse : "O god Savitṛ, lord of things delightful, we implore thee for fortune, O thou of constant help", recites the verses : "May the two great ones, etc." (as 3.5.18). "Thee, O Agni, Atharvan drilled from the bowl of the ladle, from the head of every sacrificer. The seer Dadhyañc, son of Atharvan, kindles thee, the slayer of Vṛtra, the destroyer of forts. Pāthya Vṛṣan kindles thee, best slayer of demons", then ceases. 2 When (the adhvaryu) has said : "Recite for the procreated fire"[2] (the hotṛ) begins with the verse : "winning booty in every conflict, *om*", recites the verses : "Let men say too : "Agni has been born, slayer of Vṛtra, winning booty in every conflict". Whom, like a bracelet in their hands, like a child at birth, they bear", then ceases. 3-4 When (the adhvaryu) has said : "Recite for the fire that is being thrown into"[2] (the hotṛ) begins with the verse : "Agni, good sacrificer of the people, *om*", recites the verses : "Bring forward the god, the best finder of riches, for the feast for the gods; may he sit down on his own birthplace. In Jātavedas cause the dear guest to rest at birth in a pleasant place, the lord of the house. By Agni is Agni etc.. Thou, O Agni, by Agni, etc." (as 5.1.2.15). "Him they adorn, the wise, victorious in the battles, strong in his abodes", and concludes with the verse : "By the sacrifice the gods sacrificed the sacrifice; these were the first ordinances; these mighty powers frequent the vault of heaven where are the ancient Sādhya gods". 5 Then he recites standing the kindling verses. 6 With : "May the logs, O Agni, enjoy the ghee. May Tanūnapāt, O Agni, enjoy the ghee. May the libations, etc. May the sacrificial grass, etc. May the doors, etc. May dawn and night, etc. May the two divine hotṛs, etc. May the three goddesses, O Agni, enjoy the ghee, hail ! Agni hail ! Soma hail ! Agni hail ! Agni because of his office of hotṛ hail ! May the ghee drinking gods pleased, O Agni, enjoy the ghee" the nine fore-offerings[3]. 7 The ghee portions have verses with "on all sides" : "O Agni, that sacrifice, that offering, that on all sides thou encirclest, it just goes to the gods. Guard us, O Soma, etc." (as 5.1.1.28). 8 The sixteen verses : "Agni is the head etc.. Leader of the sacrifice etc." (as 5.1.1.21). O Soma, thy wondrous aids for the worshipper, with these be thou our helper.

[1] 1.7.1.42.
[2] 1.7.1.44.
[3] cp. 1.7.2.1-3; 5.1.2.6.

Thy places in heaven, on the earth, in the mountains, in the plants, in the waters, with all of these, kindly and without anger, do thou, O king Soma, accept our oblations. On that excellent glory of the god Savitṛ we meditate, that he may stimulate our prayers. What we have done in thoughtlessness against the host divine, with feeble insight, with might, as is man's way, do thou, O Savitṛ, there among gods and men impel us to sinlessness. May Sarasvatī, etc.. From heaven, etc." (as 5.1.1.33). "May Pūṣan follow the cows for us, may Pūṣan guard the horses, may Pūṣan win booty for us. Bright is one part etc." (as 4.2.29). "Here and there, O strong, wise Maruts, with skins as bright as the sun, I choose your sacrifice. Bear ye loud praise to the strong singer, the strong host of the Maruts; for the gay ones, who with might endure might, O Agni, the earth shakes. May the All-gods who further right, who listen to the call in due season, enjoy this proper drink. May the harmless, multiform, deceitless All-gods, the conveyers, enjoy the sacrifice. May Heaven and Earth for us today place this sacrifice, successful, touching heaven, among the gods. Bring forward the parents born of old, with new songs in the seat of holy order: come to us, O Heaven and Earth, with the host divine; great is your protection" at the (eight) oblations[1]. 9 The gāyatrīs : "Bearing the oblation, immortal, an eager messenger, well-inclined, Agni meets with (our) devotion. Awaken Agni etc." (as 5.1.2.7) at the sviṣṭakṛt offering. 10 With : "May the divine sacrificial grass enjoy the obtainment of wealth, the gift of wealth. May the divine doors enjoy etc. May the divine dawn and night enjoy etc. May the two divine loving ones enjoy etc. May the divine food and oblation enjoy etc. May the two divine hotṛs enjoy etc. May the three goddesses enjoy etc. May the god Narāśaṁsa enjoy etc. The god Agni sviṣṭakṛt, the pleasant one, the sage, with great riches, the hotṛ sacrificing with right thoughts, sacrificing better than every hotṛ: O Agni, raise this successful invocation going to the gods, this sacrifice to heaven among the gods, whom thou worshippedst, whom thou pleasedst, who delighted in thy hotṛ function; O Agni sviṣṭakṛt, thou wert the hotṛ; enjoy, at the expression of homage, the obtainment of wealth, the gift of wealth" the nine after-offerings[2]. 11 "May the steeds be propitious to us when we call, running swiftly, praising well among the gods; destroying the serpent, the wolf, the demons, for ever may they remove from us the fiends. In each race aid us, O ye steeds, at the prizes, O ye wise, immortal, righteous ones; drink of this honey, rejoice in it; satiated go by the paths leading to the gods" the hotṛ recites as (invitatory and) offering verses for the whey, not breathing across, sitting with raised knees[3]. With : "O Agni, pervade" he utters the second vaṣaṭ call for the whey. —12 At the varuṇapraghāsa he sits down behind the āhavanīya at the time for the bringing forward of the fires. 13 When (the adhvaryu) has said : "Recite for the bringing forward of the fire"[4], (the hotṛ) begins with the verse : "Bring forward with divine meditation the god Jātavedas"; having recited this three times, he ceases, leaving half of the verse. 14 After the offering (of the adhvaryu) he rises with the verse : "may he uninterruptedly bear our sacrifices", recites the verses : "He, the hotṛ, loving the gods is brought forward for the sacrifice; like a covered chariot glowing he himself knows happiness. This Agni rescues from the immortal race", then ceases. 15-16 Without verses he follows

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1 cp. 1.7.1.16, 24; 2.4, 5.
2 cp. 1.7.2.10; 5.1.2.9.
3 cp. 1.7.2.13-16.
4 cp. 1.7.3.38.

(toward the altar)[1]. At the time of the setting up (of the fire on the navel)[1] he begins with the verse: "the god, stronger than strength, made for life", recites the verses: "In the place of the iḍā etc." (as 1.5.4.13). "O fair-faced Agni, sit with the All-gods first on the birthplace made of wool, nestlike, rich in ghee: for Savitṛ lead thou well the sacrifice, for the sacrificer. Sit, O hotṛ, in thine own world, wise, place the sacrifice in the birthplace of good deeds; gratifying the gods mayest thou worship the gods with oblations, mayest thou bestow great strength on the sacrificer. The wise hotṛ sat down on the place of the hotṛ, brilliant, shining, skilful, with vows and foresight undeceived, most wealthy, bearing a thousand, pure-tongued Agni", and concludes with the verse: "Thou art the envoy, thou our guardian; thou, O bull, leadest us to better fortune; O Agni, be thou the guardian of our offspring and their bodies, watchful and radiant". 17 The procedure for the producing of the fire by drilling and so on is explained at the vaiśvadeva[2]. 18 The ghee portions have verses with "wealth": "By Agni one may win wealth and abundance day by day, glory, full of heroes. Enricher, slayer of disease, wealth finder, augmenting prosperity, O Soma, be a good friend to us". 19 After the five (oblations) belonging together, there are eight verses for the four other ones[3]: "O Indra and Agni, ye adorn the realms of heaven in your strength; that might of yours becomes visible. Ye surpass men in the battle call, ye surpass earth and heaven, the mountains and the rivers in greatness, and, O Indra and Agni, all the other worlds. O Maruts, when we call you, gracious ones from heaven, then come unto us. The protections ye have for the pious, grant them threefold to the worshipper, grant them to us, O Maruts; O strong ones, give us wealth rich in heroes. Hear my cry, O Varuṇa, etc.. I implore this of thee, etc." (as 5.1.2.12). "With what aid etc. ?" (as 4.3.43). "Who yokes today to the pole of holy order the strong, beaming, furious oxen, with heart-piercing, refreshing darts in their mouths ? Who obtains their service will live". 20 "Delight the eager gods, etc.. O Agni, whatever today, etc." (as 5.1.1.22) at the sviṣṭakṛt offering. 21 At the lustral bath[4] they murmur eight verses. 22 (The hotṛ) recites the offering formulas for the fore-offerings and so on[5]. 23 He leaves out that to the sacrificial grass. 24 "Hail to the hotṛs Agni and Varuṇa" instead of to (Agni) sviṣṭakṛt[6]. 25 The ghee portions have verses with "in the waters": "In the waters, O Agni, is thy seat; thou clingest to the plants; as an embryo thou art born again. In the waters, Soma said to me, are all the remedies; and the waters, causing happiness to all (said so)". 26 The verses: "Unloose from us, etc." (as 1.7.4.43). "Thy anger, O Varuṇa, would we avert with homages, with sacrifices, with oblations; ruling, O wise Asura, O king, unloose from us the sins we have committed" at the oblation. 27 He recites as invitatory verse: "O Agni, do thou, etc." (as 3.1.6), then: "We who worship Agni and Varuṇa sviṣṭakṛt; Agni and Varuṇa worshipped the dear seats of Agni, they worshipped the dear seats of Soma, they worshipped the dear seats of Varuṇa, they worshipped the dear seats of the gods drinking ghee; may they both worship the dear seats of the hotṛs Agni and Varuṇa, may they both worship their own greatness; may they both win by sacrifice refreshment, to be offered; may the two Jātavedases perform both

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[1] cp. 1.7.3.41, 42.
[2] cp. 5.1.3.1-6.
[3] cp. 1.7.4.21-24.
[4] 1.7.4.36.
[5] cp. sū.6 and 1.7.4.39.
[6] cp. sū.27 and 1.7.4.40.

sacrifices; may both enjoy the oblation"; and as offering verse : "Do thou, O Agni, etc." (as 3.1.6).

1.4.1 At the sākamedha the six verses : "May Agni slay etc.. Thou, O Soma, etc." (as 5.1.1.20). "Hurt the enemy with the points, with every means; give us wealth, worthy of sacrifice. With his front (*anika*) the gracious one will sacrifice to the gods for us, procuring the greatest prosperity by sacrifice; unhurt guardian and our protector, O Agni, shine forth with radiance and wealth. Delight the eager gods, etc." (as 5.1.1.22). "We have come to the path etc." (as 5.1.2.15) (at the ghee portions, the oblation and the sviṣṭakṛt offering for the cake) to the pointed (Agni)[1]. The ritual is also thus if someone has died[2]. 2 The two following verses : "O heating Maruts, here is an oblation, rejoice in it for your aid, ye tearers of the injurers. The furious one, O Maruts, who wishes to smite us, O good ones, beyond reason, may he be caught in the nooses of disaster; slay him with your hottest blow" at the oblation to the heating (Maruts)[3]. 3 The six verses : "Agni, adorning etc.. O Soma, we, etc." (as 5.1.1.37). "Come hither, O ye Maruts, pertaining to the domestic ritual, depart not; rejoice in these oblations. Your greatness rises from the depth; exalt your names, O impetuous ones; O Maruts, enjoy the thousandth share of the house, of the domestic sacrifice. Kindled, O Agni, etc.. O Agni, immortal one, etc." (as 5.1.1.39) (at the ghee portions, the oblation and the sviṣṭakṛt offering of the rice milk to the Maruts) pertaining to the domestic ritual[4]. 4 For the ghee portions and so on he recites (the invitatory and) offering verses[5]. 5 Having recited the invitatory verse for the sviṣṭakṛt offering he recites the offering verse for it[6]. 6 With the iḍā (the sacrifice) is completed. 7 The six verses : "I praise Agni, domestic priest, god of the sacrifice and priest, the hotṛ, bestower of treasurers. Thou art strong, O Soma, etc." (as 5.1.2.11). "The playful host of the Maruts, irresistible, resplendent on the chariot, O Kaṇvas, do ye celebrate. The Maruts, like swift steeds, like shining young men resembling supernatural apparitions, are like beautiful children standing in the house, like playful calves, sucking milk. For him they always implore, etc.. Agni, Agni, etc." (as 5.1.2.1) (at the cake) to the playful Maruts[7]. 8 For the (eight oblations) ending with that to Viśvakarman[8] the verses with "slayer of foes" are prescribed[9]. 9 The procedure for the bringing forward of the fire and so on is as at the varuṇapraghāsa[10]. 10 After the five (oblations) belonging together, there are six verses for the three other ones[8] : "O Indra and Agni, ye destroyed together in one action ninety strongholds ruled by the demons. He will pierce the foe and gains booty, who worships Indra and Agni, the powerful ones, who have command over much wealth, the most strong who with strength contend. This Indra we incite; may he be a strong bull for slaying the great Vṛtra. For yoking the two bay steeds to the chariot, seeking cows, the prayers approached him who enjoyed them; with his greatness he drove asunder the two worlds, Indra, after having slain the irresistible foes. O Viśvakarman, waxing

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1 cp. 1.7.5.2.
2 as 3.5.2.
3 cp. 1.7.5.6.
4 cp. 1.7.5.5, 10-25.
5 Before them he does not recite, cp. 1.7.5.5.
6 probably without : "We who worship etc."; cp. 1.7.5.24.
7 cp. 1.7.5.31.
8 cp. 1.7.5 32.
9 as 5.1.1.19, 20, 22.
10 5.1 3.12-17.

with the oblation, sacrifice thou thyself to earth and heaven: may the other people around be confused; may our sacrificer here be liberal. Let us invoke today the lord of speech, Viśvakarman, working by mere thought, to aid us in the contest: he has enjoyed our nearest sacrifices, causing happiness to all for aid, acting well". 11 At the sacrifice to the fathers he recites three times one kindling verse: "Eagerly we call thee, eagerly would we kindle thee; eager bring near the eager ones, the fathers, to eat the offering"[1]. 12-13 With : "O Agni, thou art great, O brahmin, O thou related to Bharata, related to men" he does not announce the pravara. "Kindled by the gods, kindled by Manu", as is mentioned[2]. 14 "Bring Agni near, bringer of the food to the fathers" thus is the utterance for the bringer of the food to the fathers (instead of) the utterance for sviṣṭakṛt[3]. 15 He offers the fore-offerings and the after-offerings without that for the sacrificial grass. 16 The ghee portions have verses with "life" : "O Agni, grant us graciously wealth, causing prosperity during the whole life, and thy mercy, for living. Thou, O Soma, grantest to the aged one fortune, to the pious youth, ardour, for living". 17 The following twelve verses : "Thou, O Soma, art pre-eminent in wisdom: thou leadest along the straightest path; through thy guidance, O drop, our fathers wisely divided the treasure among the gods. By thee, O purifying Soma, our ancient fathers wisely performed the offerings; conquering, secure, open thou the enclosures; be generous to us in heroes and horses. Thou, O Soma, in accordance with the fathers, hast stretched over heaven and earth: thee, O drop, let us worship with oblation; may we be lords of wealth. O ye fathers, sitting on the sacrificial grass, come hither with your aid; we have made these oblations for you; enjoy them, then come to us with your most salutary aid, give us safe happiness. Invited are the soma-loving fathers to these dear servings on the sacrificial grass: may they come hither, may they hear us here, may they speak for us, and may they aid us. I have found the benevolent fathers, the son and the step of Viṣṇu; they who, sitting on the sacrificial grass, enjoy the drink pressed out with the *svadhā* call, come hither eagerly. O ye holyminded fathers, tasted by Agni, be gracious to us, for long life, for life. We invite them, tasted by Agni, coming at regular times, who obtained the soma drink from Narāśaṁsa; may these wise ones, well invoked, be gracious to us, may they be auspicious for our bipeds and quadrupeds. O ye fathers, tasted by Agni, come hither; wisely guiding sit ye on each seat; eat the oblations given on the sacrificial grass and grant us wealth with many heroes. He, as before, born by power, has at once indeed attained all wisdom (*kavyāni*); the waters and the bowl directed the friend; the gods supported Agni giving wealth. By the ancient instruction, by the wise deed (*kavyatā*) of Āyu he produced this offspring of men, by the lightening brightness the heaven and the waters; the gods supported Agni giving wealth. Those who were thirsty among the gods, gasping, knowing the invocation, praised by songs, with these benevolent ones, O Agni, come hither, the true wise (*kavya*) fathers, sitting in the heat"[4] at the (three) oblations and at the sviṣṭakṛt offerings[5]. 18 The two verses : "Be this homage today to the fathers who went before and who went after, who are seated on the earthly

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[1] cp. 1.7.6.23.
[2] not MS., cp. TS.2.5.9.1
[3] cp. 1.7.6.36.
[4] cp. Āp.Śr.8.15.20 : Agni kavyavāhana, bringing the food to the fathers, is worshipped instead of sviṣṭakṛt.
[5] cp. 1.7.6.6, 32-35.

atmosphere or who are now in settlements with fair dwellings. May they arise, the lower and the higher and the middle fathers who love the soma; they who lived their lives, harmless, knowing the holy order, may these fathers help us at our invocations" are left out. 19-20 Each time two invitatory verses; he deals with each verse of them as if it were a half verse[1]. 21 (Each) third verse he recites as offering verse. 22 The acclamation (for the offering verse) is: "*Ye svadhāmahe*"[2]. 23 With: "*Svadhā*, homage" he utters the vaṣaṭ call. 24 For the (mess of rice) to Aditi[3] verses as for the full-moon sacrifice are prescribed[4]. 25 The verses: "The well-protecting earth, etc.. The mighty mother etc." (as 5.1.2.5) at the oblation in a low tone. —26 The śunāsīrya is explained by the vaiśvadeva. 27 After the five (oblations) belonging together, there are six verses for the three other ones[5]: "The mighty prayer (brings) Vāyu near with great wealth, with all goods, filling the chariots; on thy shining course, ruling thy steeds, thou the sage, O impetuous one, worshippest the sage. With the teams, wherewith thou comest to the worshipper, O Vāyu, for aid in the dwelling, procure us wealth, nourishing well, a hero, a gift of cows and horses. We call Indra śunāsīra to this sacrifice; he besieges our enemies. He encompassed the sacrifice by day and night, by the fortnights, by the months, by the seasons; let us invoke today this might of the year, Indra śunāsīra. Seven bay steeds bear thee, O god Sūrya, in thy chariot, with shining hair, O thou beloved by many. Thou, O Sūrya, art running on, seen of all, light-making, thou illuminest the whole firmament". 28 At (sacrifices) at which the name of the deity is uttered in a low tone, he mentions the name of the deity in a low tone, recites the invitatory and offering verses (in a low tone) and (the portion of the sūktavāka, where the deities are mentioned) with: "He enjoyed this oblation and furthered it, he made the might excellent"[6]; also the verses for the Vāyu offering (in the śunāsīrya) are uttered in a low tone.

1.5.1 The sacrifices with a special wish, having the names of the deities uttered in a low tone. At those he gives one part of his property, if the sacrificial gifts are not indicated. 2-3 At sacrifices concerning battles verses with "slayer of foes" are prescribed[7]; also at those concerning bewitchment; if the formulas begin with *yad*, verses as for an expiation are prescribed[8]. 4 For one desirous of a village, prosperity or cattle the ghee portions have verses with "wealth".[9] 5 For one desirous of a village or prosperity, the invitatory and offering verses for the sviṣṭakṛt offering contain "together"[10]; for one desirous of cattle they contain "thousand"[11]. —6 He shall offer (a cake on eleven potsherds) to Indra and Agni with the verses prescribed for one desirous of a village, if his kinsmen go away or have gone away. 7 At that the two verses: "O Indra and Agni, etc.. Ye surpass men etc." (as 5.1.3.19) at the oblation. 8 (He shall offer the same) with the verses prescribed with "slayer of foes", if he has a rival. 9 The ghee portions have verses with "slayer of foes". 10 The two verses: "O Indra and Agni, ye destroyed etc.. He will pierce etc." (as 5.1.4.10) at the obla-

[1] i.e. he does not recite *om* after the first verse.
[2] instead of: "We who worship".
[3] cp. 1.7.7.12.
[4] as 5.1.1.19, 20, 22.
[5] cp. 1.7.8.3.
[6] cp. MS.IV.13.9 and 5.2.8.44,45.
[7] as 5.1.1.19, 20, 22.
[8] as 5.1.1.27, 28, 30.
[9] as 5.1.3.18.
[10] as sū.21.
[11] as sū.76.

tion. 11 The sviṣṭakṛt offering has two verses with "defiant": "As a welcome friend of the house, as a guest in the dwelling, come knowingly to this our sacrifice; repel all the assailants, O Agni, and bring hither the food of the foes. O Agni, be defiant for great happiness; may thy splendour be highest; bring about a well-guided mastery in the house, withstand the might of the foes". 12 For one desirous of offspring the ghee portions have verses with "strong"[1]. 13 The two verses: "The singers, knowing the musical modes, honour you praising; Indra and Agni I choose for the refreshment. When the strong ones came to the assembly, the seers, seeking providence, the men called loudly to Indra and Agni, as coursers reaching the goal" at the oblation. The following two verses: "Agni gives the strong chief who conquers in the battle with men, Agni (gives) the swift courser, the invincible conqueror. Agni gives to the worshipper a very famous, very pious, excellent, unconquerable son, making famous his father" at the sviṣṭakṛt offering. 14 Whoever goes forth to a battle uses verses with "battle" at the sviṣṭakṛt offering. Whoever has accepted battle offers or does not offer with these two verses. After having conquered he shall offer again. 15 At that the two verses: "O Indra and Agni, etc.. Ye surpass men etc". (as sū. 7) at the oblation. The two following verses: "O Indra and Agni, ye destroyed etc.. He will pierce etc." (as sū.10) at the two preceding (oblations, the first two in sū. 14). —16 Whoever goes forth to a foreign country, shall offer two oblations: (a cake on eleven potsherds to Indra and Agni and a mess of rice to Pūṣan); if with an army, verses with "slayer of foes" are prescribed; if with people, the verses for one desirous of a village are prescribed[2]. 17 The four verses: "With the steeds much longed for, that ye have, O heroes, come with these, O Indra and Agni, to the worshipper. The pure, new-born hymn of praise today, O Indra and Agni, slayers of foes, enjoy; for on you both, well-invoked, I call, you who quickly give much strength to the eager one. May Pūṣan follow the cows etc.. Bright is one part etc." (as 5.1.3.8) at the two oblations. 18 Choosing a field he shall offer three oblations (the two of sū. 16 and a mess of rice to the lord of the field). 19 At those the verses for one desirous of a village are prescribed. 20 The six verses: "With the steeds etc.. The pure, new-born hymn etc.. May Pūṣan follow etc.. Bright is one part etc." (as sū.17). "By the lord of the field as by a friend may we win what nourishes cattle and horses; may he be gracious to such as we are. May the plants, heaven and earth, the waters, be sweet for us; may the atmosphere be sweet, may the lord of the field be sweet for us; may we follow him unharmed" at the (three) oblations. 21 The sviṣṭakṛt offering has verses with "together": "Thou drawest together, O strong one, O Agni, all things from the enemy; thou art kindled in the place of libation; do thou bring us good things. O friends, together (offer) fit food and praise to Agni, the highest over the tribes, the son of strength, the mighty". —22 He shall strew for a cake on twelve potsherds to Agni vaiśvānara for one who has a wish (or) who wishes for everything. 23 Verses are prescribed according to the wish. 24a The verses: "May Agni vaiśvānara etc.. Agni, sought in heaven, etc." (as 5.1.1.29) at the oblation. 24b-27 If the invitatory and offering verses are not mentioned, these two verses are used at (oblations) to Agni vaiśvānara; the verses: "Agni is the head etc.. Leader of the sacrifice etc." (as 5.1.1.21) at those

[1] as 5.1.2.11.

[2] as sū.2-5.

to Agni: the verses: "O Agni and Soma, etc.. Ye, O Agni and Soma, etc." (as 5.1.2.5) at those to Agni and Soma; verses with (relevant) characteristics at those to other gods. 28 Whoever is going to injure (his ally) before the time of the alliance is ended shall offer (the same cake). 29 Verses as for an expiation are prescribed[1]. 30 Whoever is going to set out for gain shall offer (the same). 31 The ghee portions have verses with "wealth"[2]. 32 The two verses: "The righteous Vaiśvānara, lord of right and of light, the undecaying heated pot we seek. O Vaiśvānara, I long for thy realms, by which thou hast won the heavenly light, O intelligent one; after birth thou filledst the worlds, heaven and earth; O Agni, thou encompassest all this by thyself" at the oblation. 33 The verses at the sviṣṭakṛt offering contain "gain": "As food, O Agni, accord to the invoker the wondrous gain of a cow, ever and again; be to us a propagating, corporeal son: this, O Agni, be thy favour towards us. Thou, O Agni, praised, make our singer glorious for the gain of wealth; may we be able to do the work by a new action; O heaven and earth, favour us with the gods". 34 If he acquires (gain), then he shall offer (the cake) again. 35 To him whom he hates he shall give, of the acquired gain, a yearling bull-calf with a halter. 36 The two verses: "May we enjoy the benevolence of Vaiśvānara, for he is the king, the orderer of the worlds; hence born he discerns all this; Vaiśvānara rivals the sun. O Agni, among our liberal lords preserve the lordship, uninjured, unaging, rich in heroes; may we win booty a hundred, a thousandfold, O Vaiśvānara, O Agni, through thy help" at the oblation. 37 If he is going to eat spoiled or forbidden food, he shall offer (the same). 38 Lead or a black garment is the sacrificial gift. 39 The ghee portions have verses with "guard"[3]. 40 The two verses: "Like the earth he has encompassed all prosperity; the one coming near, encloses the other; I procure me mild, sweet food through the greatness of the great Vaiśvānara. Being born in the highest vault, Agni, watcher of the vows, guarded the vows; the wise one measured out the atmosphere, Vaiśvānara touched the celestial vault by his greatness" at the oblation. The following two verses: "Even as ye, O venerable Vasus, set free the buffalo cow bound by the foot, so do thou deliver us from distress; O Agni, be our life prolonged further. Three ages are thine, O Jātavedas, three births in the dawn, O Agni; with them, knowingly propitiate the gods, be auspicious for the sacrificer" at the sviṣṭakṛt offering. 41 Having offered or not offered this (sacrifice), he shall offer it again, after having eaten. 42 They have the sacrificial gift in common. 43 The invitatory and offering verses are explained (in sū.40). 44 Likewise two (such sacrifices) for battles (and) if one wishes: "May this one be king as long as I shall receive the barley or the rice (of) this (field)"[4]. 45 If at that (the king) runs away, the verses with "slayer of foes" are prescribed; if he dies, those with "life"[5]. —46 For a sick person two oblations: (a cake on twelve potsherds to Agni vaiśvānara and a mess of barley to Varuṇa). 47 The ghee portions have verses with "life". 48 The verses for the sviṣṭakṛt offerings contain "lead over"[6]. 49 Verses with "life" are prescribed[7]. 50 For one desirous

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1 as 5.1.1.27, 28, 30.

2 as 5.1.3.18.

3 as 5.1.1.28

4 Four sacrifices are meant (cp. MS.II. 1.2:2.20-3.9), the three of sū.14 and the last one here: cp. also sū.2.

5 as 5.1.4.16.

6 as 5.1.1.30.

7 This has already been said in sū.47. Here the verses for the oblations should have been named instead, for Agni those of sū.24a, for Varuṇa perhaps those of 5.1.2.12.

of prosperity two oblations, (a mess of barley to Varuṇa and a cake on twelve potsherds to Agni vaiśvānara). 51 The mess of barley is so large, a span in size. 52 The verses at the oblations are mentioned[1]. —53 He who has given his whole property, shall offer three oblations : (a cake on eight potsherds) to Agni jātavedas, (one on eleven to Dadhikrāvan, one on twelve to Agni vaiśvānara). 54 At those the verses for one desirous of cattle are prescribed[2]. 55 The four verses : "Appoint Agni jātavedas as the youngest carrier of the oblations, the sacrificing god. In the place of the iḍā etc." (as 1.5.4.13). "Of Dadhikrāvan etc." (as 2.5.4.14). "Awaking I invoke Dadhikrāvan, Agni, Uṣas, Sūrya, the earth, the bay steed of Maṁścatu and the tawny one of Varuṇa; may they remove all distress from us" at two oblations. 56 The two verses at the oblation to Vaiśvanara are mentioned (sū.24). —57 (A sacrifice) for one who is being defamed. 58 After having eaten the fasting food he stays overnight at a confluence east of the village, refraining from speech. 59 The next day he shall make the fire mount (the firedrill), produce it by drilling, bring the sacrificial utensils near, then strew for a cake on eight potsherds to the fragrant (surabhimant) Agni. 60 The ghee portions have verses with "guard"[3]. 61 The two verses : "Agni sat down as hotṛ, sacrificing best, on the lap of his mother, in the fragrant place, the youthful, the wise, excelling among many, righteous, supporter of the people and kindled in their midst. Good has he made our sacrifice today; the tongue of the sacrifice we found secretly; he has come, fragrant, clothed in life; he has made our invocation of the gods pleasing today" at the oblation. The following two : "Whatever offence, O most young, we committed against thee, as men are wont in foolishness, make us blameless before Aditi, remove our sins on all sides, O Agni. Even because of great sin free us from the prison of gods and of men; may we, thy friends, never receive harm: give happiness to offspring and descendant" at the sviṣṭakṛt offering. 62 After having gone home he shall offer three oblations : (a cake on eight potsherds) to Agni the purifier, (one on eleven to Dadhikrāvan, one on twelve to Agni vaiśvānara). 63 Verses as for an expiation are prescribed. 64 The verses at the oblations are mentioned (in 5.1.2.1 and sū.55, 56). —65 (He shall offer) three oblations : a cake on eight potsherds to Agni, (one on eleven to Agni and Soma, one on two to Heaven and Earth). 66 The wish is mentioned[4] : (He who wishes to win a battle or to overpower men). 67 He who has conquered a foreign people by force of arms and takes (the men) home, such a man, having taken the men as slaves, shall offer again (three oblations : a cake on eight potsherds to Agni, one on eleven to Indra and Agni, one on two to Heaven and Earth). 68 At those the verses : "May the two great ones, etc." (as 3.5.18). "Rich in ghee, enclosing the worlds, the wide, large heaven and earth, yielding sweetness, beautiful, ageless, rich in seed, are supported apart by the order of Varuṇa" at (the oblation) to Heaven and Earth[5]. —69 A brahmin shall strew for a cake on eleven potsherds to Agni and Soma for one who has a wish (or) who wishes for everything. 70 Verses are prescribed according to the wish. 71 The same (sacrifice) for one desirous of prosperity. 72 One desirous of priestly lustre shall strew

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1 cp. sū.49 note.
2 as sū. 4, 5.
3 as 5.1.1.28.
4 MS.II.1.3:4.16.
5 The same for sū.65; for the oblations to Agni and to Agni and Soma cp. sū.25, 26, for that to Indra and Agni sū.7.

millet for a cake on eleven potsherds to Agni and Soma in the spring. 73 Six additional (kindling) verses : "Far-shining, etc.. Urging him etc." (as 5.1.1.6). "I implore the inspired Agni, with my song the promotor of the sacrifice, the willing, the bounteous. O Agni, may we be able to hold thee, the swift god, may we overcome the enemies. To thee, O strengthened Agni, of delightful appearance, we have sent our songs, offering refreshment. As if from sunshine to shadow, we have come to thy protection, O Agni, of golden appearance". The following six verses : "May Agni slay etc.. Thou, O Soma, etc." (as 5.1.1.20). "O Agni and Soma, etc.. Ye, O Agni and Soma, etc." (as sū.26). "Cause of splendour, supporter of riches, impeller of thoughts, guardian of the soma, good son of strength, the king shines forth in the waters, kindled before the dawns[1]. Procure me power over the soma, O Agni; thou hast made me the sacrificer for offering in the assembly; shining (bring) the god near, I arrange the stones; I am active, O Agni, enjoy thy body" at the ghee portions, the oblation, the sviṣṭakṛt offering. —74 One desirous of cattle shall strew for a mess of rice, half of it ground, to Soma and Pūṣan. 75 The two verses : "O Soma and Pūṣan, creators of wealth, creators of heaven, creators of the earth, born as protectors of the whole world, the gods have made (you) the navel of immortality. In the birth of these gods they rejoiced; may they conceal the hateful darkness; through these two, Soma and Pūṣan, Indra produced the boiled (milk) within the raw cows" at the oblation. 76 The verses at the sviṣṭakṛt offering contain "thousand" : "And, O brahman, mostly invoking the gods in the verses at the oblation, flaming procure us happiness, O Agni, rejoicing in the Maruts, the greatest winner of a thousand. Grant us a thousandfold property, rich in offspring and prosperity, O Agni, and excellent, highest undecaying manliness". —77 One desirous of the office of family priest shall strew for a mess of rice to Soma and Indra. 78 At that the verses for one desirous of a village are prescribed[2]. 79 The two verses : "With thee as companion in this thine fellowship, O Soma, Indra made the waters flow for mankind; he killed the serpent, let loose the seven rivers, uncovered the holes, that seemed shut up. May I deal with the kind friend, who being drunk does not harm me, O thou of tawny steeds; this soma that has been deposited within us, for that I go to Indra promoting life" at the oblation. —80 One who has injured his ally or who is sick, shall strew for a mess of rice to Agni and Varuṇa. 81 Verses are prescribed according to the wish. 82 The verses : "O Agni, do thou, etc.. Do thou, O Agni, etc." (as 3.1.6) at the oblation.

1.6.1 One desirous of priestly lustre shall strew for a mess of white rice, boiled in ghee, a span in size, to Soma and Rudra. 2 The ghee is from white cows. 3 He shall offer when the full moon is under the lunar mansion tiṣya. 4 During the night (before the sacrifice) they may not bring water to his house. 5 With ghee they perform the actions, (otherwise done) with water at the sacrifice (iṣṭi) and at the agnihotra. 6 After having fenced (the place of sacrifice) he proceeds, when the rays (of the sun) appear. 7 Six additional (kindling) verses of Manu : "Agni for you I honour in song, the god first of the Vasus, worshipping him who prospers the fields like a much loved friend. Swiftly (goes) the chariot of the worshipper like a hero in every contest; may he who by sacrifice is fain to win

[1] in MS. only in pratīka.   [2] as sū.4, 5.

the mind of the gods, prevail over those who sacrifice not. Thou art not harmed, O sacrificer, nor thou, O presser, nor thou, O pious one; may he who etc. May nobody equal him in action, nobody remove nor repel him; may he who etc. May there be plenty of heroes and of swift horses; may he who etc. Streams, refreshing, like milch cows, flow to him who has sacrificed and will sacrifice: eager streams of ghee approach on all sides him who fills and is liberal". 8 The ghee portions have verses with "slayer of foes"[1]. 9 The two verses : "O Soma and Rudra, do ye give to us in our bodies all these medicines; loosen and remove the sin we have done that is bound in our bodies. O Soma and Rudra, support the divine life; let the requests reach you suitably; giving in each house the seven treasures be auspicious to our bipeds and quadrupeds" at the oblation. 10 The verses for the sviṣṭakṛt offering are gāyatrīs. 11 On the same day he shall offer (a mess of rice) to Soma and Pūṣan, finally the full-moon sacrifice. 12 One who bewitches shall strew for a mess of black rice to Soma and Rudra. 13 The sacrificial grass consists of reeds, the firewood of vibhīdaka wood. 14 The two verses : "O Soma and Rudra, drive away all round the fiend who has entered our house; remove destruction far away; pleasing be the loud praises. O very kind Soma and Rudra, with sharp weapons, sharp missiles be auspicious here for us; free us that are afflicted now; give us great happiness, ye two bulls" at the oblation. 15 One who wishes : "May he (i.e. his rival) have a second rival in his (own) domain", shall strew for a mess of black and white rice to Soma and Rudra. 16 Half of the sacrificial grass consists of reeds, half of the firewood of vibhīdaka wood. 17 He boils it in a mixture of water and milk. 18 He shall strew for curds to Soma and Rudra. 19 He shall offer for a sick person. 20 Verses with "life" are prescribed[2]. 21 When the hotṛ is about to recite the kindling verses, he ties up his eyes at the recitation. After the completion (the adhvaryu) shall lead him away to the forest and make him see (again). 22 He shall give a bull (to the hotṛ); he shall kill it and eat of it. The sacrificial gift for the sacrifice consists of food (for the other priests, as normally). —23 One who bewitches or is being bewitched shall strew for a cake on eleven potsherds to Agni and Viṣṇu. 24 He shall also offer ghee to Sarasvatī. 25 For one who is being bewitched verses as for an expiation are prescribed; for one who bewitches the verses with "slayer of foes". 26 The verses : "O Agni and Viṣṇu, etc.. O Agni and Viṣṇu, etc." (as 5.1.1.33) at the (oblation) to Agni and Viṣṇu. The verses : "May Sarasvatī, etc." (as 5.1.1.33). "O Sarasvatī, lead us to wealth, do not withdraw the milk, do not consume us; enjoy our friendship and neighbourhood; may we not go to strange fields away from thee" at the (oblation) to Sarasvatī.— 27 (At the mess of rice boiled in ghee for Agni and Viṣṇu) for one desirous of eye-sight the ghee portions have verses with "all". 28 The verses for the sviṣṭakṛt offering are virājs. 29 Gold weighing a hundred mānas is the sacrificial gift. —30 He shall strew for a cake on eleven potsherds to Agni and Viṣṇu. For one who is being bewitched the verses are explained (in sū.26). 31 Likewise (this cake and also ghee to Sarasvatī) at the time of battle, if he believes : "They move onward". The three verses : "O Agni and Viṣṇu, etc.. O Agni and Viṣṇu, etc." (as sū. 26). "O Agni and Viṣṇu, great is your greatness; pleased ye enjoy the secrets of the ghee; increasing in every house the two high praises may your ton-

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[1] as 5.1.1.20.

[2] for the ghee portions, as 5.1.5.47.

gue move to the ghee"; two of them he shall use as invitatory verses, one as offering verse (at the oblation to Agni and Viṣṇu). Likewise (three verses at the oblation) to Sarasvatī : ("May Sarasvatī, etc.. O Sarasvatī, etc.", as sū.26. "From heaven, etc.", as 5.1.1.33). —32 (He shall strew) in the morning for a cake on eight potsherds to Agni and Viṣṇu, (for a mess of rice to Sarasvatī and for one to Bṛhaspati, at midday for a cake on eleven potsherds to Agni and Viṣṇu and for the other two, in the afternoon for a cake on twelve potsherds to Agni and Viṣṇu and for the other two), at the times of day for the ritual of a soma sacrifice. At the time for the anūbandhyā cow with separate ritual, a cake on one potsherd or curds to Mitra and Varuṇa (are offered). 33 One whose rival offers a soma sacrifice shall arrange the ritual in accordance with the soma sacrifice. 34 Verses with "slayer of foes" are prescribed. 35 The two verses at the (oblation) to Agni and Viṣṇu are mentioned, likewise those at that to Sarasvtī (in sū.26). 36 The verses : "O Bṛhaspati, belonging to the All-gods, enjoy our oblations; grant riches to the worshipper. Let us now honour the all-divine, strong father with sacrifices, homage and oblations; O Bṛhaspati, may we, with offspring and sons, be lords of wealth" at the (oblation) to Bṛhaspati. The two following ones : "O Mitra and Varuṇa, sprinkle our pasturage with ghee, the regions with sweetness, ye wise ones. Spread your arms for us to live, sprinkle our pasturage with ghee, make us famous in the tribe, O ye young ones; listen, O Mitra and Varuṇa, to these my invocations" at the (oblation) to Mitra and Varuṇa. —37 In the eighth (chapter)[1] the four (following sacrifices) are explained by reference. 38 (At the mess of rice to Agni and the Maruts) for one desirous of rain[1] there are two additional (kindling) verses : "Like Aurva, like Bhṛgu, like Apnavāna I invoke the pure Agni, clothed with the sea. As the impulse of Savitṛ, as the protection of Bhaga I invoke Agni, clothed with the sea". The six following verses : "I invoke the wise one, roaring like the wind, the might, rustling like the rain, Agni, clothed with the sea. Thou art strong, O Soma, etc." (as 5.1.2.11). "Come, O Agni with the Maruts, who spread with their spouts across the waving sea. May the bringers of water come now, all the Maruts, who incite the rain; enjoy, O Maruts, Agni who is kindled here, ye young sages. O Agni, whom the beaming Devāpi, son of Ṛṣṭiṣeṇa, a man, kindled, rejoicing along with all the gods drive on Parjanya with his rain. O Agni, repel the foes, the dangers, drive off the fiend, the demons; from this aerial ocean, from the high sky let flow to us here an abundance of water" at the ghee portions, the oblation and the sviṣṭakṛt offering. 39 (At the mess of panic seed boiled in the milk of a speckled cow) to the Maruts (for one desirous of a village or cattle) he shall drip, after having put the panic seed on the fire, cow's urine on it before carrying a firebrand around it. 40 The two verses : "I invoke the dear names of the eager ones, that he, O Maruts, may be satisfied, longing for it. For splendour they have adorned themselves with beams, with rays, with singers, wearing beautiful bracelets; with daggers, impetuous, fearless, they found the dear home of the Maruts" at the oblation. 41 If at the cake on thirteen potsherds (to the Maruts for one, to whom twin sons or twin cows are born) a cow (gives birth), she is the sacrificial gift; if there are two sons, (the gift is) according to the wish. 42 Verses as for an expiation are prescribed[2]. 43 The verses: "O Maruts, etc." (as 5.1.3.19). "On their ways the earth trembles as if totter-

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[1] MS.II.1.8; see there how the rain is brought about.

[2] as 5.1.1.27, 28, 30.

ing, when they yoke (their steeds) on their courses for splendour; playing, tempestuous, with bright weapons, they rejoice in their own greatness, the shakers" at the oblation. 44 At the cake on seven potsherds (to the Maruts for one who wishes to overpower a king of the people) the eleven kindling verses are from the kayāśubhīya hymn[1]; the first and the last verse (are used) three times. 45 The verses : "Agni drives off the demons, he, shining pure, immortal, bright, purifying, venerable. Guard us, O Soma, etc." (as 5.1.1.28) at the ghee portions. 46 The four remaining verses (of the hymn in sū. 44) : "Thus shining toward me, granting blameless fame and food, worthy to behold, bright-coloured, O Maruts, ye pleased me and may ye please me now. Who has now, O Maruts, delighted you ? Go forth, O friends, to the friends; revealing the hymns, O bright ones, observe these my pious works. Since the poet, the wisdom of Mānya, has brought us hither through worship, as if for worshipping, (therefore,) ye Maruts, turn toward the seer; may the invoker sing these holy words unto you. This is the praise for you, O Maruts, this the song of the singer Māndārya Mānya; may ye come with food for the body, may we find a sacrificial bond that nourishes and that brings abundant gifts"[2] at the oblation and at the sviṣṭakṛt offering.

1.7.1 He shall strew for a cake on eleven potsherds to Indra and for one on seven to the Maruts: he shall offer for a kṣatriya, desirous of prosperity. 2 The verses : "Indra it is, whom we invoke for you on all sides, away from (other) men; be he ours only. May thy strong impetuosity come hither from behind, from above, from beneath, from in front; may it come hither from all sides; O Indra, grant us the celestial splendour" at the (oblation) to Indra. The two following verses : "O Maruts, etc.. The protections etc." (as 5.1.3.19) at that to the Maruts. 3. For a cake on eleven potsherds to Indra and for one on seven to the Maruts he shall strew who wishes : "May the people and the ruling class encounter". 4 If he wishes : "May there be no overriding confusion", he shall place the two oblations, then drive one cow away east of the village, another west of it; they meet. 5 Verses with "slayer of foes" are prescribed[3]. After having cut off from the cake to Indra (the adhvaryu) makes (the hotṛ) recite with : "Recite the invitatory verse to Indra". 7 He recites : "Come, O Indra, slayer of Vṛtra, toward our side, great with great aid". 8 Having addressed (the āgnīdhra the adhvaryu) summons : "Recite the offering verse to the Maruts". 9 He recites the offering verse : "The spears, O Maruts, are laid on your shoulders, might, vigour, strength in your arms, courage in your hearts, the weapons in your chariots, beauty is shaped on your bodies". 10 After having cut off from the cake to the Maruts (the adhyaryu) makes him recite with : "Recite the invitatory verse to the Maruts". 11 He recites : "O Maruts, with your strength ye shook the men, shook the mountains". 12 Having addressed he summons : "Recite the offering verse to Indra". 13 He recites the offering verse : "Thou art great, O Indra; willingly earth and heaven allowed the dominion to thee; having killed Vṛtra with power thou lettest loose the rivers, swallowed by the serpent". 14 The verses : "At many places thou art ever the same, lord of all peoples; we invoke thee at the fights. Contesting in the fights we invoke

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1 RV.1.165; MS.IV.11.3:168.6-169.13.
2 translation of the last two verses uncertain.
3 as 5.1.1.19, 20, 22.

Agni for aid, who gives various favours in the contest" at the sviṣṭakṛt offering. 15 According to the offering (the deity) is designated at the sviṣṭakṛt offering and at the sūktavāka. 16 If he wishes: "May it be in order", he shall strew for the same two oblations and recite the verses in regular order; then it is in order. 17 One who bewitches shall strew for a cake on eleven potsherds to Indra and for one on seven to the Maruts. 18 He shall cut off from the cake to Indra from above, from that to the Maruts from below, not turning it. —19 He shall strew for a cake on eleven potsherds to Indra and for curds to the Maruts: he shall offer for a kṣatriya desirous of a village. 20 He pushes the curds asunder in the dish, puts down the cake in their middle, cuts off from them together and proceeds. 21 He makes (the hotṛ) recite with: "Recite the invitatory verse to Indra and the Maruts". 22 Having addressed he summons: "Recite the offering verse to Indra and the Maruts". 23 The invitatory and offering verses at the oblation are to Indra and the Maruts[1]. —24 One who bewitches shall strew for a cake on twenty-one potsherds to the Maruts. 25 After having proceeded with the ghee portions and having put down the cake on the sacrificial grass, he splits it with the wooden sword toward the east, with: "Here I split with Indra's thunderbolt the head of yonder one, son of yonder one". 26 He praises the wooden sword with the verse: "Here they stroke the tiger, embracing him, the lion, for large booty; like the strong buffalo they stroke repeatedly the panther, standing in the water". —27 If the time has passed for the animal sacrifice, the full- and new-moon sacrifices, the four-monthly sacrifices or for the eating of the firstlings at the oblation of the firstfruits, (he shall strew for a cake on eight potsherds to Agni) preparer of the path[2]. 28 One desirous of lordship over the vow (he broke) or who weeps, (shall strew for a cake on eight potsherds to Agni) lord of the vow (or to Agni bearer of the vow). 29 For four (cakes on eight potsherds to Agni)[3] verses as for an expiation are prescribed, for three the verses with "slayer of foes". 30 The sixteen verses: "O Agni, lead us etc.. We have come etc.. Thou, O Agni, etc.. If we, O gods, etc." (as 5.1.2.15). "Thou, O Agni, bearer of the vow, bright, lead, O Agni, the god hither to our sacrifice and oblation. Bearing the vows, protecting the vows, unhurt, the worshipping, ageless, manly, god, granting riches, gracious, O Agni jātavedas, guard us for life. O youngest Agni, O Bhārata, bear to us excellent, heavenly wealth, desired by many, O bright one. To thee, O youngest, the tribes bear tribute, O Agni, from near and from afar; understand the devotion of the loud praiser; large and great, O Agni, is thy pleasant shelter. Thee, O Agni, best gainer of booty, the sages nourish, well lauded; grant us abundance of heroes. May Agni here etc." (as 2.4.5.12). "Hurt the enemy etc... With his front etc." (as 5.1.4.1). "Over this Viṣṇu etc." (as 1.2.5.16). "Therefore Viṣṇu etc." (as 2.2.2.37). "Win ye for help Rudra, king of the sacrifice, truly worshipping priest of heaven and earth and Agni, golden-shaped (as lightning) before the unobserved thunder. What, O Agni, growing in the hearths, wilt thou say to the active Vāta, swiftly gliding along, what to the Aśvin, moving around, (what) to the earth, what, O Agni, to the man-killing Rudra ?" at the (seven) oblations (to Agni, the one to Viṣṇu in sū.31). 31 He shall offer also ghee to Viṣṇu (after the sixth oblation).

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[1] cp. MS.IV.14.13:237.1-5 ?
[2] cp. 3.1.33, 34.
[3] The seven Agnis are the three of sū.27, 28, the youngest Agni (if one is being bewitched), Agni running for booty, the pointed Agni (both in battle) and the one of sū.32.

32 He shall strew for a cake on eight potsherds to Agni with Rudra, if he wishes: "May he give up his cattle to Rudra". 33 If he wishes: "May he cease (giving up his cattle)", he shall strew for a cake on eight potsherds to the fragrant Agni. 34 The verses at the ghee portions, the oblation and the sviṣṭakṛt offering are explained (in 5.1.5.60-61). 35 To Agni owner of food, eater of food, lord of food (he shall strew) for one or more cakes on eight potsherds, (if he wishes to be the owner, eater or lord of food). 36 Virāj verses are prescribed[1]. 37 The verses: "With praises let us worship Agni, eater of bulls and cows, bearing soma on his back, the worshipper. When thou spreadest, shaken and impelled by the wind, willingly, greedily eating the food, thy agelesss troops, like chariot horses, separately join thee, O Agni, when thou burnest" at the oblation. 38 One who fears demons, shall strew for a cake on eight potsherds to Agni killer of demons. 39 He shall offer for him at night. 40 Eleven kindling verses: "Put forth thy strength etc." (as 3.5.18) etc.; the first and the last verse (are used) three times[2]. 41 The verses: "Agni drives off etc.. Guard us, O Soma, etc." (as 5.1.6.45) at the ghee portions. 42 The four remaining verses (after the eleven of sū.40): "Sleepless, quick, gracious, unwearied, harmless, indefatigable, may thy guardians, jointly seated, O Agni, protect us, O wise one. Thy guardians, O Agni, seeing saved from distress the blind Māmateya; the all-knowing one guarded these righteous ones; even the impostors who wished to deceive did not deceive. In unison with thee, aided by thee, under thy leadership, let us gain strength; fulfil both our invocations, O truthful one; perform them forthwith, O bold one. With this log, O Agni, may we honour thee; accept the praise that is being recited; burn the cursing demons, guard us from the injurer, the reviler, O rich in friends, from blame" at the oblation and the sviṣṭakṛt offering. 43 One who strives for kingship or desires food, shall strew for a cake on eight potsherds to Agni. 44 The procedure is normal up to the placing[3]. 45 With: "Thou art might, thou art power, thou art strength, thou art splendour, thou art the realm of the gods by name, thou art the all, the all-life, thou art the whole, the whole life, thou art predominant" he touches the placed oblation[4]. 46 With this formula he also offers before the sviṣṭakṛt offering. 47 Nine additional (kindling) verses: "Yoke, like a charioteer, O Agni, the steeds, best inviters of the gods; sit down as the ancient hotṛ. etc."[5]. The following six verses: "Homage to thee, O Agni, for might the people sing, O god; with impetuosity trouble thou the enemy. Pleased with this sacrifice, with this song, come hither, O Soma, make us thrive. Wilt thou, O Agni, bring us wealth for our quest of cattle? O room maker, make room for us. Abandon us not in this great contest, as a bearer of loads; grasp and conquer wealth. Agni aids with furtherance indeed the reverent and generous man, whose endeavour he enjoys. May this terror, this misfortune, O Agni, fasten on another than us; increase our impetuous strength" at the ghee portions, the oblation and the sviṣṭakṛt offering.—48 Who, destined for the kingship, does not win it, shall strew for an oblation to Indra and Bṛhaspati. 49 After having strewn for Bṛhaspati and having prepared for Indra he shall proceed with both. 50 Verses with "slayer of foes" are prescribed[6]. 51 The two verses: "This oblation is dear in your

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1 as 5.1.1.36, 37, 39.
2 MS.IV.11.5:173.3-15; cp. 5.1.6.44.
3 1.2.6.27.
4 text: oblations; cp. 1.4.1.17.
5 MS.IV.11.6:174.12-175.11.
6 as 5.1.1.19, 20, 22.

mouth, O Indra and Bṛhaspati; the praise and the exciting drink is announced. To us, O Indra and Bṛhaspati, grant wealth a hundredfold, of horses a thousandfold" at the oblation

1.8.1 He shall strew for a mess of rice boiled in ghee to the Ādityas; he shall offer for one who is detained. 2 The procedure is normal up to the strewing[1]. 3-4 Before the Savitṛ formula[2] he shall murmur : "O Ādityas, I shall prepare your share; make yonder one, the son of yonder one return", uttering the name of the detained person. 5 After having placed the oblations, he puts down within the vedi seven pegs of aśvattha wood, sharpened in front. 6 After the completion (of the sacrifice) he shall drive them in the middle of the pole of the frame (of the rice cart). 7 With : "Here I bind the Ādityas till the return of yonder one" he shall utter the name of the detained one. 8 If he does not return in seven days, he shall tie the pegs together with the firewood and offer twice in the same way each time after seven days. 9 If he does not return during the first (seven days), he shall offer the two other (oblations) and then (a mess of rice boiled in ghee) to the supporting (dhārayadvat) (Ādityas). 10 If (not) during the second (seven days), he shall offer the one other (oblation); if (not) during the last (seven days, he shall offer) finally the (oblation) to the supporting (Ādityas). 11 Or he shall tie the pegs together with the firewood for the new- or the full-moon sacrifice, then take away earth from the right footprint of the detained one, with the verse : "O Aditi, assent; be the wish fulfilled, be the mind here". Of one who formerly was chief of the village they shall scatter the earth from where he sat in the assembly hall against the wind, with the verse : "Go on, ye self-strong Maruts, with this lord of people against yonder king". 12 He shall take rice from the house of the chief of the village and divide it into three parts; the black (rice) he shall tie up in a black antelope hide and put it down; the white (rice) he shall strew for a mess of rice boiled in ghee to the Ādityas. 13 After having completed (the mess) to the Ādityas, he goes away toward the north, destroys an anthill, and offers the (rice) he also divided (i.e. the third part), with the verse : "Now that I offer in thy awful mouth for the loosening of these bonds, I know thee, whom men hail as the earth, certainly as Nirṛti". 14 Having gone back he shall offer the (mess of black rice boiled in ghee) to Varuṇa; finally the (mess of rice boiled in ghee) to the supporting (Ādityas). 15 At those the ghee portions have verses with "call" : "Come hither, O Agni, let me recite to thee other songs indeed; by these drops mayest thou thrive. Pleased with this sacrifiee, etc." (as 5.1.7.47). 16 The verses : "Let us make supplication to those heroes, the Ādityas, the gracious, for help. The Ādityas, for whom the mother pours forth sweet fluid, the boundless, mountain-high heaven juice, acclaim for good fortune those Ādityas, praised impetuously, supporting men, the wealthy" at the oblation. 17 The verses for the sviṣṭakṛt offering are normal. 18 At the (mess) to the supporting (Ādityas) the verses with "slayer of foes" are prescribed. 19 The two verses : "Ye Ādityas, support the world, gods, guardians of the whole universe, looking far, protecting the divine life, righteous, punishing the trespasses. May they support the three divilne firmaments, they, rich in gold, pure, clear as water, guileless, faultless, harmess, far-ruling, for the honest mortal" at the oblation.

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[1] 1.2.1.23, 30. [2] 1.2.1.31.

1.9.1 One desirous of priestly lustre shall strew for a mess of white rice boiled in ghee to Sūrya. 2 When he removes it from the fire, he shall lay a silver plate weighing a hundred mānas beneath it, a gold one above it. 3 At each (of the five) fore-offerings he offers a (golden) berry weighing three barley corns. 4 Verses for Soma and Rudra are prescribed (at the ghee portions). 5 The verses : "This is Sūrya's divinity, etc.. Pleasing are the bay steeds etc." (as 5.1.2.15) at the oblation. —6 At the (mess of rice boiled in ghee) to Prajāpati with a hundred (golden) berries (for one desirous of long life) each cutting off (contains) four berries, the portion for the brahman one, the avāntaredā one[1]. 7 He brings the mess round to the brahman. 8 They take the drinks, sucking them up. 9 Verses with "life" are prescribed[2]. 10 The verses : "The golden germ etc." (as 3.5.18). "He who is king and lord of the whole breathing and winking world, who rules these bipeds and quadrupeds: which god shall we honour with oblation ?" at the oblation. —11 One desirous of the office of a family priest shall strew for a mess of rice to Bṛhaspati. 12 At that verses for one desirous of a village are prescribed[3]. 13 The two verses (at the oblation) to Indra and Bṛhaspati, (if he does not obtain the office,) are mentioned (in 5.1.7.51). 14 One desirous of a village or cattle shall strew for a mess of rice boiled in milk to Bṛhaspati. 15 He brings milk near from the house of a very prosperous person, mixes it with the milk of his own cows and with praṇīta water, then he boils the mess. 16 One who wishes to win the battle shall strew for a mess of rice to Brahmaṇaspati, when the armies are seen together. 17 The prastara (is taken) from the sacrificial grass; the enclosing sticks are arrows of reed, their feathers are the hind parts. 18 Throwing the prastara into the fire he shall put it on a dish. 19 If one wishes the power of the priestly class, he shall strew for a mess of rice to Brahmaṇaspati. 20 The eight verses : "Bṛhaspati, firstborn from mighty light in the highest heaven, seven-mouthed, powerful by his roar, with seven tongues blew apart the darkness. When he acquired manifold strength and ascended heaven, the highest seats, (we) separately, bringing the light near, elevated[4] the potent Bṛhaspati. We invoke Bṛhaspati with his host on all sides; may he come to our sacrifice. With his beautifully singing, praising host he crushed Vala and Phaliga with his roar; Bṛhaspati roaring drove out the lowing cows, that afford the oblations. O Brahmaṇaspati, be the ruler of this hymn and favour our offspring; all that is pleasing, to what the gods help; may we, with many men, speak loudly in the assembly. O Brahmaṇaspati, may we be always charioteers of easily guided, vigorous wealth; add thou heroes to our heroes, if thou, ruling by the holy word, enjoyest my invocation. Rise, O Brahmaṇaspati, etc." (as 4.1.9). "Agni is the family priest at the praising, the pressing stones and the sacrificial grass are at the sacrifice; with the hymn I ask the Maruts, Brahmaṇaspati, the gods for their excellent aid" at the oblations (of sū.11, 14, 16, 19). 21 (The hotṛ) does not utter the vaṣaṭ call with a bṛhatī. 22-23 He transfers four syllables of the last invitatory verse (in sū. 20) to the offering verse, namely "be at hand (*bhavā sacā*)".—24 At the (mess of) wild beans to Bṛhaspati (for one desirous of cattle) the verses (at the oblation) are : "O Bṛhaspati, etc.. Let us now honour etc." (as 5.1.6.36). At the (same) to Soma and Pūṣan the verses (at the oblation) are mentioned (in

[1] cp. 1.3.3.2, 11.
[2] as 5.1.4.16.
[3] cp. 5.1.5.4, 5.
[4] text : elevating.

5.1.5.75). 25 At the (same) to Prajāpati he shall, after having put it on the fire and before carrying a firebrand around it, drop cow's urine into the (mess of) wild beans. —26 The small grains (for the mess to Rudra, if Rudra kills the offspring,) are from remainders. 27 Verses as for an expiation are prescribed[1]. 28 The verses : "Homage to thy wrath, O Rudra, and homage to thy arrow, homage be to thy bow and homage to thy arms. These prayers we present to the bold Rudra, with braided hair, destroyer of men, that welfare be to our bipeds and quadrupeds and that all in this village be prosperous and healthy" at the oblation. 29 The sacrifice is for the lord of a wild tribe. 30 The sacrificial gift is mentioned; (it is a horn or a long-eared ass). — 31 A king who wishes to be a chief shall strew for a cake on twelve potsherds to the chief lord (Parameṣṭhin). 32 Before the sviṣṭakṛt offering he hands a strung bow and three arrows to the sacrificer, with : "May Agni give thee ardour, Indra might, and relation with the father". These are the sacrificial gifts. 33 One who has a rival shall strew for a cake on twelve potsherds to the All-gods. 34 After having proceeded with the ghee portions and having put down the cake on the sacrificial grass, he shall (push it asunder) with the wooden sword and utter the name of him whom he hates, with : "Here I push asunder me and yonder one". What is fallen on the sacrificial grass and what sticks to the wooden sword he shall cut off for the far-stepping Viṣṇu. 35 He shall push the (cake) together again and utter the name of him who is dear to him, with : "Here I push together me and yonder one". Without inviting the far-stepping Viṣṇu he shall first offer to him. 36 He shall strew for a mess of rice to Indrāṇī, when the army sets out. On the firewood he ties coarse grass. 37 (At the mess of rice to Vācaspati) for one desirous of splendour, the verses for one desirous of prosperity are prescribed[2]. 38 The ten verses : "Who knows indeed, who may proclaim here, whence born, whence this creation is ? Hither (came) the gods by his creation, but who knows, whence he sprung ? He from whom this creation sprung, whether he caused it or not, he who is its superintendent in the highest heaven, he truly knows it or neither he knows it. Over this Viṣṇu etc." (as 1.2.5.16). "There may I reach his dear place, where the pious men rejoice; for the spring of honey is well connected with the highest footprint of the far-stepping Viṣṇu. May the All-gods etc." (as 5.1.3.8). "O ye All-gods, hear my invocation, ye that are in the atmosphere, that are in heaven; ye with Agni as tongue, venerable, sit down on the sacrificial grass and rejoice. Indrāṇī obtained an easy victory with her husband and broke through with her part on finding her husband; she, whose hinder part is thirty miles long, bears the broad Indra in her lap[3]. Senā by name, the victorious earth, the all-embracing Aditi with sunlike appearance, Indrāṇī conquering by her force, her may we honour with this oblation. Come near, O Vācaspati, with divine mind, O lord of wealth, bring to rest my body within me. The twenty-one who walk about, bearing all shapes, may Vācaspati make their forces now into forms for me" at the oblations (in sū.31-37).

1.10.1 To Agni with the Vasus (he shall strew for a cake of peas on eight potsherds, to Soma with the Rudras for a mess of millet, to Indra with the Maruts

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1 as 5.1.1.27, 28, 30.
2 as 5.1.5.4, 5.
3 MS.IV.12.1:179.9 r. *-jigāya* ॥ ; 179.10 r. *senā* etc.

for a cake of wild rice on eleven potsherds, to Varuṇa with the Ādityas for a mess of barley) as the four oblations of the sacrifice bringing about concord. 2 One who wishes : "May they esteem me like the chiefs", shall offer them. 3 At those verses for one desirous of a village are prescribed. 4 After having cut off together he proceeds. 5 He makes (the hotṛ) recite with : "Recite the invitatory verse to Agni with the Vasus, to Soma with the Rudras, to Indra with the Maruts, to Varuṇa with the Ādityas". 6 After addressing (the āgnīdhra) he summons (the hotṛ) : "Recite the offering verse to etc." (as sū. 5). 7 The verses : "First may Agni with the Vasus aid us, may Soma with the Rudras also protect, may Indra with the Maruts act duly, may Varuṇa with the Ādityas give shelter. May Agni with the Vasus aid us, Soma with the dread forms, Indra receiving the offering with the Maruts, the all-knowing Varuṇa with the Ādityas" at the oblation. 8 When the concord is brought about, he shall offer to Indra (a cake on eleven potsherds). 9 With the (seven) verses : "Give us, ye Aśvins, concord by day with the cattle, concord at night with the horse, concord with our kinsmen, concord with distant people, concord for us here. etc."[1] he offers at both (sacrifices) before the sviṣṭakṛt offering. —10 He shall offer four oblations : a cake on eight potsherds to Agni, (a mess of rice to Savitṛ, rice gruel or fresh milk to Vāyu, a cake on one potsherd to the Earth), if he has lost gold. 11 The ghee portions have verses with "wealth"[2]. 12 The eight verses : "O Agni, give to the worshipper wealth of heroes abundantly, present us with many sons. Give to us, O Agni, a hundred-, give a thousandfold; like doors disclose booty for us for renown; make heaven and earth propitiously by the prayer; like bright heaven the dawns have shone forth. I invoke for help the golden-handed Savitṛ; he as a god knows the place. Wealth today, O Savitṛ, wealth tomorrow, mayest thou procure wealth for us day by day; through this prayer, O god, may we win the wealth of many a wealthy dwelling. The mighty prayer etc.. With the teams, etc." (as 5.1.4.27). "Be mild, O Earth, thornless, lodging; grant us wide protection. Indeed, O Earth, thou bearest the weight of the mountains, thou that urgest on the ground with thy might, O thou with hills, mighty one" at the oblations. 13 The verses for the sviṣṭakṛt offering contain "gain"[3]. 14 If he finds (the gold) he shall offer again (those four oblations). —15 One who is seized by consumption shall offer at the new moon (a mess of rice) to the All-gods in the night, after having rinsed his mouth and having tied together new firewood and sacrificial grass. 16 Verses as for an expiation are prescribed[4]. 17 The two verses : "Wandering after each other with their supernatural power, these two young playing (gods) go around the sacrifice; the one observes all the worlds, the other, decreeing the seasons, is born again (and again). He is born ever new; the banner of the days goes before the dawns; he appoints their portion to the gods, as he advances; the moon accomplishes a long life" at the oblation. 18 With the verse : "As the Ādityas swell the juice, as the imperishable ones drink the imperishable, so may Indra, Varuṇa, Bṛhaspati, the guardians of the world, swell us" he offers before the sviṣṭakṛt offering. —19 By the three (cakes) to Indra the king, (Indra the sovereign, Indra the supreme sovereign) welfare (is obtained). Each succeeding cake is larger. 20 At those the

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1 MS.II.2.6:20.1-16.
2 as 5.1.3.18.
3 as 5.1.5.33.
4 as 5.1.1.27, 28, 30.

verses for one desirous of a village are prescribed[1]. 21 The three verses: "In the eastern quarter thou art king, O Indra; in the northern, O slayer of Vṛtra, thou art the slayer of foes; where the streams go, thou hast conquered; in the south be the bull who is to be invoked. His greatness surpasses that of heaven, earth and atmosphere; Indra the sovereign, praised by all at home, noisy and brave, has grown for the fight. Thou art Indra the supreme sovereign, be thou the supreme lord of men; rule thou the divine people, be thy dominion powerful and undecaying" at the oblations. 22 (After the words of the adhvaryu): "Recite the invitatory verse to Indra the king" (the hotṛ) recites the first verse as invitatory verse. (After): "Recite the offering verse to Indra the sovereign" he recites the second as offering verse. 23 (After): "Recite the invitatory verse to Indra the sovereign" he recites the second as invitatory verse. (After): "Recite the offering verse to Indra the supreme sovereign" he recites the third as offering verse. 24 (After): "Recite the invitatory verse to Indra the supreme sovereign" he recites the third as invitatory verse. (After): "Recite the offering verse to Indra the king" he recites the first as offering verse. 25 According to the offering (the deity) is designated at the sviṣṭakṛt offering and at the sūktavāka[2]. —26 (At the cake on eleven potsherds to Indra gharmavant, sūryavant) for one desirous of ardour the verses for one desirous of prosperity are prescribed[3]. 27 Another (cake on eleven potsherds to the powerful Indra) for one desirous of cattle. 28 The four verses: "In whom the seven Vāsavas ascend, of first ascent, he is the farthest renowned sage; the heated pot is the guest of Indra. He who is as the rapture by soma, with observing eye and as the shaking wind, burning the drops, he is as the sun heating for glowing, as the sweating, lighting, heated pot. O thou with hundredfold power, thy strength that is in the five peoples, that, O Indra, I do choose of thee. To thee has been given, for great power, for ever, in the slaying of Vṛtra, all dominion and might, O venerable Indra, in the overcoming of man, by the gods" at the two oblations.—29 The next (cake on eleven potsherds is to Indra) arkavant. 30 There are four (such sacrifices) to Indra arkavant (and with the sacrificial horse). 31. For one who is detained the ghee portions have verses with "call"[4]. 32 The verses for the sviṣṭakṛt offering are normal. 33 A barren cow is the sacrificial gift. 34 For one who wishes: "May I thrive in the country of strangers" the verses for one desirous of a village are prescribed. 35 One who has attained splendour shall offer saying: "May I not lose the splendour". 36 Verses as for an expiation are prescribed. 37 For one who wishes: "May I offer a sacrifice with many sacrificial gifts", the verses for one desirous of cattle are prescribed[5]. 38 Four cakes (on eleven potsherds) to Indra gharmavant, sūryavant, (to the wrathful, wise (manyumant, manasvant) Indra, to the powerful Indra, to Indra arkavant and with the sacrificial horse). 39 The verses: "Hither be thy might with aid, O dread Indra, where the wrathful armies met, the arrow flies from the arms of

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[1] as 5.1.5.4, 5.

[2] cp. 5.1.7.15; 2.3.21.

[3] as 5.1.5.4, 5.

[4] as 5.1.8.15.

[5] as 5.1.5.4, 5. The verses at each of the four oblations are: "The Anus have wrought a chariot for thy steed, Tvaṣṭṛ a bright thunderbolt, O thou invoked of many; the brahmins, magnifying Indra with their praises, have strengthened him for the slaying of the serpent. When the strong ones sang praise to thee, the strong one, O Indra, the pressing stones and Aditi together, without steeds or chariots were the fellies that, sped by Indra, rolled against the foes".

the man; let not thy wisdom spread sideways. He who, first born a wise god, surpassed the gods in insight, at whose impetuosity heaven and earth trembled, in the greatness of his manliness, he, O ye men, is Indra" (at the oblation) to the (wrathful,) wise (Indra). The two verses at (each of) the other (oblations) are mentioned (in sū.28 and sū.37 note). —40 Seven (times a cake on eleven potsherds) to Indra deliverer from distress (aṁhomuc), (to Indra the guardian (trātṛ), to Indra moving straight forward (anvṛju), to Indra the hurler (pravabhra), to Indra the contemner (mṛdha), to Indra slaying enmity (abhimātighan), to Indra overpowerer of enmity (abhimātiṣāh)). 41 The eldest one of a good family shall offer the third (cake). 42 At two (cakes) the verses for an expiation are prescribed, at one those for one desirous of a village; the other (four) have verses with "slayer of foes". 43 The fourteen verses : "That to which the soma bowl has impelled me, have I produced; I shall praise Indra before the decisive day; both parties invoke him who goes as with a ship, that he may rescue us there from distress. Let us present our praise to the deliverer from distress, giving abundantly; granting benevolence, O Indra, delight in this oblation; may the wishes of the sacrificer be fulfilled. The guardian Indra, etc." (as 4.3.43). "May we not, O strong one, in this distress, be handed over to evil, O thou with bay steeds; guard us with safe protection; may we be dear to thee among the lords. At the slaying of the serpent, O god, all the gods acclaim thee, the wisest of the wise, as thou, praised, gavest room to the oppressed one, to heaven, to men, to thyself. In heaven and on earth the immortal gods follow thy strength, O Indra; do, O active one, what is not (yet) done by thee; effect for thee a new praising with sacrifices. Hurl boldly, O boldminded one; great fame will be thine; let the waters, the mothers, run swiftly asunder; kill Vṛtra, win the light. Rushing on hurl the thunderbolt toward Vṛtra, thou the encompassing lord; rend him asunder as the limbs of a cow, impelling the floods of the waters to move. Destroy our enemies, O Indra, cast down the adversaries, subdue him who persecutes us. Like a fearful beast, roaming the mountains, he has come from the far distance; sharpening thy lance, thy sharp edge, O Indra, strike the foes, drive away the enemies. The invoker is appreciated by the dispenser of goods, Indra honours the incomparable songs, for he is pleased with the home of Vivasvant; praise the all-conquering slayer of enemies. Conquering thy foes in the fights, O overwhelming Indra, repelling the enemies, drink thou the soma, after having destroyed, the thunderbolt in thy hand, on thy coursers the Paṇis before our eyes. We honour with the hundred names of Indra, praised by many, supporting men. Thy names, O thou with a hundred forces, we implore with all songs, O Indra, at the overpowering of the enemies" at the oblations. —44-45 Seven oblations to Indra : a cake on one potsherd (and one on thirteen, both for a detained person), three (cakes on eleven potsherds) to Indra with the thunderbolt, (to the slayer of Vṛtra, to the conqueror of Vṛtra,) for one whose rival offers a soma sacrifice, (a cake on eleven potsherds to Indra the winner of a piece of ground, the same to Indra the supreme sovereign). 46 He shall arrange a sacrifice with soma pressing. 47 At the two first (oblations the ghee portions) have verses with "call"[1], at the (five) others verses with "slayer of foes". 48 The fourteen verses : "Come hither, O slayer of Vṛtra, from far and near, enjoy these

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[1] as 5.1.8.15.

our songs[1]. If between near and far thou art invoked, O Indra, come hither thence. O Indra, bring hither, for help, lucrative, victorious, everlasting, highest wealth. O thou invoked of many, thou restrainest the foes; best be thy impetuosity, thy favour here; bring hither riches, O Indra, with thy right hand; thou art the lord of abundant rivers. The floods fill thee, as if a heart[2], the prayers that further thee, O Indra; Tvaṣṭṛ has strengthened thy united power, he has hewn the thunderbolt that has superior might. When he, intoxicated fought against (Vṛtra) who kept the rain for himself, his helpers ran near as if swift (horses) over a slope, when Indra, bold by the soma juice, cleft with his thunderbolt the walls of Vala (enclosing the waters), like Trita (did). This Indra we incite; etc.. For yoking etc." (as 5.1.4.10). "Abundant songs have hailed the subduer of Vṛtra, the liberal lord of might, Indra, strengthened, invoked of many with excellent hymns, immortal, called on daily. Indra killed Vṛtra Vyaṁsa, worse than Vṛtra, with his thunderbolt with a mighty blow; as ramifications cleft by the axe the serpent lies pressed on the earth. Step upon the fighters, may the foes be subdued; be like Indra the slayer of the foes, win water and fields. May the āśir etc." (as 2.5.1.25). "Thou art Indra etc." (as sū.21). "Indra conquers, he is not conquered, he rules as supreme sovereign among kings; victorious he wins all fights, that he may be revered and worshipped" at the oblations. 49 With the verse : "In conflict men invoke Indra, that he may make their prayers effective; a hero, winning men, pleased with fame, do thou grant us a stable full of cows" he offers on the cake on thirteen potsherds before the sviṣṭakṛt offering. —50 Three oblations : (a cake on eleven potsherds) to the wrathful, (wise) Indra, (a mess of rice to Manyu (the wrath), both in battle, a cake on eleven potsherds to the wise Indra). 51 Whom they take alive (in the battle), him shall they tear to pieces. 52 One who wishes : "May I be opulent and blameless", shall, if he is going to sacrifice, not say the word "mind" for a year. 53 The four verses : "Hither be thy might etc.. He who, first born etc." (as sū.39). "Manyu is Indra, Manyu the god, Manyu the hotṛ, the all-knowing Varuṇa; the tribes of men implore Manyu; help us, O Manyu, acting with ardour. For thou, O Manyu, hast superior power, art self-born, fury, the overpowerer of enmity; common to all, victorious, overpowering, may he, invoked, go to the nectar" at the oblations. 54 The two first verses at the first and the last oblation. —55 If the moon rises over his sāṁnāyya[3] (the adhvaryu) shall strew rice grains for divided (oblations) and divide them into three parts, (the middle ones for a cake on eight postherds to Agni the giver, the thickest for a mess boiled in sour milk to Indra the bestower, the smallest for a mess of rice in boiled milk to Viṣṇu śipiviṣṭa). 56 The morning milking is (done) without a formula. (He makes) the mess from ground grains. 57 When (the milk) is boiled, he divides it and proceeds. 58 Verses as for an expiation are prescribed. 59 The verses : "O Agni, give etc.. Give to us, O Agni, etc." (as sū.12) at the (oblation) to Agni. 60 The four verses : "What was there etc. ? Thy name, O Śipiviṣṭa, etc." (as 5.1.2.5). "Have thou, (O Indra,) a long hook, to pass the riches to the pressing sacrificer. Pleasing are thy arms and well made thy hands, passing favour to the praiser, O Indra; why sittest thou down, why dost thou

[1] According to MS.II.2.11:24.3 the first verse begins : "Come hither from the farthest distance".

[2] ṚV. "a pool".

[3] cp. 3.1.14.

not rejoice at (the drink), why art thou not glad to give ?" at the other two (oblations); the two last verses at the first (of those two, to Indra). 61 After having offered the new-moon sacrifice, one desirous of cattle drives all the calves away without a formula. (Here the smallest grains are for the cake to Agni rich in gain, the middle ones for the mess of rice to Viṣṇu śipiviṣṭa, the thickest for that to Indra). 62 The six verses : "As food, O Agni, etc.. Thou, O Agni, etc." (as 5.1.5.33). "What was there etc. ? Thy name, O Śipiviṣṭa, etc.. Have thou, etc.." Pleasing are etc." (as sū.60) at the oblations. —63 Three oblations : a cake on eight potsherds to Agni (for one who has attained splendour, then a cake on three potsherds to Viṣṇu, then a mess of rice boiled in ghee to Prajāpati). 64 He shall offer the last one, after having gone near a mountain or near water[1]. —65 (At the mess of millet to Soma and Indra) for one who vomits soma verses as for an expiation are prescribed. 66 The two verses : "With thee as companion etc.. May I deal with etc." (as 5.1.5.79) at the oblation. 67 The mixing (of millet and rice) is mentioned[2].

2.1.1 (For a sick person) he shall strew for a cake on eight potsherds to Agni, for curds to Mitra and Varuṇa, for a cake on eleven or twelve potsherds to the same deity (Agni), and for cakes on one potsherd, treated without a formula. 2 The procedure is normal up to the proceeding. 3a After having proceeded with one cake to Agni he covers the other with the curds and pushes these asunder into four parts, beginning in the east, then going southward, for a brahmin with : "O Mitra and Varuṇa, let us worship you by your powerful nature; by it deliver ye yonder one from distress"; the same formula with : "by your migthy nature; by your nature against witchcraft; by your nature against demons. O Mitra and Varuṇa, we have worshipped you by your powerful, mighty nature, against witchcraft, against demons; by it ye have delivered yonder one from distress"; for a kṣatriya with : "O Indra and Varuṇa, etc. etc."; for a vaiśya with : "O Agni and Varuṇa, etc. etc.". 3b After having cut off together, he proceeds. 3c He offers the cakes on one potsherd, after pouring some ghee under and over them, with : "Thy noose, O king Varuṇa, among the gods I avert by this sacrifice; to thee hail ! Thy noose. O king Varuṇa. in the food I avert by this sacrifice; to thee hail ! Thy noose, O king Varuṇa, in the bipeds, the quadrupeds, the cattle I avert by this sacrifice; to thee hail ! Thy noose, O king Varuṇa, in the plants, the trees, the waters, the earth, the quarters I avert by this sacrifice; to thee hail !". 4 With : "O Mitra and Varuṇa, etc." (as sū. 3) he pushes (the cake and the curds) together and cuts off together for the sviṣṭakṛt offering and for the iḍā. 5 Verses are prescribed according to the wish. 6 The verses : "O Indra and Varuṇa, grant ye great protection to our tribe, our people, for the sacrifice; may we conquer in the fights the evil-minded ones, him who attacks a man who sacrifices much. One of you is called universal sovereign, the other sovereign, O ye great Indra and Varuṇa, rich in wealth; all the gods in the highest firmament have bestowed on you, ye bulls, strength and might" at the (oblation) to Indra and Varuṇa. —7 One who has a rival shall strew for a mess of rice to the All-gods. 8 He boils it in fresh butter. 9 The two verses : "May Indra always be our

[1] The verses at the oblations may be those of 5.1.1.21; 5.1.7.30 (to Viṣṇu) and 5.1.9.10.

[2] MS.II.2.13:26.7.

intercessor, may we, unharmed, win booty; may Mitra and Varuṇa grant us this, Aditi, the sea, earth and heaven. May we by this hymn, joined with Indra, excel in the settlements with all our men[1]; may Mitra and Varuṇa etc." at the oblation. 10 One desirous of a village shall offer this sacrifice. 11 He fetches ghee from the houses of all the villagers, then boils the rice. 12 The procedure is normal up to the placing around of the enclosing sticks[2]. 13 He speaks of the enclosing sticks : "Thou art firm, firm thou art among the gods; may I be firm among my countrymen, dear to my countrymen, a mighty guardian bestowing good" of the middle one; "Thou art huge, huge thou art among the gods; may I be huge among etc." of the southern; "Thou art predominant, predominant thou art among the gods; may I be predominant among etc." of the northern; "Thou art encompassing, encompassing thou art among the gods; may I be encompassing among etc." of the āhavanīya; "Thou art the inciter, the inciter thou art among the gods: may I be the inciter among etc." of the sun. 14 The procedure is normal up to the removal from the fire. 15 He makes an earthenware or a wooden vessel for affection in the form of a shell; in it he lets the mess trickle down. 16 With : "O god of the affection, my unanimous countrymen I love at heart; may they love me at heart; make them affectionate to me, hail !" and with the same formula with resp. : "sons; women; cattle" he offers with the vessel for affection four libations before the sviṣṭakṛt offering. 17 The verses : "(Agni,) in whose presence wheresoever men delight in the residence of men, whom the worthy men kindle and produce; When we dispose of refreshment, of the oblations of men, he by the might of his glory also takes the reins of holy order" at the sviṣṭakṛt offering. 18 A spotted milch cow is the sacrificial gift. —19 He shall strew for as many cakes on four potsherds to Varuṇa as he receives horses, and besides for a mess of rice to (Agni) son of the waters. 20 With : "O king Varuṇa, thy noose with the gāyatrī as metre, placed in the priestly class, I avert by this sacrifice, to thee hail !" and with the same formula with resp. : "triṣṭubh, ruling class; jagatī, people's class; anuṣṭubh, quarters" he offers four libations before the sviṣṭakṛt offering. 21 If he is going to receive horses again, and then receives them again, he shall strew for the same (cakes), half of them to Varuṇa, half to Sūrya and Varuṇa. 22 If at the pairs of (cakes) there is one (cake) too much for Sūrya and Varuṇa, this is for the son of the waters. 23 The rest is the same (as in sū. 19-20). 24-25 Twenty-one kindling verses, six additional ones : "Far-shining, etc. etc." (as 5.1.5. 73). 26 Verses as for an expiation are prescribed. 27 The two verses at the (oblations) to Varuṇa are mentioned (in 5.1.2.12). 28 The verses : "When thou today, O Sūrya, rising sinless, sayest the truth to Mitra and Varuṇa, may we be dear to thee, O Aditi, among the gods, O Aryaman, by our songs. Thy spotted sweet steeds have risen, Sūrya has ascended the bright sky, for whom the Ādityas pave the ways, Mitra, Varuṇa, Aryaman, unanimous" at the (oblations) to Sūrya and Varuṇa. 29 The verses : "Eagerly I bestowed eloquence; may the (god) coming from the river be satisfied with my songs; would the son of the waters, impelling the horses, make them beautifully ornamented ? For he may enjoy them. Some meet, some go up, the rivers fill their common receptacle; around the pure, shining son of the waters the pure waters stand" at the (oblation) to the son of the waters. 30 With the two following verses : "The

[1] translation of P and ṚV.1.105.19. [2] 1.2.6.8.

son of the waters, erect, clothed in the lightning, has mounted the lap of the crooked ones; bearing his highest greatness the golden-coloured young ones go about. The obliging young waters go around the youth, ever cleaning him; Agni shines forth in the waters with pure radiance, with wealth, unkindled, clothed in ghee" he offers in water.

2.2.1 A sick person shall offer a sacrifice for one desirous of longevity. 2 On the day before (he shall strew for) three oblations : a cake on eleven potsherds to Agni and Viṣṇu, (a mess of rice to Sarasvatī, one to Bṛhaspati); on the next day for five oblations : (a cake on eight potsherds to Agni, a mess of rice boiled in milk to Soma, one boiled in ghee to Aditi, one of barely, a span in size, to Varuṇa, a cake on twelve potsherds to Agni vaiśvānara). 3 At those he scoops before the sviṣṭakṛt offering (ghee) scooped five times in a brass or a (wooden) dish. 4 After having tied a piece of gold with a darbha blade, he puts it down in the (ghee) scooped five times, with : "Thou art the longevity of Agni; give by it longevity to yonder one". 5 With : "Thou art the breath of Indra; give breath to yonder one from thy breath, hail !" he offers in the east (of the fire); walking around (the fire) to the right (he offers) with the following formulas that are the same but : "of the fathers; of the Allgods; of Bṛhaspati"; after having walked back round (he offers) in the middle with the fifth formula, with : "of Prajāpati". 6 With the verse : "That which came new became fresh butter; that which crept became ghee (sarpis); that which was sprinkled became ghee" he pours ghee into (the dish) for the drinking; then he takes out the gold; with : "With the pavamāna laud, with the path of the gāyatra sāman, with the strength of the upāṁśu draught I set thee free" for a third; with : "With the bṛhat and the rathantara laud, with the path of the triṣṭubh, with the strength of the clear draught I take thee out" for two thirds; with : "With the measure of Agni (i.e. the yajñāyajñiya), with the path of the jagatī, may god Savitṛ lead thee out for life, for living" he puts it down on the brim. 7 After having brought (the gold on the dish with ghee) round in front of the āhavanīya, he hands it to the sacrificer, with : "Thou art radiance". 8 The sacrificer accepts it with the verse : "This brightness given by Agni has come, that is a great favour, power, strength, might; I accept it for a long life granting a hundred years, for great strength". 9 Opening his mouth over the gold he drinks sucking. 10 After having washed (the gold, the adhvaryu) fastens it on the sacrificer with the verse : "Give him, O Agni, longevity, brightness; give him, O Varuṇa and king Soma, fiery strength; like a mother, O Aditi, grant him protection, O ye All-gods, that he may win old age". 11 Saying : "Agni is longevity; by it men cause longevity; receive thou longevity by this longevity. Brahman is longevity; by it the brahmins cause etc.. The sacrifice is longevity; by it the sacrificial gifts cause etc.. The nectar is longevity; by it the gods cause etc.. Thou art the breath of the Aśvins; may they give thee breath; live by it. Thou art the breath of Mitra and Varuṇa; may they etc.. Thou art the breath of Bṛhaspati; may he etc.. Thou art the breath of the supreme Prajāpati; may he etc." all the priests (go) around (the sacrificer), after having touched the hand of the brahman; the brahman (has seized the hand) of the sacrificer. 12 At the time for the sacrificial gifts (the sacrificer) gives a decad[1].

1 because there are ten breaths.

13 Verses with "life" are prescribed[1]. 14 The ten verses: "O Agni, thou purifiest etc." (as 1.5.3.17). "Granting longevity, etc." (as 2.5.4.20). "Enricher, etc." (as 5.1.3.18). "May all thy powers, that they worship with oblation, encompass the sacrifice; enricher, furtherer, rich in heroes, enter, O Soma, the homes, not slaying heroes. The well-protecting earth, etc.. The mighty mother etc." (as 5.1.2.5). "Hear my cry, etc.. I implore etc." (as 5.1.2.12). "May Agni vaiśvānara etc.." Agni, sought etc." (as 5.1.1.29) at the (five) oblations. —15 Four or five oblations : a cake on eight potsherds to Agni, (a cake on five potsherds to Indra, a mixed oblation of sour milk, honey, ghee, grains of corn and water, a mess of rice to Aryaman,) for one who wishes : "May I obtain many cattle by procreation". 16 If then (the cattle) fall to him, he shall before the mixed (oblation) strew for a cake on eleven potsherds to Indra; the mixed (oblation) is for Prajāpati[2]. 17 At the time of the removal from the fire he pours some (ghee) into a brass or a (wooden) dish, then pours sour milk, honey, ghee, grains of corn and water in it over the strainer. 18 The ten verses : "O Agni, grant us etc." (as 5.1.4.16). "Bring us, O Agni, all-conquering, excellent wealth, irresistible in all fights. Indra, the slayer of Vṛtra, was inspired by men to rapture, to strength; him we invoke in great battles and in a small one; may he help us in contests. At each excitement he (Indra) of right insight gives us troops of cows; grasp many hundreds of riches filling both hands, promote (us), bring wealth. Attentive they worship with homage his (Indra's) might, they follow his many decrees at once, the good (milch cows), because of his sovereignty. Clinging to him the dappled milch cows, dear to Indra, heat the soma, hurl the suitable thunderbolt, the good ones, because of his sovereignty. Thy (Agni's) body is stainless, like purified ghee, like bright gold; that of thine shines like an ornament, O faithful one. O shining lord of the settlement, in thy (Agni's) mouth thou cookest both ladles; fill (them) for us at the hymns, O lord of power, bear food to the praisers. Aryaman comes, the bull conquering the mighty ones, the giver protecting the body, imparts riches: with a thousand eyes, opening the cowshed, with the thunderbolt in his arm, may the god bestow upon us property. Thy many paths, O Aryaman, on which the gods go, O king, which come from heaven, with these, O god, grant us great protection, be auspicious to our bipeds and quadrupeds" at the oblations. —19 Three oblations : (a cake on eight potsherds) to the shining Agni, (a mess of rice to Sūrya, a cake on eight potsherds to the shining Agni), for one desirous of sight. 20 The rice is white, white cows (are milked) for the ghee, the mess is boiled in milk. 21 Together with the portions for the brahman and for the sacrificer he brings round the mess for Sūrya to the brahman. 22-23 After the samiṣṭayajus oblation he makes out of the mess to Sūrya four balls and lays them, with verses to Sūrya, in the hand (of the sacrificer). 24 After eating them the sacrificer eats his portion. 25 The

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[1] as 5.1.4.16.

[2] In sū.18 the verses for the mixed oblation are to Agni; in sū.15 (MS.II.3.6) it is not told to whom it is offered. In MS. the oblation to Prajāpati seems to be the cake on eleven potsherds, offered either to Indra or to Prajāpati. This could be introduced in sū.16 by reading *prājāpatyaṁ vātha saṁsṛṣṭam* : "(to Indra) or to Prajāpati, then for the mixed oblation". According to the verses the mixed one would be to Agni, unless the verses are used here for Prajāpati, because the name of Agni does not occur in them. Considering their contents however this seems unlikely, although other texts have the mixed one to Prajāpati.

four verses : "O Agni, thy pure, etc." (as 5.1.2.2). "May Agni here, the most manly, giving strength, thousandfold, shine watchful, radiant in the midst of the ocean; approach thou the divine realms. This is Sūrya's etc.. Pleasing are etc." (as 5.1.2.15) at the oblations. 26 The first two verses at the first and the last oblation (to Agni). The following verses : "Seven bay steeds etc.. Thou, O Sūrya, etc." (as 5.1.4.27). "Give sight to our eye, sight for the bodies to see: may we observe and discern this (world). May we behold thee, O Sūrya, pleasant to look at; may we discern with human eyes" at the receipt (of the balls by the sacrificer).

2.3.1 One desirous of prosperity or one who is being defamed shall offer the sacrifice with all the (six) pṛṣṭha lauds. 2 (The adhvaryu) sets down twelve potsherds. 3 The procedure is normal up to the strewing[1]. 4 To Indra rathantara, to Indra bṛhat, to Indra vairūpa, to Indra vairāja, to Indra raivata, to Indra śākvara[2] he strews, to each deity four handfuls; or after having pronounced all the deities, only once four handfuls. 5 The procedure is normal up to the putting on[3]. 6 He puts on the potsherds turned upward; thus it is really a mess of rice. 7 The procedure is normal up to the proceeding[4]. 8 After having cut off from the eastern side of the middle (potsherd) and from the eastern side (of the whole cake, he says) : "Recite the invitatory verse to Indra rathantara"; (the hotṛ) recites as invitatory verse : "We shout to thee, O hero, like unmilked milch cows, lord of this moving world, seeing the heavenly light, lord[5], *om*". 9 (The adhvaryu says) : "Recite the offering verse to Indra bṛhat"; (the hotṛ) recites as offering verse : "We who worship Indra bṛhat. O Indra, of what stands. We invoke thee, we singers, to gain booty; men (invoke) thee, O Indra, the good lord, amongst foes, thee in the race courses of the horse, *vauṣaṭ*. 10 After having slid back (the cake) all round, he cuts off for the other (five oblations)[6], sliding it up to all round, to the right. 11 "Recite the invitatory verse to Indra bṛhat"; he recites as invitatory verse : "We invoke thee, we singers, to gain booty; men (invoke) thee, O Indra, the good lord, amongst foes, thee, *om*". 12 "Recite the offering verse to Indra rathantara"; he recites as offering verse : "We who worship Indra rathantara. in the race courses of the horse. We shout to thee, O hero, like unmilked milch cows, lord of this moving world, seeing the heavenly light, lord, O Indra, of what stands, *vauṣaṭ*". 23 "Recite the invitatory verse to Indra vairūpa": he recites as invitatory verse : "Thou hast spread by night all vigour, O bull, by power, O most powerful one; help us, O liberal one, to a shed with cows, by excellent help, O thou with the thunderbolt". 14 "Recite the offering verse to Indra vairāja"; he recites as offering verse : "Heed well this my speech, O liberal one, the praise that Vasiṣṭha sings for thee; enjoy these prayers at the banquet." 15 "Recite the invitatory verse to Indra vairāja"; he recites this same verse as invitatory verse. 16 "Recite the offering verse to Indra vairūpa":

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[1] 1.2.1.23.

[2] the names of the six sāmans. used at the pṛṣthya period of six days; cp. 7.2.2.1 etc.

[3] 1.2.3.2.

[4] 1.3.2.12.

[5] The last four syllables of the verse : "O Indra, of what stands" are connected with the offering verse in sū.9; the same in sū. 11, 12.

[6] r. *uttarebhyo* sc. *havirbhyaḥ*.

he recites the preceding verse as offering verse. 17 "Recite the invitatory verse to Indra raivata"; he recites as invitatory verse : "Rich banquets be ours with Indra with great booty, fed wherewith we may be glad". 18 "Recite the offering verse to Indra śākvara"; he recites as offering verse : "To Indra here sing the superior song; even in conflict he makes room, slayer of foes in fight, in contests; be thou our impeller; let the bowstrings of the others break on their bows". 19 "Recite the invitatory verse to Indra śākvara"; he recites this same verse as invitatory verse. 20 "Recite the offering verse to Indra raivata"; he recites the preceding verse as offering verse. 21 According to the offering (the deity) is designated at the sviṣṭakṛt offering and at the sūktavāka. 22 After having slid back (the cake) all round, he cuts off together for the sviṣṭakṛt offering and for the iḍā, sliding it up to all round. 23 Verses are prescribed according to the wish.

2.4.1 One who has purged soma, one who is consecrated as king by the rājasuya, one desirous of prosperity or one who has long been ill shall offer the sautrāmaṇī as a sacrifice (iṣṭi). 2 For lead he buys from an eunuch in a fenced place, as material for the surā, young shoots of rice, barley and wheat for fermenting. 3 Having said : "Seller of surā-soma, for this lead let me buy surā-soma from thee" he buys. 4 With : "Thee the sweet with the sweet, the bitter with the bitter, the bright with the bright, the divine with the divine, the immortal with the immortal, thee with the soma I unite" he prepares (the surā). 5 With : "Thou art soma; ripen for the Aśvins, ripen for Sarasvatī, ripen for Indra the good protector (sutrāman)" he touches it. 6 (After saying) : "Tomorrow the surā will be produced", he stays overnight for the animal sacrifice[1]. 7 The procedure is normal up to the time for the vedi[2]. 2 At the time for (designing) the vedi[3] the pratiprasthātṛ makes in the south[4] a mound in the form of the vedi, the adhvaryu in the north a smaller one for the milk draughts. 9-10 Both bring forward their fires; the pratiprasthātṛ in the south from the dakṣiṇāgni; he takes (earth) as support (for the sticks) from his mound, sprinkles, and places (his fire) on the eastern side of his mound[5]. 11 (The adhvaryu) sets down the sacrificial utensils for the animal sacrifice[6]. The pratiprasthātṛ (sets down) on the southern mound three earthen supporting vessels, a wooden tub, a hair sieve, a (dish) with a hundred holes, three vāyu vessels; the adhvaryu on the northern mound two strainers made of young shoots, three vāyu vessels. 12 He brings the ghee and the milk near. 13 He places the ghee on the vedi, the milk on the (northern) mound. 14 After having placed the tub with surā on the place for the rubbish heap on the head of the āgnīdhra, the pratiprasthātṛ passes west of the fires toward the south and places it on his own (southern) mound. 15 The procedure is normal up to the scooping of the ghee (into the ladles)[7]. 16 He scoops into each (ladle ghee) scooped four times and speckled ghee. 17 The procedure is normal up to the placing of (the ladles) with ghee. 18 The pratiprasthātṛ spreads the hair sieve over the wooden tub and purifies the surā, with : "May the daughter of the sun

1 cp. 1.8.1.20.
2 1.7.3.13.
3 cp. 10.3.4.1.
4 r. *dakṣiṇato*.
5 cp. 1.7.3.37, 42.
6 cp. 1.8.1.21.
7 cp. 1.8.1.27-29.

purify for thee the fermented liquor, the soma, continually with the eternal hair sieve". 19 With the verse: "What then? etc." (as 3.5.17) the adhvaryu scoops the milk draughts, holding the two strainers of young shoots above them; (the pratiprasthātṛ the surā draughts) for the Aśvins, for Sarasvatī, for Indra the good protector[1]. 20 The support (formulas) and the placing are done according to the deity. 21 The pratiprasthātṛ mixes the surā draughts in the supporting vessels, that for the Aśvins with ground kuvala fruits, with: "Thou art scooped with a support; thee, sound I scoop with the sound one, pleasant to the Aśvins; this is thy birthplace: to the Aśvins thee"; that for Sarasvatī with ground karkandhu fruits, and that for Indra with ground badara[2] fruits, with the same formula, but resp. "to Sarasvatī" and "to Indra the good protector"; each time he places one. 22 For the hole of the sacrificial post and so on the procedure is normal up to the bringing near[3]. 23 He brings a he-goat for the Aśvins near, a ewe for Sarasvatī, a bull for Indra. 24 The procedure is normal up to the cleaning[4]. 25 After having poured (the surā in) the supporting vessels into the vāyu vessels they take the draughts, then stand still between the two fires, the surā draughts in the right hands, the milk draughts in the left hands, in front the adhvaryu, behind him the pratiprasthātṛ, behind him the sacrificer. 26 (The adhvaryu) makes (the maitrāvaruṇa) recite with: "Recite the invitatory verse for the gladdening soma draughts to the Aśvins, to Sarasvatī, to Indra the good protector". 27 After addressing (the āgnīdhra) the adhvaryu summons the maitrāvaruṇa): "Summon (the hotṛ to recite the offering verse) for the standing gladdening soma draughts to the Aśvins, to Sarasvatī, to Indra the good protector"; then he proceeds. 28 After the first and the second vaṣaṭ call they offer; then the adhvaryu meditates: "Let the glory of two lions come to this one"; the pratiprasthātṛ: "Let the glory of two tigers come to this one"; the sacrificer: "Let the glory of two wolves come to me". 29 After having poured the remains (of the surā and the milk) into the two principal (vāyu vessels) and having brought them round in front of the two fires, the sacrificer enjoys them in the south; with the verse: "What is left here from the juicy, pressed out (soma), of which Indra drank mightily, this, king soma I enjoy here with luminous mind" the milk draughts; with the verse: "For various seats are arranged for you two among the gods; do not mix ye two in the highest firmament; thou art the impetuous surā, this one the soma; do not harm me, entering your own birthplace" the surā draughts; he drinks the surā by smelling. 30 With the verses: "Of two ways of the mortals I heard, that of the fathers and that of the gods, on which all that moves here assembles, all that came from father and mother. Who, though enjoying (soma), did not obtain riches, whom the fires of the hearths troubled, may Viśvakarman make their failure in the sacrifice to a successful sacrifice for us. Deeming worthy of the sacrifice those who are unworthy, knowing the breath like a valiant man in battle, he has committed a great sin and is bound by it; him set free, O Viśvakarman, for happiness. To the lord of the sacrifice the seers said: "By sin (thou) hast forsaken the creatures, so they are troubled"; he failed at the two sweet drops; may Viśvakarman unite us with them" he offers four libations before the sviṣṭakṛt offering. 31 The pratiprasthātṛ places the (dish) with a hundred holes over the southern fire and pours the rest of the

[1] cp. also 7.1.1.43 and note.
[2] three names of the jujube tree.
[3] 1.8.2.3-3.3.
[4] 1.8.4.40.

surā into it. Then they speak of the flowing (surā) twelve verses, each of them three, the brahman to the right, the sacrificer behind, the adhvaryu to the left, the pratiprasthātṛ in front : "Thou, O Soma, etc.. By thee, etc.. Thou, O Soma, etc.. O ye fathers, etc.. Invited are etc.. I have found etc." (as 5.1.4.17). "Be this homage etc.. May they arise, etc." (as 5.1.4.18). "O ye holyminded etc.. We invite them, etc.. O ye fathers, etc.. He, as before, born etc." (as 5.1.4.17). 32 He strews for animal cakes on eleven potsherds to Indra the good protector, to Savitṛ, to Varuṇa. 33 After having proceeded with the animals except with the sviṣṭakṛt offerings, he proceeds with the animal cakes, first with that to Indra. For the sviṣṭakṛt offering and for the iḍā he cuts off together from the animals and the animal cakes. 34 Verses are prescribed according to the wish. 35 After having cleaned themselves, a mare is the sacrificial gift. 36 The procedure for the animal sacrifice is normal. 37 The office of the hotṛ at the animal sacrifice is mentioned[1]. 38 He throws the surā and the milk that stick on to (the vessels) into water. 39 The invitatory verse for the draughts is : "While ye, O Aśvins, drank the gladdening (drink) together with Namuci, the Asura, Sarasvatī helped Indra at his deeds". 40 The summons (of the maitrāvaruṇa)[2] is : "May the hotṛ recite the offering verse to the Aśvins, to Sarasvatī, to Indra; may they drink of the gladdening soma draughts, may they be intoxicated, may they enjoy; hotṛ, recite the offering verse". 41 The offering verse is : "Like parents their son ye two Aśvins helped thee, O Indra, by wisdom, by marvellous power; when thou drankest the gladdening (drink) Sarasvatī healed thee mightily, O liberal one". 42 (The hotṛ) utters the second vaṣaṭ call with : "O Agni, enjoy the gladdening soma draughts". 43 The verses : "Indra the good protector, aiding well with his aids, all-knowing may he be gracious to us; may he oppress the enemies, may he make security, may we be lords of manliness. May we receive the favour of him worthy of sacrifice and his pleasing benevolence; may Indra the good protector, aiding well, repel far away from us the enemy. On that excellent glory etc.. What we have done etc." (as 5.1.3.8). "Hear my cry, etc.. I implore this etc." (as 5.1.2.12) (at the oblations) of the animal cakes.

2.5.1 After having done penance for twelve days he shall offer the three-layered sacrifice, who wants to reach the soma sacrifice of three days[3], who has undertaken a sacrifice, or who practises witchcraft. 2 He sets down twelve potsherds. 3 The procedure is normal up to the strewing. 4 After having strewn rice for Indra and Viṣṇu, he strews barley, then rice. 5 The procedure is normal up to the putting on the fire[4]. 6 He puts the (cake) of rice on the fire and bakes it, without carrying a firebrand around it; on it he puts the larger (cake) of barley and bakes it, without carrying a firebrand around it; on it he puts the largest (cake) of rice, then carries a firebrand around them. 7 The procedure is normal up to the removal[5]. 8 After having sprinkled ghee on the last two (cakes) he holds them aloft and sprinkles the lowest one; then he removes them from the fire and makes them ready. 9 After having put the two last ones on (the lowest one), he cuts off from all (three), striking hard, for the obla-

[1] cp. 5.2.10.4.
[2] cp. sū.27.
[3] cp. 9.5.1.1 seq.
[4] 1.2.5.13.
[5] 1.2.6.20.

tion, for the sviṣṭakṛt offering and for the iḍā. They enjoy one (cake). 10 At the time for the sacrificial gifts one thousand (head of cattle). At the time for the sacrificial gifts three milch cows, three pieces of gold and three tārpya garments[1] besides the thousand are the sacrificial gifts for one who has undertaken a sacrifice or who practises witchcraft. 11 Five additional (kindling) verses : "O Agni, master of booty containing cows, O child of might, grant us, O Jātavedas, great fame. Propitious is Agni for us, if worshipped, propitious the gift, O beloved one, propitious the sacrifice and propitious the favours. Thou drawest together, etc." (as 5.1.5.21). "With this homage I invoke Agni, son of strength, the dear, very conspicuous disposer, the good sacrificer, the immortal messenger of everything. May we kindle thee, O Agni, radiant, O god, and unaging; when this glorious log shines for thee in the sky, bear thou food to the chanters". A jagatī is the sixth verse. 12 He concludes with the triṣṭubh : "O Agni, three are thy powers, three thy seats, three are thy ancient tongues, O born of holy order; three are thy bodies loved by the gods; with them guard our singers attentively". 13 The verses : "When Agni destroyer of force had destroyed the force three times, he obtained a thousand (cattle), the conquering unconquered hero. Thrice a day the mighty soma purifies with bright aids, he the brave, bestowing a thousand" at the ghee portions. 14 The two verses : "With the deed, with food I impel you, O Indra and Viṣṇu, to the end of this work; rejoice in the sacrifice and bestow wealth, furthering us by safe paths. Ye two have conquered, are not defeated; neither of them has been defeated at all; when ye, O Indra and Viṣṇu, strove, then ye divided into three the thousand (of Vṛtra)" at the oblation. 15 The verses : "Three ages etc." (as 5.1.5.40). "Agni I am by birth, jātavedas; ghee is my eye, nectar is my mouth; the sun am I, tripartite traversing the regions, the incessant heat, the oblation by name" at the sviṣṭakṛt offering. 16 Verses with "slayer of foes" are prescribed for one who bewitches. 17 The two verses : "O Indra and Viṣṇu, ye overthrew the ninety and nine strong forts of Śambara; a hundred and also a thousand heroes of the demon Varcin ye slay irresistibly. Then his mother sought to persuade the mighty one : "O son, those gods abandon thee"; then said Indra, about to slay Vṛtra : "O friend Viṣṇu, step asunder more widely" " at the oblation. 18 The son shall offer a soma sacrifice. —19 One desirous of rain, shall strew for a mess of rice to Parjanya. 20 The two verses : "Celebrate Parjanya, the liberal son of heaven; may he seek pasture for us. The winds blow, the lightnings fly, the plants sprout, the sky overflows; refreshment is born for all creatures, when Parjanya favours the earth with his seed" at the oblation. —21 Three oblations : a cake on eight potsherds to Agni, (one on eleven potsherds to Indra, a mess of rice to Bṛhaspāti, for one desirous of prosperity). After the putting on the fire and so on he mixes them. The six verses : "We know thy three (places) threefold, O Agni, we know thy seat, spread out over many places, we know thy highest name in secret, we know that spring, whence thou hast come forth. Thee, the bull with three humps, three heads, three appearances we implore on the surface of the earth, O Agni, to bear the oblation. Thrice seven united tops of the mountains are pierced by the archer, though intoxicated; no god, no mortal could pass through all that the mighty bull performed. His greatness surpasses etc." (as 5.1.10.21). "Him

[1] probably made of *tṛpā* bark.

who by his power has fixed asunder the limits of the earth by his roar, Bṛhaspati belonging to three abodes, meditating on him the ancient sages, the seers placed him with pleasant tongue in front. Bṛhaspati broke through the western stronghold in the lair, then tore loose three (beings) together from the water receptacle (i.e. the cloud) : the dawn, the sun, the cow: he found the lightning, thundering like heaven" at the oblations.

2.6.1 A king or a family priest desirous of rain shall offer the karīra sacrifice. 2 After having put on a black (garment), he undertakes the vow in the forenoon. 3 Behind the āhavanīya he places on a black antelope hide firewood of reed, ghee, honey and parched karīra fruits. 4 While he makes the sacrificer say, taking hold of him from behind : "East wind, quicken, *rāvaṭ*, hail ! Storming, raining, formidable, *rāvaṭ*, hail ! Thundering, raining, dread, *rāvaṭ*, hail ! Raining overnight, filled, *rāvaṭ*, hail ! He has rained much, it is said; famed, *rāvaṭ*, hail ! Raining while the sun shines, radiant, *rāvat*, hail ! Thundering, lightning, raining, vehement, *rāvaṭ*, hail ! Vanishing, thundering, raining, appeared, *rāvaṭ*, hail !" he offers eight oblations to the wind. 5 With the verse : "Ye gladdening, willing, luminous, impetuous, clear, agile, flooding, well foaming (waters), bearing the friends, bearing the warriors, bringing a good government, favour us here" he mixes the parched karīra fruits with the honey, makes four balls of them and puts them down on the black antelope hide. 6 "Thou art the rein of the strong horse" he speaks of the rein of a brown horse. 7 With : "For rain I tie thee up" he ties up the balls in the black antelope hide. 8 With the verse : "O ye wealthy gods, Agni, Soma, Sūrya, give water, cleave the water receptacle, from heaven, from Parjanya, from the atmosphere, from the earth, thence favour us with rain" he shall attach it to the underframe (?) of the foremost hood (of the cart) and wait the third of a day. 9 If it rains, he shall attach it with the two following verses (in sū. 10 and 12) to those of the other two (hoods) and strew for the sacrifice. 10 If it does not rain, he shall attach it to that of the middlemost (hood) with the verse : "O ye protecting gods, Mitra, Varuṇa, Aryaman, give etc." (as sū.8) and wait the second third of the day. 11 If it rains, he shall attach it with the last verse (in sū.12) to that of the hindmost (hood) and strew for the sacrifice. 12 If it does not rain, he shall attach it with the verse : "O ye gods who drink together, O son of the waters Narāśaṁsa, give etc." (as sū.8) and wait the rest of the day. 13 If it has rained, he shall strew at once. 14 If it does not rain, they shall stay there overnight. 15 The next day he shall strew for a cake on eight potsherds to Agni alternating his seats (dhāmachad, as raingod), for a cake on seven potsherds to the Maruts, for a cake on one potsherd to Sūrya. 16 At the time of the removal from the fire he pours some (ghee) in a brass or a (wooden) dish and makes the balls ready. 17 Before the sviṣṭakṛt offering the cuts off one ball, recites the verse : "Even by day they make darkness with Parjanya the water bearer, when they inundate the earth", then offers it with the verse : "O ye wealthy gods, etc." (as sū.8). He recites the verse : "The heroes flowing richly came to the worshipper, they shook the treasure of the sky; may Parjanya set it free along the firmaments, may the rains go over the dry lands", then (offers) the second (ball) with the verse : "O ye protecting gods, etc." (as sū.10). He recites the verse : "Draw

out, O Maruts, the rain from the aerial ocean, let fall the rain, ye moist ones: your miraculous cows do not dry up, your chariots followed for the drive", then (offers) the third (ball) with the verse : "O ye gods who drink etc." (as sū.12). With : "Set free the rain from heaven, with waters fill the ocean" (he offers) the fourth (ball) in water. 18 With : "O gods who have a portion in heaven, a portion in the atmosphere, a portion on earth, enter ye this place, pervade ye this place" he shakes off the black antelope hide on the sacrificial grass. 19 The verse : "Stop, O Maruts, him who appeared, the strong one, swift as mind, potent, well-praised; by whom this vehemence moves, poured down, him, O Aśvins, enclose for success" he speaks in the north of the rainy wind. 20 The six verses : "Along the black way down the well-winged steeds, clad in water, start in the sky; they turned hither from the seat of divine order, then the earth is wet with ghee. Thy well-winged (steeds), (O Agni,) ran off speedily, when the black bull roared here; he came hither with, as it were, gracious, smiling (lightnings); the mists fall, the rainclouds thunder. Like a cow the lightning lows, it attends on its young like a mother, when they (the Maruts) let loose the rain. The mountain that has waxed great is afraid, even the ridge of heaven trembles at your roar; when ye play, O Maruts, with your spears, ye run together like the waters. With might (the Maruts) let loose the rein for Sūrya to go his way; by the beams they went asunder. With the best conducting (horses) thou goest, taking apart the thread, pulling away the black garment, O god; the rays of Sūrya, shaking violently the darkness, immersed in it like a skin in water" at the three oblations. 21 Verses for Agni and the Maruts are prescribed (at the ghee portions). 22 With the last verse : "Sūrya most gaining strength dives with his rays into the water; may he by wisdom grant strength through lauds" he offers upon the (cake) to Sūrya. 23 This is the so-called karīra sacrifice. Who offers it shall not eat karīra fruits for a year, thus is the observance.

2.7.1 From the rājasūya are taken sacrifices connected with wishes. For one who fears, a mess of rice boiled in ghee to the Ādityas giving prosperity (bhuvadvant)[1]. 2 The two verses : "Come hither now, ye venerable gods, may I fearing hide myself in your heart; protect us from being devoured by the wolf, protect us from falling into a hole, ye venerable ones. I alone have been guilty of many offences against you, when ye chastened me like a father the gambler; far away (be) the nooses, far away the sins, O gods; do not seize me like a bird over its young" at the oblation.—3 The oblation of the first-fruits[2]. Virāj verses are prescribed[3]. 4 The verses: "O Indra and Agni come hither, to the sacrifice in the dwelling of the worshipper who has soma juice, untired, O gods, to drink soma. The two with whom they at first brought forth heaven, the two who entered all the worlds, let us invite those two active bulls, Agni with the thunderbolt in his hand, Indra the slayer of Vṛtra" at the (oblation) to Indra and Agni. 5 The verses : "May the All-gods etc.. May the harmless, etc." (as 5.1.3.8) at the (oblation) to the All-gods. 6 The verses : "May heaven and earth etc.. Bring forward the parents etc."

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[1] cp. 9.1.1.18.
[2] cp. 9.1.1.19 and 1.6.4.
[3] as 5.1.1.36, 37, 39.

(as 5.1.3.8) at the (oblation) to Heaven and Earth. The verses: "O Soma, etc.. Thy places in heaven, etc." (as 5.1.3.8) at the (oblation) to Soma. —8-9 At the śunāsīrya[1] four wishes: for a village[2], for cattle, for food, for rainwater. —10 At the sacrifice where Indra is the fourth[3] two (wishes). —11 At the oblations to the goddesses of low rank[4] four (wishes). 12 The ten verses: "Today may Anumati etc.. Accord thy favour, etc." (as 4.4.12). "Rākā, easy to invoke, I invoke with fair praise; may the fortunate one hear and notice us; may she sew her work with a needle that breaks not; may she give a hero, with a hundred portions, praiseworthy. Thy fair thoughts, O Rākā, whereby thou givest wealth to the worshipper, with them today come kindly to us, pleasing us, O fortunate one, with a thousandfold prosperity. O Sinīvālī, with broad braids, who art the sister of the gods, delight in the offered oblation; O goddess, assign to us offspring. To her with fair hands, fair fingers, prolific, bringing forth many children, the lady Sinīvālī, bring the offering. I invoke at this sacrifice Kuhū the fair, easy to invoke, who works with knowledge; may she give us the fame of our fathers; to thee, O goddess, let us worship with oblation. Kuhū, lady of the gods and immortality, worthy of invocation, may she listen to the oblation; on the worshipper may she bestow much wealth, to the wise may she grant increase of wealth. May Dhātṛ give us wealth, in future imperishable life; may we obtain the favour of the god who follows the law of truth. May Dhātṛ give wealth to the worshipper, desiring offspring, liberal in his home; let the immortal gods envelop themselves for him[5], the All-gods and Aditi in unison" at the oblations. —13 One desirous of success shall strew for a cake on two potsherds to the Aśvins in the forenoon. 14 Verses as for an expiation are prescribed. 15 The two verses: "Early in the morning do offer to the Aśvins and impel them; in the evening (the oblation) does not go to the gods as being distasteful; also another than we offers when it has dawned; he who offers earlier obtains more. Offer first to the two coming early in the morning, before the eager unkind one; let them drink; for early the Aśvins accept the sacrifice; the sages praise, receiving the first share" at the oblation. —16 One desirous of a sacrifice shall offer the sacrifice of three united oblations, one desirous of cattle the other (sacrifice of three)[6]. 17 The two verses: "Let us invoke Indra and Pūṣan for friendship, for success, for the gain of booty. When they lead in front of (the horse), covered with a shining garment and with wealth, the seized gift, the many-coloured he-goat goes bleating forward to the seat of Indra and Pūṣan" at the (oblation) to Indra and Pūṣan. —18 One who has long been ill shall offer the (oblations) to Vaiśvānara and Varuṇa[7]. —19 For one whose kingship is almost slack he shall offer the (mess of rice) to Mitra and Bṛhaspati[8]. —20 One desirous of everything shall offer the oblations to the devasūs[9]. 21 Before the sviṣṭakṛt offering he offers the vājaprasavya oblation with ghee, then sprinkles (the sacrificer)[10].

[1] cp. 9.1.1.20 and 1.7.8.
[2] r. *grāmakāmasya*? cp. MS.IV.3.3.
[3] cp. 9.1.1.21; the wishes are to conquer in the battle and to overcome his rival, cp. MS.IV.3.4.
[4] cp. 9.1.1.30 and 2.5.5.11; the wishes are of a person who offered a soma sacrifice, of one who is consecrated as king by the rājasūya, for cattle and for offspring, cp. MS.IV.3.5.
[5] AV.: let the gods envelop him with immortality.
[6] cp. 9.1.1.31, 32
[7] cp. 9.1.1.33.
[8] cp. 9.1.2.1-14.
[9] cp. 9.1.2.20-24.
[10] cp. 6.2.5.28-31.

22 The sixteen verses : "Thou, O Agni, givest mighty strength, O god, to the worshipper, thou the sage, lord of the house, the youthful. Agni bears the oblations, ageless, our father, wide-extending, widely refulgent, looking beautiful for us; bestow thou by shining food, good for the household, grant us fame. O Soma, desire thou life for us, that we may not die, thou that lovest praise, lord of the forest. Brahman of the gods, leader of the sages, sage of the seers, bull of the wild beasts, eagle of the vultures, axe of the forests, Soma goes over the sieve rustling. With our hymns today we choose the good lord of all the gods, Savitṛ of true impulse. Coming through the dark sky, placing the mortal and the immortal, with golden car Savitṛ the god advances, observing the worlds. Like watchful birds swimming in water, like the noises of the thundercloud sounding loudly, like joyous waves breaking through the mountains, the praises hailed Bṛhaspati. With comrades shouting like swans, breaking asunder his stony fetters, Bṛhaspati roared at the cows, and praised and sang perceiving them. Thou wert born adult at once for drinking the pressed soma, O wise Indra, for pre-eminence. Thou art great with divine power, O Indra, thou art worthy of sacrifice at every pressing, thou art an overthrower of men in every fight, and the best hymn, O lord of all the people. Rich in food etc.. May we without sickness, etc. (as 5.1.2.15). "Whatever decree of thine, as men, O god Varuṇa, day by day we transgress, Whatever offence, O Varuṇa, we mortals here do against the divine race, whatever of thy rules we infringe by thoughtlessness, for that sin, O god, harm us not. That Aditi may accord to our cattle, to our men, to our cows, to our offspring, Rudra's grace. Harm us not in our children, our descendants, not in our life, not in our cattle, not in our horses; slay not in anger our heroes, O Rudra, let us worship thee with oblations, with homage" at the oblations. —23 One desirous of food shall offer the sacrifice for the satisfaction of the quarters[1]. 24 Virāj verses are prescribed[2]. —25 One desirous of success shall offer the oblations of the truth messenger[3]. 26 Verses as for an expiation are prescribed[4]. 27 The six verses : "He who makes known all these creatures by the song and impels them, is Savitṛ. The sage puts on all forms, he has produced prosperity for biped and quadruped; Savitṛ, the desirable has discerned the celestial vault; after the beginning of the dawn he shines. O Aśvins, rich in wonders, may ye come to the sacrifice of the worshipper; may Pūṣan protect our wealth. May the Aśvins, furthering this sacrifice, give strength to the sacrificer, may they protect our cattle all round; may Pūṣan guard us, ever watchful. To thee, O great, lovely Sarasvatī with swift horses, to her who speaks the truth I bring devotion. This oblation in ghee is for thee, O Sarasvatī; let us procure oblations to her who speaks the truth; these have risen most auspiciously; may we be lucky by them" at the oblations.

2.8.1. Now the office of the hotṛ (and of the maitrāvaruṇa at the animal sacrifice). 2 Like the kindling verses thus (the hotṛ recites) the verses for the bringing forward of the fire, those for the sacrificial post and those for the producing of the fire by drilling; thus the maitrāvaruṇa (recites) those for the carrying around of the firebrand, those for the drops, the Manotā hymn and the invitatory

1 cp. 9.1.5.32.
2 as 5.1.1.36, 37, 39.
3 cp. 9.1.5.39.
4 as 5.1.1.27, 28, 30.

verses. 3 (The maitrāvaruṇa) says the summons (to the hotṛ for his offering verse) at the instance of the acting priest. 4 Incited by the maitrāvaruṇa the hotṛ shall recite the offering verse. 5 Summoned for the bringing forward of the fire[1] (the hotṛ) shall recite the verse : "Bring forward with divine meditation the god Jātavedas; may he uninterruptedly bear our sacrifices", rise with the verse : "He, the hotṛ loving the gods is brought forward for the sacrifice; like a covered chariot glowing he himself knows happiness", go with the verses : "This Agni rescues from the immortal race; the god, stronger than strength, made for life. In the place of the iḍā etc." (as 1.5.4.13), stand west of the northern buttock of the vedi and wait after the verse : "O fair-faced Agni, sit with the All-gods first on the birthplace made of wool". 6 He says the rest of the verses in a low tone: "nestlike, rich in ghee; for Savitṛ lead thou well the sacrifice, for the sacrificer. Sit, O hotṛ, etc.. The wise hotr etc." (as 5.1.3.16), and concludes with the verse : "Thou art the envoy, etc." (as 5.1.3.16). 7 He shall sit down. 8 Sitting, summoned for the anointing of the sacrificial post[2], he shall recite the verse : "The worshippers of the gods anoint thee with divine honey, O tree" three times, then wait. 9 Summoned for the raising of the sacrificial post[3] he shall connect the verses : "mayest thou give property here, when thou standest upright or when thou abidest in the lap of this mother. Arise, O tree, on the surface of the earth; while being erected carefully mayest thou give vitality to the conveyer of the sacrifice. Resting east of the inflamed fire, loving the ageless devotion by many men, driving poverty far away from us, arise for great happiness. Arise erect etc." (as 3.5.4). "Upright protect us from distress, consume with thy light every demon", then wait. 10 Summoned for the wrapping around the sacrificial post[4] he shall recite the verses : "erect us for going, for life; mayest thou procure us honour among the gods. Arisen he is produced in the brightness of the days, thriving in the frequented assembly; wise, skilful men purify him by prayer, the pious seer raises his voice", conclude with the verse : "Well-dressed, enveloped the youth has come, growing he even becomes fairer; wise sages lead him upwards, attentively serving the gods mentally", then stand back. 11 Summoned for the producing of the fire by drilling the procedure for this is normal, as at the vaiśvadeva[5]. 12 Seventeen kindling verses. 13 The procedure is normal up to the invitation (of the gods)[6]. 14 (He does) not (invite them) for the animal cake. Before the drinkers of ghee (he invites) Vanaspati[7]. 15 Beginning with the drinkers of ghee the procedure is normal. —16 (Having come) along the passage the maitrāvaruṇa shall, standing before the hotṛ, behind the acting priest, behind the southern buttock of the vedi, grasp the staff with both hands[8], with : "May I not become crooked, not staggering; thou art fruit-bearing; may I, fruit-bearing, thrive plainly by thee", lean by it upon the vedi, place it on the southern shoulder and wait for the summons, standing bent forwards. 17 Summoned for the logs[9] (he summons : "May the hotṛ worship Agni, inflamed by a log, a good log on the navel of the earth, at the centre of goods, on the height of heaven, on the place

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1 cp. 5.1.3.13-16.
2 cp. 1.8.2.12.
3 cp. 1.8.2.16.
4 cp. 1.8.2.25.
5 cp. 5.1.3.1-4.
6 cp. 1.3.1.4.
7 cp. sū.27 and 38.
8 cp. 1.8.3.14.
9 cp. 1.8.3.17.

of libation; let him enjoy the ghee; hotṛ, recite the offering verse". Thus there are ten summonses[1]. 18 The hotṛ shall recite the ten āprīs (propitiating verses): "Inflamed today in the dwelling of mankind thou, a god, worshippest the gods, O Jātavedas; and invite them, O thou rich in friends, attentively; thou art a wise, attentive envoy. etc."[1]. 19 Both (maitrāvaruṇa and hotṛ) do not breathe or breathe across. 20 At the summonses (the maitrāvaruṇa) shall make pauses after the word "goods" and ten others[1], (mentioned in the text). 21 Summoned for the carrying around of the firebrand[2] (he recites) three verses: "Agni the hotṛ, being a steed, is led around at our sacrifice, the god worthy of sacrifice among the gods. Three times Agni goes around the sacrifice like a charioteer, giving enjoyment to the gods. Round the oblations etc." (as 1.2.3.26). 22 When (the adhvaryu) has said: "Hotṛ, summon for (the preparation of the oblations to the gods)"[3], the maitrāvaruṇa says: "Agni conquered, he won the booty, the god carried the oblations to the gods; quickly urging on, agreeing with the milch cows, prolonging the life of the sacrifice summon, O hotṛ, for the oblations to the gods"; the hotṛ says: "Ye divine and human butchers, seize the victim, lead him away, expecting the breast from what is fit for sacrifice for the lord of the sacrifice; carry the fire in front of him, strew the sacrificial grass; let his mother approve him, his father, his brother from the same womb, his friend in the herd; put down the feet northward; let the eye go to the sun, send the breath away to the wind, the vital spirit to the atmosphere, the body to the earth; cut off his skin together, pull out the caul before cutting open the navel, hide him as it were in steam; make his breast eagle-shaped, his forelegs like axes, his forefeet like staffs, his shoulders like tortoises, his buttocks unbroken, his thighs opened(?), his knee-caps like an oleander leaf; he has twenty-one ribs, extract them forthwith, leave each of his limbs complete; dig a hiding place in the earth for the contents of stomach and intestines". 23 In a low tone: "Furnish the demons with the blood", loudly: "Let his rectum not howl, lest the howler, taking it for an owl, howls among your offspring and descendants". 24 He shall conclude with: "O Adhrigu (i.e. irresistible, sc. Agni), may ye (butchers) labour, may ye labour accurately, may ye labour, O Adhrigu". 25 In a low tone he murmurs: "The irresistible and the faultless ones (or: Adhrigu and Vipāpa) are the two butchers of the gods; roast ye two him knowingly, thus as he is roasted". 26 Summoned for the drops[4] (the maitrāvaruṇa recites) the six verses: "Enjoy the most diffused song affording the greatest pleasure to the gods, offering the oblations with thy mouth. Bring this our sacrifice to the immortals, enjoy these oblations, O Jātavedas; sit down, O Agni, and eat first of the drops of fat and of ghee, O hotṛ. The drops of fat full of ghee drip for thee, O purifying one; keeping to thy laws grant us the best treasure for the meal of the gods. For thee are the drops sprinkling ghee, O Agni granting gifts to the singer; thou art kindled, the best sage; be the guardian of the sacrifice. For thee, O irresistible, helpful Agni, drip the drops of fat and ghee; praised by wise men thou camest with high light; enjoy the oblations, O wise one. The strongest fat taken from the middle we give to thee;

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1 see MS.IV.13.2. resp. 3; there are eleven formulas resp. verses, of which here ten are used: still in sū.20 the word *naraḥ* of the eleventh summons is mentioned. The eleventh fore-offering follows sū.27-28, Vanaspati sū.38.

2 cp. 1.8.3.21.

3 cp. 1.8.3.25.

4 cp. 1.8.4.26.

the drops drip on thy skin, O good one; receive them for each of the gods". 27 Summoned for the utterances of the word hail[1] he summons ; "May the hotṛ worship Agni, hail ! with ghee, hail ! with fat, hail ! with drops, hail ! with the utterances of hail, hail ! with the offering formulas, hail ! may the gods, drinkers of ghee, pleased enjoy the ghee, O Agni; hotṛ, recite the offering verse". 28 The hotṛ shall recite as offering verse : "Newly born Agni arranged the sacrifice, he became the leader of the gods; may the gods eat the oblation with the utterance hail by the voice of this hotṛ at the order of his holy order". 29 The ghee portions[2] with summonses have verses with "slayer of foes" (as 5.1.1.20). (The summonses are : "May the hotṛ worship Agni resp. Soma with ghee; may he enjoy the oblation; hotṛ, recite the offering verse".) 30 The six verses : "O Agni, lead us etc." (as 2.2.4.28). "Bring to bright light your oblation and prayer well purified for Agni, who goes with knowledge between all divine and human beings. O Agni, once more etc." (as 2.3.1.6). "Songs and pious prayers begging for property go to Agni, the handsome, beautiful, quick disposer, bearing the oblations of men. O Agni, keep the fiends away from us; may they harm the people not guarded by Agni; (give) us back the earth for happiness, O god, with all the immortals, O venerable one. Ye pious singers, thoughtfully hurrying along, lead the ladle turned toward the gods; going to the right it swiftly goes forward, filled with ghee, bearing the oblation to Agni"[3] (at the oblations) of the caul, the animal cake and the animal; each time the invitatory verse first, then the offering verse, thus is the rule for the six verses. 31 Now (at the oblations) to Indra and Agni according to the rule the six verses are : "The pure new-born etc." (as 5.1.5.17). "He will pierce etc." (as 5.1.4.10). "O Indra and Agni, ye are both to be invited, rejoice ye both together in the gift; ye both are givers of food and riches, I invite you both for the winning of strength. Ye surpass etc." (as 5.1.3.19). "Come hither by homage, ye slayers of Vṛtra, O Indra and Agni, with impetuosity that slays the foes; appear ye to us, O Indra and Agni, with abundant, highest favour. With songs, seeking providence, the singer begs for first-rate wealth and fame; may Indra and Agni, slayers of Vṛtra, with strong thunderbolt, further us with new gifts". 32 Summoned for the caul[4] (the maitrāvaruṇa) recites the first verse (of sū.31) as invitatory verse, then summons : "May the hotṛ worship Indra and Agni with the caul and with the fat of the goat; may they two enjoy the oblation; hotṛ, recite the offering verse". (The hotṛ recites) the second verse as offering verse. 33 Summoned for the cake[5] (the maitrāvaruṇa) recites the third verse as invitatory verse, then summons : "May the hotṛ worship Indra and Agni with the cake; may they two enjoy the oblation; hotṛ, recite the offering verse." (The hotṛ recites) the fourth as offering verse. 34 (Summoned for the cake[6] the maitrāvaruṇa) recites as invitatory verse for the manifest[7] (sviṣṭakṛt offering) : "As food etc." (as 5.1.5.33), then summons : "May the hotṛ worship Agni with the cake; may he enjoy the oblation; hotṛ, recite the offering verse". (The hotṛ recites) as offering verse : "Praising the shining, beautiful Agni we pay homage to thee, O venerable Jātavedas; thee, the envoy, the

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[1] cp. 1.8.4.29.
[2] cp. 1.8.4.30.
[3] These verses to Agni are for the he-goat to Agni at the agniṣṭoma, cp. 2.3.6.15.
[4] cp. 1.8.4.33.
[5] cp. 1.8.5.5.
[6] cp. 1.8.5.7.
[7] probably corrupt; r. *sviṣṭakṛtasyā-* ?

disposer, the gods made into the centre of what is immortal". 35 The invocation of the iḍā is normal[1]. 36 Summoned for the Manotā hymn[2] (the maitrāvaruṇa recites) the thirteen verses : "Thou indeed, O Agni, hast been the first inventor (*manotṛ*) of this thought, the hotṛ, O miraculous one; thou, O bull, hast produced irresistible power to overpower all powers. etc."[3]. 37 Summoned for the oblation of the goat[4] (the maitrāvaruṇa) recites the fifth verse (of sū.31) as invitatory verse, then summons : "May the hotṛ worship Indra and Agni with the oblation of the goat; both have eaten today of the fat taken out of the middle, before the enemies, before the men have seized it; may they two now swallow of (the pieces) giving appetite, owed to good pastures, full of juice, belonging to the hundred Rudras, taken on the fires, covered with fat, cut off from the flank, the buttock, the forefoot (?), the incision of each limb[5]; may they two act thus; may Indra and Agni enjoy the oblation; hotṛ, recite the offering verse". (The hotṛ recites) the sixth verse as offering verse; after half of it he shall wait for the oblation of the fat with the broth[6]. 38 Summoned for Vanaspati[7] (the maitrāvaruṇa) recites as invitatory verse : "O golden-leaved Vanaspati, (to bring) the oblations to the gods is thy purpose from of old; mayest thou fasten (the goat) with the cord to the right and bring him along the straightest paths of righteousness", then summons : "May the hotṛ worship Vanaspati; he put him on a much adorned, very strong cord; where the dear seats of Agni for the ghee, where the dear seats of Soma for the ghee and the oblation, where the dear seats of Indra and Agni for the goat and the oblation, where the dear places of Vanaspati, where the dear seats of the gods drinking ghee, where the dear seats of Agni the hotṛ are, there may he give him over as if with praise and with invocation; having made him as it were more impetuous may the god Vanaspati act thus; may he enjoy the oblation; hotṛ, recite the offering verse". (The hotṛ recites) as offering verse : "O Vanaspati, fasten what moves knowingly with the much adorned cord; bear the oblations to the gods of him who wishes to gain, and proclaim the giver to the immortals". 39 Summoned for Agni sviṣṭakṛt[8] (the maitrāvaruṇa) recites as invitatory verse : "Delight the eager gods, etc." (as 5.1.1.22), then summons : "May the hotṛ worship Agni sviṣṭakṛt; Agni worshipped the dear seats of Agni, worshipped the dear seats of Soma for the ghee and the oblation, worshipped the dear seats of Indra and Agni for the goat and the oblation, worshipped the dear places of Vanaspati, worshipped the dear seats of the gods drinking ghee; may he worship the dear seats of Agni the hotṛ, may he worship his own greatness, may he win by sacrifice refreshment to be offered; may Jātavedas perform the sacrifices; may he enjoy the oblation; hotṛ, recite the offering verse[9]". (The hotṛ recites) as offering verse : "O Agni, whatever etc." (as 5.1.1.22). 40 The invocation of the iḍā is normal[10]. 41 Summoned for the after-offerings[11] (the maitrāvaruṇa recites) the eleven (summonses for the) after-offerings : "May the divine sacrificial grass be connected with the gods by the gods, with the heroes by the heroes; in the morning may it be gathered, by night may it be brought near; may we delight

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1 cp. 1.8.5.8; MS.IV.13.5:205.15-206.4.
2 cp. 1.8.5.17.
3 MS.IV.13.6; ṚV.6.1.
4 cp. 1.8.5.26.
5 cp. 1.8.5.18.
6 cp. 1.8.5.28.
7 cp. 1.8.5.30 and sū.14.
8 cp. 1.8.5.32.
9 cp. 5.1.3.27.
10 cp. sū.35 and 1.8.5.35.
11 cp. 1.8.6.5.

still other sacrifices with wealth; may it enjoy the obtainment of wealth, the gift of wealth; recite the offering formula. etc."[1]. 42 At the end of each summons the hotṛ shall recite his offering formula : "May the divine sacrificial grass enjoy the obtainment of wealth, the gift of wealth. etc."[1]. 43 Both shall recite quickly the last one : "God Agni sviṣṭakṛt: recite the offering formula". "God Agni sviṣṭakṛt". 44 Summoned for the sūktavāka[2] the maitrāvaruṇa recites : "This sacrificer chose Agni now as hotṛ. etc."[3]; he ceases with : "recite the good words", without a formula brings forward his staff and lays it down. 45 The hotṛ recites the rest (of the chapter)[3].

2.9.1 At the animal sacrifice the words indicating the deity, the sacrificer or the animal, occur in the singular, the dual or the plural. 2 The three endings are always given here first for the masculine gender, then for the feminine. When the masculine and the feminine gender are united, the masculine is used. 3 "For the lord of the sacrifice" indicates the sacrificer, the animal or the deity; "for the lord of the sacrifice, for the two lords etc., for the lords etc., for the lady etc., for the two ladies etc., for the ladies etc.; the female victim (acc.), the two female victims, the female victims; the fire (acc.) in front of him,—of them two,—of them,—of her,—of them (fem.) two,—of them (fem.)"[4]; thus he shall from now on modify what is to be modified. 4 For the limbs of two or more animals the plural (is used instead of the dual) : "his forelegs like axes, his forefeet like staffs, his shoulders like tortoises, his buttocks unbroken, his thighs opened (?), his knee-caps like an oleander leaf"[4]. 5 Indeclinable words relating to many things are repeated; we shall explain them where they are doubled each time : "before; within; twenty-six; from the middle; from the flank, from the buttock, from the forefoot (?), from the incision; as if with praise, as if with invocation; from the fat". (All the words are given twice in the text, meaning "each time before" etc.)[5]. 6 At the summonses for the oblation and for the sūktavāka : "may he, they two, they eat; may he, they two, they swallow; he, they two, they swallowed; may he, they two, they act; he, they two, they grasped; they swallowed"[6]. 7 "His mother, his father, his brother from the same womb, his friend in the herd"; the form of *nābhi*, joined with (the ending) *ā*; the words "eye, ear, voice, mind, skin, fat, oblation (?), sacrificial grass, eagle-shaped breast", all these are not to be modified[7].

2.10.1 By the (animal sacrifice) to Indra and Agni the prescriptions for (all) the animal sacrifices are mentioned. 2 If the sacrificial gifts are not indicated, he shall grant a boon or a three- or four-year old cow. 3 At the offerings the deities Prajāpati, Vāyu, the gods, Sūrya, Aditi, Viṣṇu, Viṣṇu and Varuṇa, Savitṛ, the plants, heaven and earth, the earth (bhūmi), Yama (are to be addressed) in a low tone. 4 The animal sacrifices connected with a special wish begin with the reddish-brown (bull) to Soma and end with (the bull) to Yama[8]. These have each six

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[1] MS.IV.13.8.
[2] cp. 1.8.6.13.
[3] cp. MS.IV.13.9.
[4] cp. 5.2.8.22; MS.IV.13.4:203.8, 13, 14.
[5] cp. 5.2.8.22, 37, 38, (44); MS.IV.13.4 : 203.12, 14; 13.7:208.3, 6, 16; 13.9:211.8.
[6] cp. 5.2.8.37, 38, (44); MS.IV.13.7: 208.3, 4, 16-17; 13.9:211.8.
[7] r. *sayūthyo nābhi-*; cp. 5.2.8.22; MS.IV. 13.4:203.9-10, 12, 13; r. *devaṁ* instead of *havir* before *barhiḥ* ? "divine sacrificial grass"; cp. 5.2.8.41; MS.IV.13.8:209.9.
[8] MS.II.5.1-11.

verses[1], beginning with : "Soma gives the milch cow, etc.", ending with those to Yama[2]. 5 We shall explain the particulars at the actions. 6 One desirous of cattle shall sacrifice the best one of a triplet to Soma and Pūṣan. 7 The sacrificial post is of udumbara wood. 8 One desirous of cattle shall sacrifice a hornless goat to Prajāpati. 9 The stream of ghee, the āprīs and the kindling verses are explained in the piling up of the fire altar[3]. 10 At the time for the sacrificial gifts gold, a tārpya garment and an upper garment are the gifts. 11 At the time for the bringing round of the brahman's portion[4] he shall give to the four chief priests twelve portions of priests' rice, after having boiled them; he grants each of them twelve boons. 12 One desirous of offspring or cattle shall sacrifice a ewe to the gods or to the Ādityas, (one) for each wish. 13 (One desirous of priestly lustre shall sacrifice) a heifer with tassels at the dewlap (to Agni, one to Bṛhaspati, one to the sun). 14 One who has a rival shall sacrifice a dwarfish (bull) to Viṣṇu on an uneven place, after having made it even. 15 One who believes himself to have been seized by evil, by (mental) darkness, shall sacrifice this bull to Indra; but first he shall sacrifice a he-goat to Agni. 16 One who is struck by hunger, by evil, by (mental) darkness, shall sacrifice an animal, again released, to Savitṛ. 17 One desirous of offspring shall sacrifice a miscarrying cow to the plants. 18 One desirous of food shall sacrifice two milch cows from the same mother to Heaven and Earth. 19 The next day he shall sacrifice a calf to Vāyu. 20 A kṣatriya desirous of prosperity shall sacrifice a cow that has only one calf, to Indra. 21 One desirous of ardour shall sacrifice the only son of that cow, (when) a bull, to Indra. 22 He shall sacrifice a cow that ceases to give milk to Sarasvatī, i.e. one beyond calving (?). 23 He shall sacrifice a milch cow that is long in labour[5] to Heaven and Earth, i.e. one that roams about. 24 He shall sacrifice a gayal to Vāyu, i.e. a wild ox. 25 One whose father and grandfather did not drink soma, shall sacrifice a released (bull) to Indra and Agni. 26 An eunuch shall settle at the place where he is born; (there) he shall sacrifice a castrated (bull) to Soma and Pūṣan; (the priest) shall offer for the eunuch. 27 Before the main oblation he pushes coals from limbs, (normally) not cut off, toward the south-west, then offers, with : "To Nirṛti hail !" 28 A black ram with one white foot for Varuṇa; a sick person shall offer it on an island surrounded by flowing water. 29 An all-black (ram) for one who bewitches. 30 The procedure is normal up to the fastening[6]. 31 With the verse : "I bind the animal for king Varuṇa, a bull as portion for Indra, for he is exclusive; may the gods assemble around his limbs, may Yama and Nirṛti seize his rivals" he fastens him. 32 The seventh chapter[7] is about barren cows. 33 A bull to Bṛhaspati (for a brahmin desirous of prosperity). 34 At the slaughtering of the dark spotted cow (to the Earth for one desirous of food), he shall cast aside the skin. 35 The eighth (chapter)[7] is about bulls. 36 A kṣatriya desirous of prosperity shall sacrifice a bull to Indra with the thunder-bolt. 37 When the oblation is being offered, he shall meditate on his enemy. 38 When he is going to release the (animal), firstborn on the first eighth day after full moon (of the year), he shall strew for a cake on eight potsherds to Agni; when

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1 at the oblations of the caul, the animal cake, the animal, cp. 5.2.8.30-33, 37.
2 MS.IV.14.1-16.
3 cp. 6.1.3.3, 5; 5.2.8.18.
4 cp. 1.3.3.22.
5 cp. Āp.Śr.19.16.11, Baudh.Śr.24.38: 225.5; TS.2.1.4.7.
6 1.8.3.6.
7 MS.II.5.7, 8.

he has released it, he shall strew for a cake on twelve potsherds to Agni vaiśvānara, every month during a year. 39 He shall release in the same way the (animal, first) born on the following first eighth day after full moon. 40 When the (animal) first released (in sū. 38) is to be sacrificed, he shall sacrifice it to Indra slaying enmity. A horse that has not been yoked is the sacrificial gift. 41 When the (animal) secondly released is to be sacrificed, he shall sacrifice it to Indra overcoming Vṛtra. A hundred horses that have not been yoked are the sacrificial gift. 42 After having offered these two and having repelled the evil, the rival, he shall sacrifice a ruddy hornless son of a spotted goat to Bṛhaspati, if he bewitches. 43 One who believes himself to have been seized by evil, by (mental) darkness, shall sacrifice this animal with a mark to the Aśvins. 44 One desirous of ardour, shall sacrifice (to Indra) in the spring three bulls with a blaze, in the rainy season (three) with white humps, in the autumn (three) with a white shine behind; to Prajāpati (he shall sacrifice) a tenth (bull) in the twelfth month. 45 With the (five) verses: "Homage to thy greatness, etc." (as 3.5.18) he offers at all the (ten bulls) five libations before the sviṣṭakṛt offering. 46 For the black-necked animals different verses or the same are prescribed (for the ghee portions and the sviṣṭakṛt offerings).

2.11.1 The ritual for the Kaukilī sautrāmaṇī is the same as that for the sautrāmaṇī as sacrifice[1]. 2 (It is offered) for the same wishes and for one who has vomited soma. 3 The procedure is normal up to the preparation[2]. 4 With the verse: "Pour around here the pressed soma, the highest oblation; I have pressed out with the stones the strong soma, that has run within the water" he pours fresh milk around (the surā), milk from one cow at the first dawning, from two at the second. 5 (After saying): "In three days the surā will be produced" he stays overnight for the animal sacrifice. 6 The upavasatha day is normal[3]. 7 The next day a bull to Indra; the first chapter (of the sautrāmaṇī) contains the āprīs for him[4]. 8 The summonses are the normal ones[5]. 9 The six verses: "Hither the lord of men, nourishing men, the king of the races, Indra, invoked of many; praised do thou ride quickly hither towards me with help, having yoked thy strong bay steeds. That to which the soma bowl etc." (as 5.1.10.43). "Hosts of bulls and men like teams attend on Indra as joint helpers; like streams into the ocean the songs giving strength by praises enter him, the capacious. This is true: no other is like thou, O Indra; no god nor mortal is greater; thou slayedst the serpent coiled round the flood, thou lettest flow the waters toward the ocean. O thou invoked of many, etc." (as 5.1.10.48). "Give us dear splendour, great, strong kingship, O Indra, overpowering men; guard and protect us, liberal sacrificers, give us wealth and good offspring" at the oblations[6]. 10 The upavasatha day is normal. 11 The next day he moves toward the north and offers the three animals; also the surā. 12 The procedure is normal up to the purifying[7]. 13 With the verse: "The wind purified by the strainer, the soma has run past toward the east, Indra's dear friend" (the pratiprasthātṛ) shall purify the (surā)

[1] cp.5.2.4.
[2] 5.2.4.4.
[3] cp. 5.2.4.7-10.
[4] MS.III.11.1.
[5] MS.IV.13.2, cp. 5.2.8.17.
[6] cp. 5.2.10.4.
[7] 5.2.4.18.

for one who has vomited soma: with the verse: "Purified by the strainer of the wind, the soma has flown past toward the west, Indra's dear friend" for one who has purged soma. 14 Then he recites the verse: "The priestly class, the ruling class purifies himself, the ardour, the might; the pressed soma of the surā is pressed out for rapture; O god, by the clear juice satiate the gods, give food to the sacrificer". 15 With the verse: "What then? etc." (as 3.5.17) the adhvaryu scoops the milk draughts, (the pratiprasthātṛ the surā draughts). 16 (The pratiprasthātṛ) mixes the (surā draughts) for the Aśvins with ground kuvala fruits, ground wheat and the hair of a wolf, that for Sarasvatī with ground karkandhu fruits, ground Indragrains and the hair of a tiger, that for Indra with ground badara fruits, ground barley and the hair of a lion; each time he places one. 17 For the hole of the sacrificial post and so on the procedure is normal up to the bringing near. 18 (He brings) a he-goat (near) for the Aśvins, Sarasvatī and Indra, a ewe for Sarasvatī, Indra and the Aśvins, a bull for Indra, the Aśvins and Sarasvatī. 19 The procedure is normal up to the cleaning. 20 With the verse: "Viṣūcikā who guards both the tiger and the wolf, the feathered eagle, the lion, may she protect this one from distress" he purifies the sacrificer with the feather of an eagle. 21 Purified he worships the draughts with the chapter: "King soma etc. etc."[1]. 22 (The adhvaryu and the pratiprasthātṛ) recite each one of the verses: "The buffaloes further the sacrifice with surā, placed on the sacrificial grass, giving good heroes, with their homages, bringing the soma to heaven among the gods, worshipping Indra with the intoxicating drink, singing well. Thy juice, collected in the plants, the impetuosity of the soma, pressed out in the surā, with that intoxicating drink quicken the sacrificer, Sarasvatī, the Aśvins, Indra, Agni"; then they offer after the first and the second vaṣaṭ call. 23 When they have meditated[2], (the sacrificer) enjoys the milk draughts with the verse: "The soma, that the Aśvins (took) away from Namuci, the Asura, and that Sarasvatī pressed out for strength, that clear, sweet drop, king soma I drink here"; the surā draughts with the verse: "For various seats etc." (as 5.2.4.29). 24 After having offered the vājaprasavya oblation[3] with fresh milk, (the adhvaryu) sprinkles (the sacrificer), sitting on a chair north of the altar, with the remainder, with: "On the impulse of god Savitṛ, with the arms of the Aśvins with the hands of Pūṣan, I take thee. The gods are thrice eleven, thirty-three bestowing good gifts; may the gods with Bṛhaspati as priest on the impulse of god Savitṛ help thee by the gods. May the first (eleven) sprinkle thee by the second, the second thee by the third, the third thee by truth, truth thee by divine science, divine science thee by the formulas, the formulas thee by the chants, the chants thee by the hymns, the hymns thee by the invitatory verses, the invitatory verses thee by the offering verses, the offering verses thee by the vaṣaṭ calls, the vaṣaṭ calls thee by the oblations; let the oblations fulfil thy wishes; O yonder one, with the ardour of the Aśvins I sprinkle thee for priestly lustre; with the strength of Sarasvatī I sprinkle thee for fame, for food; with the might of Indra I sprinkle thee for vigour and power"; he lets it flow down from his head toward his mouth. The pratiprasthātṛ offers the rest on the southern (mound) with: "*Bhūḥ*, hail!". 25 With the verses: "My head is beauty, my mouth fame, my hair and beard are agitation; my breath

[1] MS.III.11.6.
[2] cp. 5.2.4.28.
[3] cp. 5.2.7.21.

is the king, the immortality, my eye the universal sovereign, my ear the ruler; my tongue is good fortune, my voice greatness, my mind ardour, the sovereign, light; my fingers are delight, joy, my limbs friendship, power. etc."[1] (the sacrificer) touches his limbs according to the indications. 26 With : "I stand firm on the priestly class, the ruling class, I stand firm on the horses, the cows, I stand firm on the offspring, on prosperity[2], I stand firm on the breaths, on the self, I stand firm on heaven and earth, on the sacrifice" he descends from (the chair). 27 With the broth (from the victim; the adhvaryu) offers by means of the horns and the hoofs before the sviṣṭakṛt offering sixteen libations, with the verses : "With lead the wise seers weave mentally the warp of the weft with woollen thread; the Aśvins, Savitṛ, Sarasvatī, Varuṇa healed the sacrifice, the shape of Indra. etc."[3]. 28 He lets (the surā) flow down through the (dish) with a hundred holes[4]. 29 He makes the sacrificer recite the verses : "May the soma-loving fathers purify me, may the grandfathers purify me; may I by the strainer of a hundred years attain the whole lifetime. etc."[5]. 30-31 With the verse : "For the fathers, who similar and unanimous are under the dominion of Yama, may there be arranged room, libation, homage, sacrifice among the gods" the adhvaryu offers; with the verse : "For my people, who similar and unanimous live among the living, may there be arranged near me prosperity in this world for a hundred years" the pratiprasthātṛ; with the verse : "Of two ways etc." (as 5.2.4.30) the adhvaryu; with the verse : "May this oblation be generating for me, giving ten men, a whole crowd for good fortune, gaining the self, gaining offspring, gaining land, gaining cattle, gaining space, gaining safety" the pratiprasthātṛ. 32 He strews for animal cakes on eleven potsherds to Indra the good protector, Savitṛ and Varuṇa, to Savitṛ, Varuṇa and Indra the good protector, to Varuṇa, Indra the good protector and Savitṛ. 33 The procedure is normal up to the time for the sacrificial gifts. 34 Thirty-three gifts, amongst which a milch cow and a mare with her colt. 35 With the verses : "What insult to the gods we gods have offered, O gods, may Agni release me from that sin, from all distress. If asleep, if awake we have committed sins, may Vāyu release etc.. If by day, if by night we have committed sins, may Sūrya release etc." he offers three libations before the samiṣṭayajus oblations. 36 With the verse : "From every rule etc." (as 1.7.4.43) he offers in the water at the lustral bath, with the verse : "The sin etc." (as 1.7.4.15) a second time. 37 After having bathed with the verses : "Thou art the strainer of the sacrifice, the strainer of the sacrificer; may it purify me wholly from every guilt against the gods, from all guilt against the gods. Like one freed from a wooden pillar, like one, sweaty, freed by the bath from dirt, like ghee purified by the strainer, thus may all the (waters) free me from sin" (the sacrificer and his wife) wash each other's back[6]. 38 With the verse : "The earth returned, the dawn, the sun; may I receive the light of Vaiśvānara, may I obtain the far-reaching wish, *bhūḥ*, hail !" he offers with the spoon in the gārhapatya. 39 The second and the third (chapter) contain the āprīs and their summonses (for the three animals), the fourth the invitatory and offering verses for the cauls, the draughts, the

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[1] MS.III.11.8.
[2] text : on the back.
[3] MS.III.11.9.
[4] cp. 5.2.4.31.
[5] MS.III.11.10:155.6-156.10.
[6] cp. 2.5.4.35.

animal cakes, the oblations of the animals, the sviṣṭakṛt offerings[1]. 40 For the cauls, the animal cakes and the animal oblations the offering verse (of the one) is the invitatory verse (of the next one) and vice versa. 41 The fifth (chapter) contains (the summonses for) the after-offerings[2]. 42 The upavasatha day is normal. 43 The next day a bull for Indra giving strength; the last but one (chapter of the sāutrāmaṇī) contains the āprīs for him[3]. 44 The summonses are the normal ones. 45 The last (chapter), six verses[4], are the invitatory and offering verses (at the oblations of the caul, the animal cake and the animal). 46 The last but one (cake, that to Indra raivata) of the sacrifice with all the pṛṣtha (lauds is offered)[5]. 47 The verses prescribed for (the sviṣṭakṛt offering are taken) from the mṛgāreṣṭi in the last (chapter) of the horse sacrifice[6].

2.12.1 The ritual of the oblation for the sacrificial post[7]. 2 Before the time for the vedi[8] he goes to fetch eleven sacrificial posts and the (post) that lies near and that for (Tvaṣṭṛ with) the wives of the gods. 3 They are chosen and so on[9] separately in due order. 4 (He seizes) the first splinter that flies up (and makes) the chip and the knob[10]. On both sides of the (post) facing the fire (he places) not thick, not thin, similar sacrificial posts with the roots. 5 He measures (the holes for) the eleven posts, folds (the cord) in three, and designs the vedi, measuring with these thirds[11]. 6 The procedure is normal up to the (animal sacrifice to) Agni and Soma[12]. 7 He wraps the two cords[13] around the (post) facing the fire, then without a formula wraps around the other twenty. 8 The upavasatha day is normal. 9 The next day, after having scooped the Aśvin draught[14] he measures out from the (post) facing the fire, toward the north (the breadth of) a chariot wheel[15], and draws there with the wooden sword a line for the hole of the (second) post; alternately (he measures and draws) for the other (posts). 10 The anointing and so on up to the wrappiug around each sacrificial post is normal[16]. 11 He puts down the (post) that lies near in the space between the (two most) southern posts toward the east; then he anoints the posts; without a formula (he strokes with) the cord and the chip (along them)[17]. 12 If he bewitches, he shall put down (that post) with : "Here I put down by Indra's thunderbolt yonder one, son of yonder man, son of yonder woman". 13 He erects the eleven posts on a place sloping toward the north, or the three middle ones equally high. 14 (The eleven posts) are flowing together for one desirous of rain, then the middle one is the shortest, the others longer in due order; they are pointed as an awl for one who bewitches, then the middle one is the longest, the others shorter in due order; they are equally high for one desirous of a

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[1] MS.III.11.2-4; cp. sū.18,32 and 5.2.4. 39-41; begin sū. 40 with *yā*. The sequence in III.11.4 is : three verses for the cauls, three for the cakes; the invitatory verse, the summons and the offering verse for the draughts; three verses for the animals, two sviṣṭakṛts.

[2] MS.III.11.5.

[3] MS.III.11.11.

[4] MS.III.11.12.

[5] cp. 5.2.3.

[6] MS.III.16.5:192.7-10; cp. 5.1.5.40: perhaps the mṛgāreṣṭi itself is offered.

[7] cp. 1.8.1.1-3.

[8] cp. 2.2.1.51-52.

[9] 1.8.1.4-7.

[10] cp. 1.8.1.8, 16.

[11] If one hole is 15 aṅgulas, eleven are 165; the third, 55 aṅgulas, is the prakrama used for making the vedi; cp. another method 10.1.3.7, resulting in 47 or 50 aṅgulas.

[12] 2.2.2.2.

[13] cp. 1.8.2.23, 26; 3.4.

[14] cp. 2.3.6.14.

[15] i.e. 96 or 101 aṅgulas.

[16] 1.8.2.13-26.

[17] cp. 1.8.2.24.

firm support. 15 Or he shall erect them on the day before. 16 But after having wrapped the cords around them the next day, beginning with the one facing the fire, he brings the victims near[1]. 17 He fastens a he-goat with a black head for Agni to the (post) facing the fire, a ewe for Sarasvatī to the one north of it, a reddish-brown (he-goat) for Soma to the one south of it, alternately the others, the (ram) for Varuṇa to the (most) southern (post)[2]. 18 For the (post) that lies near he shall designate a wild animal. 19 One who bewitches shall designate his enemy for it : "Yonder one is thy victim". 20 The procedure is normal up to the making them step forth[3]. 21 He takes hold of (the victims) one by one from behind[4]. 22 In front of the hole for the sacrificial post, behind the other victims they lead them to the butcher's fire, the principal ones in front. 23 They make them stand each successive one more to the north or more to the east. 24 At all (the victims) they sit near (during the appeasement)[5]. Afterwards they throw away together the cords, the darbha blades, the spits for the cauls and the chips[6]. 25 The procedure is normal up to the taking out of the caul[7]. 26 West of the other victims (still standing) they bring (the cauls), the principal ones in front, from the butcher's fire toward the āhavanīya, carrying them round, each right over the victim (to which it belongs) toward the east of the eastern coals. 27 With : "Hail to the gods !" he shall offer before (the oblation of) the cauls, with : "To the All-gods hail !" after them[8]. 28 The spits for the heart and the animal cakes are used separately for each pressing animal (i.e. the eleven)[9]. 29 In the case of (victims) having the same deity and belonging to not separated (sacrifices)[10] the Manotā hymn[11] (is recited) once; if belonging to separated (sacrifices, it is recited) for each animal. 30 The oblations of the fat with the broth[12] (are done) separately. 31 With their remains he offers to the quarters, each time more inward. Then they bring the small intestine (?)[13] to the hotṛ, the large intestine to the āgnīdhra[14]. 32 When (the pratiprasthātṛ) has cut off from the rectums, he offers the by-offerings[15]. 33 He performs the patnīsaṁyājas with the tails[16]. 34 Before (the offering of) the anūbandhyā cow[17] they deal with the (victim to Tvaṣṭṛ) with the wives of the gods in the sacrificial hut. 35 The vedi is as at the new-moon sacrifice, (the ladles) with ghee are as at the animal sacrifice. 36 In front of the gārhapatya he erects a sacrificial post, not higher than the navel and without a knob. 37 He does not strew (darbha blades) in the hole for the post[18]. 38 He wraps around (the post) in its middle. 39 He brings the animal for Tvaṣṭṛ near. 40 After carrying the firebrand around it, he releases it with its cord and completes the sacrifice with ghee. 41 He cuts off from the ghee as many times as there are cut off parts from a victim, (makes recite) with : "Recite the invitatory verse for the ghee to Tvaṣṭṛ", (summons) : "Summon (to

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1 cp. 1.8.2.30.

2 The other victims are a black (he-goat) for Pūṣan, a white-backed one for Bṛhaspati, a reddish-brown one for the All-gods, a ram for Indra, a spotted (he-goat) for the Maruts, a various-coloured one for Indra and Agni, one that is dark-coloured below for Savitṛ.

3 1.8.3.27.

4 cp. 1.8.3.24.

5 cp 1.8.3.33.

6 cp. 1.8.3.38; 4.9, 10, 24, 38; 6.10.

7 1.8.4.11.

8 as 1.8.4.35.

9 cp. Āp.Śr.14.7.4.

10 cp. 5.1.1.9.

11 cp. 5.2.8.36.

12 cp. 1.8.5.29.

13 r. *-dhyūdhnīṁ.*

14 cp. 1.8.5.35.

15 cp. 1.8.6.4-6.

16 cp. 1.8.6.15.

17 cp. 2.5.5.7.

18 cp. 1.8.2.9.

recite the offering verse) for the ghee to Tvaṣṭṛ", then he proceeds. 42 Instead of from the caul (he offers) from the animal cake; with ghee (he offers) the sviṣṭakṛt offering and the by-offerings. 43 With the śaṁyuvāka (the sacrifice) is completed. 44 He seizes together all the ladles. 45 After having completed the sacrifice of the anūbandhyā cow he assigns the sacrificial posts[1]. 46 The set of eleven victims shall make way for the victims of the soma sacrifice, (i.e. the he-goat to Agni etc.). At the (soma sacrifices) with the piling up of the fire altar one sacrificial post is established for the set of eleven victims, at those with all the stomas eleven posts.

2.13.1 He shall modify the utterances of the sacrificer (or) of the lord of the sacrifice (at the animal sacrifice), if there are more than one (victims): (also to be modified are) :[2] "approve you (acc.); Lead ye approving; for the pious[3]); them who were being bound[4]; Ye are granting heaven, go ye to heaven; Ye are granting room, go ye to the room; Ye are granting refuge, go ye to the refuge; Ye are granting the way, go ye to the way; Ye do (not) die (nor) are ye hurt; ye go[5]; the victims (acc.) from the nooses[6]; go ye to the divine offspring of the Maruts[7]; Butchers[8]; there you[9]; much for you[10]; your (smoke) to heaven[11]; you (acc.) going[12]". 2 The rest shall not be modified. "His mother, his father etc." are explained[13].

2.14.1 "The ladle is the thinking, the ghee the thought, the vedi the speech, the sacrificial grass the purpose, the fire the desire, the agnīdh the knowledge, the hotṛ the lord of speech, the upavaktṛ the mind, the oblation the breath, the adhvaryu the chant", thus the ten-hotṛ formula. With : "To Indra go, hail !" the libation. 2 "The hotṛ is the earth, the adhvaryu the heaven, the agnīdh Tvaṣṭṛ, the upavaktṛ Mitra" thus the four-hotṛ formula. "With : "O lord of speech, mayest thou by the strength of speech offer here what is best collected, mayest thou for the lord of sacrifice bring a treasure to heaven; the lord of speech drank of the soma; may he lead Indra to a heroic deed" the (first) draught[14] (of ghee); with : "Let the soma drink of the soma, let the bright drink of the bright; prepared for thee are, O Indra, the soma draughts, swelled by the wind, listening to the invocation" the second. 3 "The hotṛ is Agni, the two adhvaryus the Aśvins, the agnīdh Rudra, the upavaktṛ Bṛhaspati", thus the five-hotṛ formula. With : "O lord of speech, called worshipper, may we worship thy name, do thou worship our name; the lord of speech drank of the soma, may he give us manliness" the (first) draught; with : "Let the soma etc." (as sū. 2) the second. 4 "The hotṛ is he with the principal oblation, the adhvaryu he with the true oblation, the agnīdh the unobserved shining one, the upavaktṛ he with the unconceived mind, the two abhigaras the unconquerable one and the irresistible one, the udgātṛ the untired one", thus the seven-hotṛ formula. With : "O thou, called worshipper, may we worship thy

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1 cp. 1.8.6.22.
2 All the terms in this chapter are given in two forms, the dual and the plural; the translation only gives the plural.
3 cp. 1.8.3.8.
4 cp. 1.8.3.3.
5 cp. 1.8.3.32.
6 cp. 1.8.3.35.
7 cp. 1.8.4.38.
8 cp. 1.8.5.10.
9 not found.
10 cp. MS.I.2.17:27.9, but it does not fit, as Tvaṣṭṛ is addressed.
11 cp. 1.8.6.10.
12 cp. MS.I.2.17:27.10.
13 5.2.9.7.
14 cp. MS.I.9.6:137.16-17.

name, do thou worship our name; may the thread of the gods not be cut nor that of men; homage to the mother earth" the draught. —5 After having touched water he accepts (a gift), facing the east, or facing the gift. 6 The Savitṛ formula : "On the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, I accept thee" before all the (gifts). 7 With : "For Yama Varuṇa gives thee to me; may I attain immortality; may delight befall the giver, delight me the receiver" (he accepts) a horse and a one-hoofed animal. 8 With : "For Rudra etc." (as sū. 7) a cloven-hoofed animal. 9 With : "For Agni etc." (as sū. 7) gold, tin, lead, iron and copper. 10 With : "The (divine) women cut thee, the fingers stretched thee, the thoughts wove thee; for Bṛhaspati etc." (as sū. 7) a garment. 11 With : "For Prajāpati (etc." as sū. 7) an elephant, a man, rice and barley, land, and other living creatures. 12 With : "For Uttāna, descendant of Aṅgiras etc." (as sū. 7) that which is inanimate. 13 He always adds : "Who has given this to whom ? The wish has given it to the wish, the wish is the giver, the wish is the receiver; for the wish I accept thee; O wish, this is for thee". —14 Who does not propagate by offspring or by cattle, shall lie twelve nights on the ground, wrapped in a firm, new garment, drinking hot milk, observing the vow. 15 On the thirteenth day after sunrise he recites the ten-hotṛ formula, then offers with : "To Indra go, hail !" 16 After having breathed out (he says) : "To Indra go, hail !" at breathing in. 17 He shall recite the four-hotṛ formula; this is explained. 18 In the same way one desirous of fame (shall offer) with the five- or with the six-hotṛ formula[1]. 19 At the beginning of the seasons he shall offer during a year. 20 If he believes himself to be worse off after the performance of a soma sacrifice, he recites mentally the seven-hotṛ formula, then offers the draught (of ghee) with : "O thou, called worshipper, etc." (as sū. 4). 21 The vows at these (hotṛ formulas) are : he shall not, for a year, eat together with three persons, he shall not eat what is left over by three, he shall not hand food to three. 22 One who even after his study does not thrive, shall go to the forest, make a learned brahmin sit beside him, tie up a bundle of darbha grass, then recite loudly of his own accord the four-hotṛ formula. 23 Sacrifices offered in competition[2] are soma sacrifices, not separated by rivers, mountains, boundaries, performed at the same time. 24 At such a (sacrifice) he offers before the morning recital[3], when the fire is inflamed, with the material formulas, like at the consecration ceremony[4]. 25 At the twelve-day rite he shall offer with these before the introductory rite[5]. 26 At the guest offering[6] he shall touch (the oblation) with these. 27 With these he shall make the āgnīdhra recite (the offering verse to Tvaṣṭṛ with the wives of the gods)[7]. 28 One desirous of offspring shall offer for a year with these between the (oblations) to Tvaṣṭṛ and the wives of the gods[8].

2.15.1 With : "O lord of the earth, lord of the world, lord of the great creation, I choose thee as brahman" he chooses a learned brahman, descendant from the seers, at the time (of the designing) of the vedi in the new-moon sacrifice, on the next day in the full-moon sacrifice. 2 The chosen one murmurs :

[1] cp. 1.8.1.1.
[2] cp. 3.7.4; 5.1.1.3.
[3] cp. 2.3.1.24.
[4] cp. 2.1.1.17.
[5] cp. 2.1.3.20; 7.2.1.37.
[6] cp. 2.1.5.1.
[7] cp. 5.2.12.34.
[8] cp. 1.3.5.2-3.

After chapter 14 one ms. has chapter 15-16. that probably should have been placed here' but are given in 9.5.5 6.

"*Bhūr bhuvaḥ svaḥ.* O god Savitṛ, here they choose thee as Bṛhaspati, as brahman. Him I proclaim to the mind, the mind to the speech, the speech to the gāyatrī, the gāyatrī to the triṣṭubh, the triṣṭubh to the jagatī, the jagatī to the anuṣṭubh, the anuṣṭubh to the paṅkti, the paṅkti to Prajāpati, Prajāpati to Bṛhaspati, Bṛhaspati is the brahman of the gods, I of the men. O Bṛhaspati guard the sacrifice. I am the lord of the earth, I the lord of the world, I the lord of the great creation. Greatness thou hast announced to me, glory thou hast announced to me, laud thou etc., fame thou etc., food thou etc., offspring thou etc., firm support thou etc.". 3 He goes along the passage; having passed west of the fires to the south, he shallsit in the south, wearing the sacred cord over the left shoulder, being attentive. 4 "Hey, thou son of a second marriage, stand up hence, sit down on the seat of another, more ignorant than we" he shall speak of the seat. 5 He tears off both ends of a grass blade from the seat, then throws them with his left hand toward the south-west, with : "Thrown away is he who drives wealth away together wiht the evil". 6 With : "Here I sit down on the seat of him who drives wealth hither" he places his right foot inside the seat, the left near to (the right one). 7 With : "Impelled by god Savitṛ I proclaim this to the fire, to the wind, to the sun" he sits down. 8 "May the sun protect the sacrifice from out heaven, may the wind protect the lord of sacrifice from out the atmosphere, may the fire proterct me, a man", thus he murmurs. 9 If the brahman officiates or if he performs an action of another (priest), the nearest priest shall sit down on the seat of the brahman, or he shall put a handful of darbha grass or a vessel with water on it; thus the seat will not be empty. 10 When (the adhvaryu) has said : "Brahman, I shall bring forward the water"[1], (the brahman) empowers him with : "Bring forward the sacrifice. Further thou the gods; may the sacrificer be on the top of the celestial vault, in the heavenly world; where the abode of the seven pious seers is, place there this sacrifice and the sacrificer. Bṛhaspati is impelled. *Bhūr bhuvaḥ svaḥ. Om*, bring forward". 11 Empowered this (adhvaryu acts) everywhere as mentioned. 12 Not addessed (the brahman) empowers the adhvaryu), when he sprinkles the oblation[2] and when he is about to surround (the vedi) with the first surrounding[3], (the hotṛ), when he is about to recite the kindling verses[4]. 13 At the pravara (the brahman empower) when addressed[5], at the other (actions) according to the required formulas. 14 He refrains from speech. If he has resumed his speech untimely, he shall recite a verse to Viṣṇu, then refrain from speech again[6]. 15 With : "Walk about on the path of righteousness: with Mitra's eye I look at thee" he looks at the brahman's portion, that is being brought near[7]. 16 After having accepted it with the Savitṛ formula, he places it on the sacrificial grass in the south, with : "On the back of the earth I place thee". 17 With : "With the eye of the well-winged heavenly bird I look at thee" he looks at it. 18 With the thumb and the ringfinger he takes it and eats it, without letting it touch his teeth, with : "With Agni's mouth I eat thee, with the belly of a brahmin, with the holy power of Bṛhaspati; they placed thee in Indra's belly". 19 With : "With truth I sprinkle thee" he rinses his mouth. 20 With : "Speech be in my mouth, breathe in my

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[1] cp. 1.2.1.13.
[2] cp. 1.2.2.2.
[3] cp. 1.2.4.15.
[4] cp. 1.3.1.1.
[5] cp. 1.3.1.24.
[6] as 3.1.7.
[7] cp. 1.3.3.22.

nose, sight in my eyes, hearing in my ears, power in my arms, strength in my thighs, support in my feet" he touches his limbs according to the indications. 21 Having touched water he touches the place of his navel and murmurs : "Viṣṇu's belly thou art"; (he touches) his limbs with : "Unharmed be all the limbs, be my body together with the body". 22 He puts the brahman's portion[1] in the vessel for the brahman's portion. 23 After the śaṁyuvāka[2] or after the samiṣṭayajus oblation[3] he eats it. 24 Hereby the office of the brahman at the sacrifices (i.e. iṣṭis), the animal sacrifices and the soma sacrifices is explained. 25 Chosen at the setting up of the fires he takes part in the eating of the priests' boiled rice[4], then stays overnight[5]. 26 The next day the performance of (the strewing of) the materials[6] and so on is due to the adhvaryu. 27 For one who has a foe or a rival he shall make the chariot wheel rotate three times on the place of sacrifice[7]. 28 At the varuṇapraghāsa he shall, at the making of the two vedis[8], scratch with the wooden sword a line from in front of the āhavanīya up to the southern buttock, at the soma sacrifice up to the pole of the back line. 29 At the piling up of the fire altar (he recites) the apratiratha hymn[9]. 30 Having come forth by the passage he shall go to the lustral bath. 31 When (the adhvaryu) addresses him at the full ladle (at the sākamedha)[10] he shall empower him with : "Offer". 32 At the animal sacrifice he passes west of the fires toward the south after the oblation of the caul and cleans himself at the pit. 33 The choice at the new- and full-moon sacrifices shall be left out at the soma sacrifice.

2.16.1 At the consecration ceremony[11] and so on he sits near. 2 After the purchase (of the soma) he goes forth east together with (the others behind the cart)[12]. 3 Near the gārhapatya he sits near the hot drink (at the pravargya). 4 He worships after having risen[13]. 5 When (the mahāvīras) are brought toward (the āhavanīya)[14] he walks round them. 6 Who is not consecrated only smells at (the drink)[15]. 7 Along the back line he follows the vessels for the hot drink[16]. 8 When Agni and Soma are being brought forward, he follows[17]. 9 When he takes king soma[18], he hands it near the cartshed to the adhvaryu, goes north of the āgnīdhra hearth, west of the sadas, south of the sadas, the mārjālīya[19] and the cartshed and sits down south of (the ladles) with ghee, facing the north; this is his road. 10 The next day at the pressing (animal) he sits near, when (the ladles) with ghee are being scooped[20]. 11 When they are brought near (the altar), he walks round them. 12 When the (soma) draughts are being scooped, he sits near. 13 When (he) has offered two soma-drop offerings, they move toward the pavamāna laud[21]. 14 When (the prastotṛ) has said : "Brahman,

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1 cp. 1.3.3.2.
2 cp. 1.3.4.25, 26.
3 cp. 1.3.5.21.
4 cp. 1.5.1.21.
5 cp. 1.5.1.32.
6 cp. 1.5.2.10 seq.
7 as 1.5.4.16.
8 cp. 1.7.3.13. seq.
9 cp. 6.2.5.7.
10 cp. 1.7.5.29-30.
11 cp. 2.1.1.14. seq.
12 cp. 2.1.4.31.
13 cp. 4.2.9, 24.
14 cp. 4.3.19.
15 cp. 4.3.35.
16 cp. 4.4.13.
17 cp. 2.2.4.20.
18 cp. 2.2.4.30.
19 r. *-mārjālīya-*.
20 cp. 2.3.1.7-9.
21 cp. 2.3.5.17, 18: 6.1-6.

we shall chant, O praśāstṛ", (the brahman) empowers them with : "Chant ye for the sacrifice. Further thou the gods; may the sacrificer be on the top of the celestial vault, in the heavenly world; where the abode of the seven pious seers is, place ye there this sacrifice and the sacrificer. Impel thou by the rein the dominion for the dominion. Bṛhaspati is impelled. *Bhūr bhuvaḥ svaḥ. Om*, chant ye"[1]. 15 This (formula : "Impel thou by the rein the dominion for the dominion" and the following ones[2] are the thirty-three stoma-share formulas[3] for the thirty-three lauds at the aptoryāman[4]; with each of them he empowers. 16 When he has cleaned himself at the pit after the oblation of the caul and has worshipped the hearths, he enters the sadas by the western entrance and sits down south of the (pillar) of udumbara wood[5], facing the north; that is his road. 17 South of the hotṛ hearth is the road toward the enjoyment for (priests) without a hearth. 18 At the end of the soma pressings they move away along the roads of the not yet completed (sacrifice). 19 Having gone forth by the eastern entrance he enjoys the soma draughts with grains of corn[6]. 20 At the breaking-up sacrifice[7] (he speaks) in a low tone. 21 The Savitṛ formula and so on at the piling up of the fire altar[8]. 22 He does not follow the (Viṣṇu) steps[9]. 23 While the fire altar is being piled up, he sits near, outside the vedi, south of the (southern) wing, at the bricks to Nirṛti[10]. 24 Summoned (by the adhvaryu) he refrains from speech[11], with : "Thoroughly etc." (as 2.5.2.6?). 25 When the subrahmaṇya has called to the subrahmaṇyā[11], he resumes his speech.

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1 cp. 5.2.15.10.
2 MS.II.8.8.
3 cp. 6.2.2.3.
4 cp. 2.5.3.18 seq..
5 cp. 2.3.6.21-7.7 and 2.2.3.13 seq.
6 cp. 2.5.4.5, 7.
7 cp. 2.5.5.24.
8 cp. 6.1.1.6.
9 cp. 6.1.4.10.
10 cp. 6.1.4.39; 5.16.
11 cp. 2.3.2.1.

THE PILING UP OF THE FIRE ALTAR

1.1.1 One who is going to pile up the fire altar, shall collect the materials for the pot (ukhā) on the full-moon day, the new-moon day or the eighth day after full moon. 2 At the normal forms of the soma sacrifice except the ṣoḍaśin he shall pile up the fire altar on the altar. 3 One who has (piled up) the Savitṛ- or the Naciketas-(fire altar) or has not (piled up) a fire altar, shall pile up the (fire) altar at the sattras and the ahīnas[1]. 4 Having wiped the offering ladle without a formula, he wipes the spoon. 5 After having filled the offering ladle with (ghee) scooped eight times, he recites the eight verses: "Yoking mind first, extending his thoughts, Savitṛ, discerning the light, has brought Agni near from the earth. On the impulse of god Savitṛ we have a well-yoked mind for strength to go to heaven. Savitṛ, yoking the gods going to heaven, to the sky, with thought, Savitṛ impels those that will make great light. They yoke their mind etc." (as 2.2.2.14). "I yoke with homage your ancient prayer; may the strophe go on its way like an impeller; may all the sons of immortality hear it, who have entered the divine dwellings. The god praising greatness, whose advance other gods followed, who measured out the earthly regions, he is the swift god Savitṛ in greatness. O god Savitṛ, impel the sacrifice, impel the lord of the sacrifice to fortune; may the divine Gandharva purifier of intentions purify our intentions, may the lord of speech today make sweet our speech. Convey thou, O god Savitṛ, for me this sacrifice, loving the gods, bestowing good, ever victorious, winning booty, winning heaven;" then he offers a libation. 6 If he wishes: "May I confer on the sacrifice the glory of the sacrifice," he shall place (the verse: "Convey etc.") after the formula: "O god Savitṛ, etc."; (if he wishes: "May I confer on the sacrificer the glory of the sacrifice", he shall place that formula after that verse). 7 With the verse: "Fulfil the chant etc." (as 2.3.6.18) he offers (ghee) scooped four times. 8 With: "On the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, I take thee with the gāyatrī metre; thou art the woman. Bring near from the abode of the earth Agni of the dust, like Aṅgiras, with the triṣṭubh metre. Thou art the spade, thou art the woman; by thee may we be able to dig up Agni in the abode, with the jagatī metre. Savitṛ, taking in his hand the golden spade and bearing it, discerning the light, has brought Agni near from the earth, with the anuṣṭubh metre" he takes, north of the gārhapatya, the spade of bamboo, spotted, hollow, sharp on both sides or on one. 9 In front of the āhavanīya he addresses the horse with the verse: "Rapidly run hither, O steed, along the largest stretch; in heaven is thy highest birth, in the atmosphere thy navel, on the earth thy birthplace"; the ass with the verse: "Yoke ye two the ass in this course, O ye of mighty wealth, bearing Agni, fond of us". 10 With the verse: "Indra, at every enterprise the stronger one, in every contest we, as friends, invoke for aid" they stride towards (the pit); they lead the horse in front. 11 He murmurs: "Bring Agni of the dust near, like Aṅgiras". 12 With: "We go to fetch Agni of the dust, like Aṅgiras" he addresses the man he met, whose vigour he wishes to appropriate. 13 Where the sun rises he shall destroy an anthill, saying: "We shall bear Agni

[1] cp. 7.2.1.33.

of the dust, like Aṅgiras". 14 With the verse: "Agni gazed along etc." (as 3.3.6) they stride away from the anthill. 15 When they have reached the pit, he murmurs the verse: "The steed, reaching the way, drives asunder all foes; he observes with his eye Agni in his great abode". 16 With the two verses: "Come to the earth, O steed, seek thou Agni with thy light; choose and tell us whence in the ground we shall dig him up. Thy back is heaven, thy abode the earth, thy self the atmosphere, thy birthplace the ocean; perceiving them with thy eye, overcome thou the enemies" he makes the horse step on (the pit). 17 While he steps on it, the sacrificer speaks of him whom he hates: "Overcome thou yonder one". 18 With the verse: "Step away from this stand for great happiness, giving wealth, O steed; may we enjoy the favour of the earth, when we dig up the fire in her lap" he makes him step away. 19 With the verse: "The quick steed, giving wealth, has stepped away; he made the space of the earth well wrought: may we thence dig up the beautiful Agni, we mounting heaven, to the highest vault" he addresses the horse. 20 With the two verses: "I sprinkle thee with mind, with ghee, who rulest all the worlds, broad, sideways, great by strength, extensive food, seen as impetuous. On all sides I sprinkle thee, turned towards them; enjoy it with harmless mind; adorned as a suitor, with attractive colour, Agni, much excited by his body, may not be injured" he offers on the footprint of the horse. 21 With each of the three verses: "Round the oblations etc." (as 1.2.3.26). "Thou, O Agni, with the flames, thou shining forth, thou from the waters, thou from the rock, thou from the woods, thou from the plants, thou, O lord of men, art born bright. Let us set thee around us as a fort, O Agni, the sage, O mighty one, of daring appearance, day by day, slayer of the malignant ones" he draws a line around (the pit). 22 With the four Savitṛ formulas, ending with the metres (as in sū. 8) he takes the spade. 23 With: "On the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, I dig up in the abode of the earth Agni of the dust, like Aṅgiras. Thee, O Agni, luminous, beautiful, shining with unaging radiance, kind to offspring, harmless, we dig up in the abode of the earth, Agni of the dust, like Aṅgiras" he digs up. 24 With the verse: "Thou, (O lotus leaf,) art the back of the waters, the birthplace of Agni, on either side of the swelling ocean; growing large and on the lotus flower, extend thou in width with the measure of heaven" he unfolds a lotus leaf. 25 With the verses: "Ye two are protection and shelter, both unbroken and dense; though extensive dwell ye together, bear Agni of the dust. Dwell ye together, that win the heaven, united by breast and self, ye that shall bear within Agni, shining and unaging" he spreads north of the pit the black antelope hide and the lotus leaf; below the black antelope hide, its neck to the east, its hairy side up, (above) the lotus leaf, its navel uppermost, its opening to the east. 26 On the (leaf) he strews the dust (for the clay), with the formula: "Thou art of the dust, all-supporting: Atharvan first drilled thee, O Agni" and with three verses; for a brahmin with the gāyatrīs: "Thee, O Agni, etc.. The seer Dadhyañc, etc.. Pāthya Vṛṣan etc." (as 5.1.3.1, 2); for a kṣatriya with the triṣṭubhs: "Sit, O hotṛ, etc.. The wise hotṛ etc." (as 5.1.3.16). "Sit thou down, etc." (as 4.2.19); for a vaiśya with the jagatīs: "Be born noble in the beginning of the days, kind among the kind, red in the woods; bringing seven treasures into every home, Agni has sat down as hotṛ, sacrificing best. Here he has first etc." (as 1.6.2.4). "May we celebrate this laud for the

venerable Jātavedas, as a chariot by wisdom; for his providence is favourable in our assembly; O Agni, may we receive no harm in thy friendship". 27 If he wishes : "May he thrive", he shall collect for him with gāyatrīs and triṣṭubhs; he takes (the dust) with a gāyatrī, then strews it with a triṣṭubh. 28 With the verse : "This is thy due place etc." (as 1.5.2.8) he touches the strewn (dust). 29 With the verses : "Pour thou the divine, sweet water for the health of men; from its place may plants with good berries arise. May Vāyu, may Mātariśvan, restore the broken heart of thee, stretched out; for thee, O god, who movest by the breathing of the gods, be the vaṣaṭ" he pours water into the pit. 30 With the verse : "Well-born, with light, protection and shelter, he sat down in heaven" he addresses the dust. 31 With the verse : "O resplendent Agni, wrap about thee the many-coloured garment" he fastens (the hide with the dust) with a band of muñja grass or of arka. 32 With the verses : "Arise, thou etc.. Arise erect etc." (as 3.5.4) he takes it and rises. 33 He murmurs the verse : "Just born, thou art the lovely scion of heaven and earth, O Agni, diffused among the plants; a bright child, extolled beyond the darknesses, thou camest roaring from thy mothers". 34 With the verse : "Be firm, of strong limbs, swift, a brave steed, be thou broad, comfortable; thou carriest Agni of the dust" he puts (the hide with the dust) on the ass. 35 With the verse : "Be thou kind, O Aṅgiras, to my offspring, harm not heaven and earth, nor the atmosphere nor the trees" he addresses the dust. 36 With the horse in front they go back to (the place for piling up). 37 With the verse : "May the steed advance roaring," he addresses the horse; with the verse : "(may) the flying ass (advance) neighing; bearing Agni of the dust, may he not fall before his lifetime, the strong, bearing the strong Agni, the scion of the waters, of the ocean" the ass; with the verse : "O Agni, come hither for enjoyment, invoked to the gifts of oblations; sit down as hotṛ on the sacrificial grass" the dust. 38 With : "Holy order and truth, holy order and truth; we bear Agni of the dust, like Aṅgiras" he shall address the man he meets. 39 South of the āhavanīya he makes a mound and fences it. 40 He strews darbha blades on it, then places (the hide with the dust) on the mound, with the two verses : "O plants, accept Agni here, who comes gracious towards you; scattering all weakening diseases, repel thou, sitting down, malevolence from us. O plants, rich in flowers, with good berries, rejoice ye in him; this your due womb has set him on his ancient seat". 41 He gives the horse and the ass to the adhvaryu.

1.2.1 With the two verses : "Shining with wide brightness, repel thou the enemies, the hostilities of the demon; may I enjoy the protection of the great protector, the guidance of the well-invoked Agni"[1] he loosens (the hide). 2 He pours water, sieved through leaves and bark, on (the dust), with the three verses : "O waters, ye are refreshing; etc." (as 4.3.43). 3 With the two verses : "Mitra has united the earth, the ground and the heaven with light; I unite thee, the well-born Jātavedas, for health, for offspring. The Rudras, having united the earth, kindled a great light; their unaging light shines clear among the gods" he unites it with five materials : hairs of a goat and three ground (hairs) of the black antelope hide, pebbles, charcoal from bamboo, small potsherds,

[1] After MS.II.7.5:79.15 there is no second verse, though MS.III.1.6:8.9 mentions two verses.

gravel. 4 With the three verses: "May Sinīvālī fashion this fine clay, united by the Vasus, the skilful Rudras, smoothing it with her hands. May Sinīvālī, of fair braids, of fair headdress, of fair locks, place the pot in thy hands, O great Aditi. May Aditi fashion the pot with ability, with her arms, with wisdom; may she bear Agni in her womb like a mother the son in her lap" he addresses it and hands it to the wife. 5 With: "Thou art the head of Makha" he touches the lump. 6 The wife makes the pot with three elevations[1], four-cornered. 7 When she has spread out the weight mentioned and fashioned the (pot) upwards, she makes the elevations on it in the middle. 8 While it is being made, the sacrificer speaks of the first elevation: "May the Vasus make thee, O pot, with the gāyatrī metre, like Aṅgiras; thou art firm, thou art the earth; preserve in me offspring, increase of wealth, possession of cattle, abundance of heroes, the kinsmen for the sacrificer"; of the second: "May the Rudras make thee, O pot, with the triṣṭubh metre, like Aṅgiras; thou art firm, thou art the atmosphere; etc."; of the third: "May the Ādityas make thee, O pot, with the jagatī metre, like Aṅgiras; thou art firm, thou art heaven; etc."; of the (pot) being smeared: "May the All-gods, common to all men, make thee, O pot, with the anuṣṭubh metre, like Aṅgiras; thou art firm, thou art the quarters; etc.". 9 The wife makes a girdle two aṅgulas under the opening, with: "Thou art the girdle of Aditi". With: "May Aditi seize thy opening" (she makes) an opening in the girdle. 11 On the quarters she makes two, four or eight nipples. 12 After having smeared it with the stalk of a sugarcane, she suspends it, with the verse: "Having made the great pot of clay as birthplace for Agni, Aditi handed it to her sons, saying: 'May they roast it'". 13 From the rest she makes the unconquerable brick with three scratched lines. 14 With: "May the Vasus fumigate thee, like Aṅgiras. May the Rudras etc.. May the Ādityas etc.. May Indra etc.. May Varuṇa etc.. May Bṛhaspati etc." (the adhvaryu) fumigates it from the gārhapatya with horse-dung on the place of the mound[2]. 15 In front of the gārhapatya he digs a pit for the firing, with: "May the goddess Aditi, connected with the All-gods, dig thee in the abode of the earth, like Aṅgiras, O pit". 16 With: "May the wives of the gods, the goddesses, connected with the All-gods, place thee in the abode of the earth, like Aṅgiras, O pot" he places the pot in it, then places the unconquerable (brick) in it. 17 He surrounds the pot with shavings and wets it, then fires it from the gārhapatya, with: "May the two bowls, the goddesses, connected with the All-gods, inflame thee in the abode of the earth, like Aṅgiras, O pot. May the (divine) women, the goddesses, connected with the All-gods, roast thee in the abode of the earth, like Aṅgiras, O pot. May the two protectresses, etc., fire thee etc.. May the women with unhurt wings, etc., fire thee etc.". 18 With the verse: "The fame of the god etc." (as 1.6.2.11) he attends the inflamed (pot). 19 With the verse: "May the beautiful-handed, etc. (as 4.1.25) he draws it out, when fired. 20 With the verse: "Arise, become great, stand upright, be thou firm; staggering not, O earth, fill thou the regions, the quarters" he takes it and rises. 21 He brings it round in front of the āhavanīya, puts it down on the mound and entrusts it to Mitra, with: "O Mitra, I entrust this pot to thee for not breaking: may it not break". 22 He fills the

[1] cp. 1.5.6.5 and 4.1.17.

[2] cp. 6.1.1.39, 40.

heated (pot) with goat's milk, with : "May the Vasus fill thee with the gāyatrī metre, like Aṅgiras, O pot. May the Rudras fill thee with the triṣṭubh metre, etc.. May the Ādityas fill thee with the jagatī metre, etc.. May the All-gods, common to all men, fill thee with the anuṣṭubh metre, etc.". 23 He brings the head near he struck off from a vaiśya or a kṣatriya fellow, killed by the lightning or by an arrow. 24 With the verse : "Whoever thou art whose head this is, have thou a head by this one" he puts down on the cut (of the body) an anthill, seven times pierced, and seven beans. 25 With the verse : "May this be for our enjoyment and gain" he takes the head in his hand. 26 Singing the songs to Yama : "Sing of Yama, who alone rules this earthly world in his belly, the irremovable king, O Bhaṅgaśravas. O Bhaṅgaśravas, sing of Yama, the irremovable king, by whom the waters, the rivers, the dry lands, by whom heaven and earth are fixed. King Yama rules thegolden-maned, golden-eyed, iron-hoofed steeds, carrying well the yoke, the gift from the horseless one. Though daily carrying away cows, horses, men, cattle, the son of Vivasvant is not satisfied, like one drunken with surā" he brings the head near and smears it with the clay.

1.3.1 He sacrifices five potent (animals) : a he-goat for Prajāpati, a horse, a bull, a ram, a he-goat for the Agnis, fulfilling wishes[1]. 2 The procedure is normal up to the kindling verses[2]. 3 Without repetition (the hotṛ) recites twenty-four kindling verses; the eleven : "Your gain etc.. To thee, etc.. Thy flame, etc." (as 1.5.1. 24). "Bring here, etc." (as 1.5.1.33). "This is thy due place etc." (as 1.5.2.8). "The spotted bull etc.. Thirty places etc.. By his breathing out etc." (as 1.5.2.20). "Hence first etc." (as 1.5.3.3). "The immortal Agni etc." (as 1.5.3.7). "In me I first etc." (as 1.5.3.13); the ten : "May the half-years, the seasons, increase thee, O Agni; the years, the seers, and what truths there are; shine with thy heavenly light, illumine all the four quarters. etc."[3]; retaining the (tenth) with the word light (i.e. "We from the darkness etc." as 4.3.41) (he recites) the āprīs[4] as the last ones; then he concludes after the three verses with "in the waters" : "Eagerly I bestowed etc.. Some meet, etc.. The son of the waters, etc." (as 5.2.1.29, 30) with the verse with light. 4 The procedure is normal up to the stream of ghee[5]. 5 With the verse : "The golden germ etc." (as 3.5.18) he pours out a stream of ghee with the ladle. 6 The procedure is normal up to the carrying around of the firebrand[6]. 7 After having placed the (he-goat) for Prajāpati to the north, he carries the firebrand three times around the head (of the man, the victims, etc.)[7]. 8 After the carrying around they release (the four animals for Agni), and complete the sacrifice with the (goat) to Prajāpati, naming the deity in a low tone. 9 For him an animal cake on twelve potsherds to Agni vaiśvānara. 10 After having cut off the heads of the released

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[1] or : for the Agnis, the Kāmas; but cp. MS.III.1.10:13.5.

[2] cp. 1.8.3.11; 1.3.1.1.

[3] MS.II.12.5.

[4] cp. 5.2.8.18, but probably those in 6.2. 2.16 are meant here.

[5] 1.8.3.12.

[6] 1.8.3.22.

[7] Another translation would be : "After having put down as the last one the head of the (goat) for Prajāpati, he carries the firebrand three times around (all the heads, etc.)". Then sū.7 would give the version, that the animals are killed *before* the carrying around, sū.8, 10 *after* it.

animals, he shall put them down. 11 He shall throw the bodies and the tongues into the pool, out of which he wishes to make the bricks. 12 Now he shall either kill these five (animals) or a white potent hornless he-goat for Vāyu with a team. 13 Then the āprīs and the kindling verses are for him. 14 The stream of ghee is the same. 15 An animal cake on twelve potsherds to Prajāpati is for him. 16 Having laid the tongue on the cut off parts, he shall put down the head of the victim. 17 The animal sacrifice is normal. 18 As consecration ceremony[1] he strews for a cake on eleven potsherds to Agni and Viṣṇu, for a mess of rice boiled in ghee to the Ādityas, for a cake on twelve potsherds to Agni vaiśvānara. 19 The procedure is normal up to the thought-formulas. 20 After having offered five times with: "To the purpose, etc.. To wisdom, etc.. To consecration, etc.. To Sarasvatī, etc.. O ye divine, etc." (as 2.1.2.1), he offers six times with: "Purpose, Agni, impulse, hail! Mind, wisdom, Agni, impulse, hail! Reason, knowledge, Agni, impulse, hail! Discrimination of speech, Agni, impulse, hail! To Prajāpati, to mind hail! To Agni vaiśvānara hail!" and a full-ladle libation with the verse: "Let every man etc." (as 2.1.2.1). 21 The procedure is normal up to the making of the fists[2]. 22 He heats the pot at the āhavanīya on abundant coals; he places it with the two verses: "Be not broken nor harmed, be firm and manly, O mother, be bold and manly; with Agni thou wilt perform this. Be constant, O goddess Earth, for success; thou art the supernatural work of the Asura, made willingly; may this oblation delight the gods; emerge thou unharmed at this sacrifice". 23 In the heated pot he puts muñja blades or something else highly inflammable. 24 He produces fire by heating. 25 He shall extinguish the āhavanīya. 26 For special wishes he does not heat (the pot at the āhavanīya). 27 For one who has attained splendour he shall produce fire by drilling, bring it near and put it (in the pot); for one desirous of food (he shall take it) from a roasting pan, for one desirous of priestly lustre from a treetop flaming by lightning; if he wishes: "May his dominion be victorious by extension", he shall take it from a forest fire. 28 After having kindled the fire in the pot, he puts logs on; with the verse: "Feeding on wood, drinking ghee, the ancient excellent hotṛ, the wonderful son of strength" a fire catcher, smeared with ghee; with the verse: "From a far region pass to the lower ones; help those, where I am" a log of udumbara wood; with the verse: "From a far distance come thou with red steeds hither; thou, O Agni of the dust, beloved of many, overcome the foes" one of vikaṅkata; with the verse: "Whatever logs we place for thee, O Agni, all that be ghee for thee; enjoy it, O youngest one" one of śamī, not hewn by an axe; with the five verses: "What the ant eats, what the ant glides over, all that be ghee for thee; enjoy it, O youngest one. Night by night uninterruptedly bearing food to him as to a stalled horse, may we, O Agni, thy neighbours, rejoicing in increase of wealth, in food, not be harmed. We invoke Agni, kindled on the navel of the earth, for great increase of wealth, Agni, rejoicing in the drink, greatly praised, venerable, the victor, conquering in battles. The attacking and piercing armies and troops, the thieves and the robbers, them, O Agni, I put in thy mouth. The burglars among men, the thieves and robbers in the forest, the villains in the thickets, them I put in thy jaws" one of udumbara, not hewn by an axe, or one of tilvaka for one who bewitches; with the verse:

[1] cp. 2.1.1.16. [2] 2.1.2.20.

"With thy tusks the burglars, O Agni, and with thy jaws the robbers, with thy jawbones the thieves, O glorious one, chew thou what is well-chewed" one of aśvattha. 29 With the verse: "The man who is malign to us and him who hates us, him who reviles us and him who wishes to harm, crush thou them all to powder" the sacrificer who bewitches shall put on one of śamī, not hewn by an axe, or one of tilvaka and meditate on him whom he hates. 30 Putting on one of udumbara, he makes the sacrificer recite the two verses: "I overcame their arms, their vitality, their might; by holy power I destroy the foes, I erect my own men. Sharpened is my holy power, sharpened my strength and might, sharpened the victorious lordly power of him whose family priest I am". 31 With the verse: "The holy power and the lordly power, united do not fail: the holy power furthers the lordly power of the kṣatriya, the lordly power furthers the holy power of the brahmin; what they perform together are heroic deeds" he puts on a log.

1.4.1 (The sacrificer) puts on a gold plate with twenty-one knobs, with the verse: "The conspicuous gold plate shines forth widely, for glory illumining imperishable life; Agni became ageless at once, when the prolific heaven generated him". He bears it with the knobs up. 3 He puts down the chair. 4 Its feet are a span in size. 5 The rest is the same (as 2.1.4.34). 6 He puts a sling of muñja grass with six or twelve strands on the chair. 7 With the verse: "Night and dawn, etc." (as 5.1.2.15) he raises the pot with the fire and puts it in the sling. 8 With the verse: "The sage puts on etc." (as 5.2.7.27) he puts the noose of the sling around (his neck); with the verse: "Night and dawn, etc." the black antelope hide. 9 He murmurs: "Thou art the well-winged eagle, thy head the nine-versed stoma, thy eye the gāyatra, thy wings the bṛhat and the rathantara, thy self the stoma, thy limbs the metres, thy name the formulas, thy body the vāmadevya sāman, thy tail the yajñāyajñiya, thy claws the hearths". 10 With: "Thou art the well-winged eagle, go to heaven, fly to the light" he raises the pot with the fire and, holding the pot over his navel, he makes four steps toward the east, with: "Thou art the step of Viṣṇu, slayer of rivals; mount the gāyatrī metre, step along the earth. Thou art the step of Viṣṇu, slayer of plotters; mount the triṣṭubh metre, step along the atmosphere. Thou art the step of Viṣṇu, slayer of villains; mount the jagatī metre, step along heaven. Thou art the step of Viṣṇu, slayer of foes; mount the anuṣṭubh metre, step along the quarters". 11 He murmurs the verse with "crying": "Agni cried, etc." (as 5.1.2.15). 12 With the four verses with "again": "O Agni, returner, etc.. O Agni, O Aṅgiras, etc.. Return with strength, etc.. Return with wealth, etc." (as 1.6.5.8,10,12) he turns to the right. 13 Having returned he murmurs the verse: "I have brought thee near, thou hast appeared within; stand thou firm and motionless; may all the peoples desire thee; maintain the kingdoms for him". 14 With the verse: "Unloose from us, etc." (as 1.7.4.43) he loosens the noose of the sling. 15 With the verse: "In greatness etc."[1] (as 5.1.2.12) he addresses the fire in the pot. 16 With the verse with "swan": "The swan dwelling in light, the good one dwelling in the atmosphere, the hotṛ dwelling on the vedi, the guest dwelling in the house, dwelling among men, dwelling in space, dwelling in holy order, dwelling in the firmament, born of the

[1] r. *agre.*

waters, born of the cows, born of holy order, born of the mountain, the holy order" he puts it down on the chair. 17 With the three verses with "sitting" : "Sit thou down in the lap of this mother, O Agni, knowing all the ways; fire her not by flame nor by heat, shine within her with bright light. O Agni, heating with splendour, with blaze within the pot on its own seat, be thou auspicious to her, O Jātavedas. Becoming auspicious to me, O Agni, sit thou now down auspiciously; having made all the quarters auspicious, sit down here on thine own birthplace" he worships the fire in the pot. 18 With the twelve verses of the Vatsaprī hymn : "From the sky etc.etc."[1] he worships it: 19 The procedure of the consecration with the making of the fists[2] and so on is normal. 20 When he is going to drink the fasting milk[3], he inflames the fire in the pot, with the verse : "The light wherewith the gods went upward, the Ādityas, the Vasus, the Rudras, wherewith the Aṅgirases attained greatness, with that may the sacrificers go happily"; then he puts on the first log, smeared with ghee; for a brahmin with the gāyatrī : "Serve ye Agni with a log, awaken the guest with ghee, offer oblations on him"; for a kṣatriya with the triṣṭubh : "Far-famed is this Agni of Bharata, since his great light shines like the sun; he who overcame Pūru in the fights, has shone forth, the heavenly guest, auspicious to us"; for a vaiśya with two gāyatrīs. 21 With the verse : "O lord of food, give us healthy, fragrant food, further the donor, bestow food on our bipeds and quadrupeds" (he puts on a log), smeared with ghee. 22 With : "On the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, I put thee on for Agni vaiśvānara as the day" he puts a log on; with (the same formula, but) : "as the night" in the morning. 23 From now on (he makes) after sunrise by day the (Viṣṇu) steps. 24 The procedure of the putting on (of the gold plate) and so on up to the worship with the verses with "sitting" is normal[4]. 25 By night he worships with the Vatsaprī hymn. 26 Consecrated he shall acquire his maintenance[5]. 27 When he will go forth[6], he takes the pot with the fire, with the verse : "May the All-gods bear thee up, O Agni, with their thoughts; be thou, the beautiful, resplendent one, auspicious to us". 28 With the verse with "swan" : "The swan etc." and with the verses with "sitting" (as sū.16,17) he puts it on the waggon; he puts on the other two fires, after having strewn them in two dishes. 29 With the verse : "Go forward, O Agni, shining with gracious flames; beaming with great beams, do not harm the offspring with thy body" he goes forth. 30 If (the wheel) creaks, he shall speak of it the verse with "crying" (as sū.11). 31 If the pot becomes full of ashes, he shall deposit them for binding the bricks; one desirous of cattle[7] (shall deposit them) in the dust. 32 He goes forth with his fires wandering about[8]. 33 With the three verses : "O ye divine waters, accept these ashes, put them on a soft, fragrant place; may the united wives pay homage to them; bear ye them well, like a mother her son. In the waters, etc." (as 5.1.3.25). "Thou art the germ of the plants, the germ of the trees, the germ of all creatures, O Agni, thou art the germ of the waters" he strews the ashes in water. 34 With the two verses : "Settling down with the ashes on the birthplace, the waters and the earth, O Agni, joined with the mothers thou hast sat down again shining.

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1 MS.11.7.9.
2 2.1.2.20.
3 cp. 2.1.2.39 seq.
4 sū.1-17.
5 as 2.1.3.12.
6 cp. 1.6.3.1.
7 r. *paśukāmaḥ*.
8 as 1.6.3.4.

Having sat down again on the seat, the waters and the earth, O Agni, thou liest most auspicious within her as in the lap of a mother" he strews two handfuls of ashes (in the pot). 35 After having gone back (from the water) with the two verses with "again" : "Return with strength, etc.. Return with wealth, etc." (as sū. 12), he places (the pot) in its place and worships it with the two verses with "watch" : "Watch this my most generous speech, presented here, O thou faithful youngest one; the one reviles, the other honours; I honour thy reverential body, O Agni. Be thou a generous inciter, a liberal lord of wealth; repel from us the enemies and all that we have done". 36 (The adhvaryu) shall not make the bricks before having offered the (he-goat) to Prajāpati. 37 After having borne (the fire) three, (six, ten, twelve or twenty-four) days (or a month or a year, he shall pile up the fire), thus the duration of the consecration is mentioned[1]. 38 After the consecration (the sacrificer) does not worship the fire in the pot with the verses with "again". 39 (The adhvaryu) shall burn by fire produced by drilling or taken from the dakṣiṇāgni the four-cornered bricks made of clay, with a straight line or with three lines or with a line to the right or with a line to the left—except broken, black or (wrongly) marked ones—and the three black bricks for Nirṛti, burned by chaff. 40 After the consecration (the sacrificer) unites the (Viṣṇu) steps and the Vatsaprī hymn.

1.5.1 With the verse : "Go hence, go asunder, creep away hence, ye that are here of old and ye that are new; Yama gave this resting-place of earth, the fathers made this world for him" (the adhvaryu) chooses the place for the śālāmukhīya. There he designs a circle, or a square with a fathom as side, digs up and sprinkles, then surrounds it with twenty-one pebbles to the right, with : "Ye are piling. Ye are piling around"[2]. 2 With : "Thou art the ashes of Agni, thou art the dust of Agni" he strews gravel over it; with : "Thou art concord, satisfaction of wishes; may thy satisfaction of wishes be in me" saline earth. 3 When he is going to pile up, he, or the sacrificer, murmurs the verses : "In me I first etc." (as 1.5.3.13). "The immortal Agni etc." (as 1.5.3.7). 4 He pushes asunder the gravel and the saline earth, then places in the middle of the fire altar four bricks, in one line, turned to the east, with the four verses : "This is that Agni in whom as in a belly Indra placed the pressed soma eagerly; thou art praised, O Jātavedas, for winning booty a thousandfold like a swift steed. O Agni, thou goest to the wave of heaven, thou speakest to the gods of the hearths; the waters shining beyond the sun and those below worship. O Agni, thy brightness in heaven, on the earth, in the mountains, the plants, the waters, whereby thou hast spread out the broad atmosphere, vehement is that light, waving, beholding men. May the Agnis of the dust, along with the gulf enjoy the offered oblation, the large healthy food"; two bricks in front, in one line, with the verses : "As food, O Agni, etc." (as 5.1.5.33). "This is thy due place etc." (as 1.5.2.8); two behind, in one line, with : "Thou art piling. Thou art piling around". 5 He always adds to the verses or formulas for placing the bricks : "With that deity, like Aṅgiras, sit thou firm". 6 With the verse : "Fill the space, fill the hole, sit down firm; Indra and Agni and Bṛhaspati have placed thee on this birthplace" he fills the layer up with thirteen (space

[1] MS.III.4.6.
[2] cp. 10.3.4.6-13; there the side is a vyāyāma, 96 aṅgulas.

fillers): he adds the verse : "The dappled cows, streaming with milk like wells, mix the soma, the tribes in the birthplace of the gods, in the three light spaces of heaven". 7 On each layer he throws a gold flake. 8 With the verse : "Agni, sought in heaven, etc." (as 5.1.1.29) he covers the layer with dust from the place for the pit. 9 In this way he places the first time five layers on the gārhapatya, a second time three, a third time one. 10 After the piling up he puts the pot with the fire on it, with the four verses : "Be united, be in harmony, in affection, radiant, with kind thought, clothed in drink and food. United have I made your minds, your observances, your purposes; O Agni of the dust, be overlord for us, bestow drink and food on our sacrificer. Thou, O Agni, art of the dust, wealthy and prosperous; making all quarters auspicious, thou hast sat down on thine own birthplace. Be ye two etc." (as 1.7.1.46). 11 With the verse : "Like a mother her son, the earth, the pot has borne Agni of the dust on his own birthplace; in unison with the All-gods, the seasons, may Prajāpati, the all-worker loosen it" he loosens the pot (from the sling). 12 He shall not look at the empty (pot). 13 He shall put it down, after having filled it with gravel, sour milk, ghee or honey. 14 With the verse : "The great, bright light born beyond this region, may that convey us beyond our foes, O Agni vaiśvānara, hail !" he takes the sling. 15 They go in a south-western direction. 16 He places the bricks for Nirṛti on soil, barren by nature, each one more away from him, with the three verses : "Seek him who does not press out nor sacrifice, follow the road of the thief and the robber, seek another than us; that is thy road; homage be to thee, O goddess Nirṛti. Homage to thee, O violent Nirṛti; loosen thou this iron bond; mount in accord with Yama and Yamī this highest vault. Now that I offer etc." (as 5.1.8.13). 17 He does not add : "With that deity, etc." (as sū. 5). 18 With the verse : "The noose that the goddess Nirṛti bound on thy neck, not to be loosened, this I loosen for thee in the middle of life; then living, freed, eat thou the food" he throws the net (of the sling) on the bricks. 19 He throws the thread of the gold plate after it and makes (them) step with the chair toward them[1]. 20 With the verse : "The great, bright light etc." (as sū. 14) he goes round the bricks three times to the left, pouring water around them from a jar; having put it down, he goes three times back round them without pouring. 21 He says : "To prosperity homage", then returns. 22 With the three verses : "May the divine waters be benevolent to us for help, for drink, may they stream benevolently to us. May the waters on dry and on moist land be benevolent to us, may the waters in the ocean and in the well be benevolent to us. May Mitra, Varuṇa, Aryaman be benevolent to us, may Indra and Agni, may the wide stepping Viṣṇu be benevolent to us" they clean themselves at a place away from the cowshed. 23 They return without looking back. 24 With a verse to Indra : "Abode and collector of riches, he discerns every form with might; as a god Savitṛ of true laws stands like Indra at the meeting of the ways" he worships the gārhapatya. 25 The procedure for the introductory rite and so on is normal up to the upasad days[2]. 26 There are six upasad days with pravargyas. 27 He shall pile up the fire on each of the upasad days. 28 After he has performed the forenoon libation on the first upasad day, he goes to fetch the sacrificial post. 29 At three steps or at an unlimited distance in front of the sacrificial hut he drives into the soil the pole for the back line, then designs the

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[1] cp. 4.4.18.

[2] 2.1.3.19-2.1.14.

vedi by taking the broom and so on, as at the soma sacrifice[1]. 30 He measures out a bamboo cane of the length of the sacrificer with uplifted arms, then designs the fire altar on the place for the altar, containing seven square puruṣas[2]. 31 Its trunk contains four square puruṣas, its wings and tail each one square puruṣa. 32 To (the length of) the wings he adds an aratni, to that of the tail a span (prādeśa). 33 For the head he designs the fourth part of a square puruṣa; then he puts in the middle of the designed (fire altar) a piece of gold on a bundle of darbha grass, and offers on it with : "The year along with the dark half-months; the dawn along with the ruddy cows; the Aśvins along with the wonderful powers; the sun along with the steed; Vaiśvānara along with the libation, with the ghee, hail!". 34 With : "May Prajāpati seat thee on the back of earth; with that deity, like Aṅgiras, sit thou firm" he touches the earth in the middle of the designed (fire altar). 35 South of the (right) wing he attaches the yoke straps to the plough, with the verse : "I arrange the team, the coulter, the pole, the ploughshare, the goad for beating, the two covers, the two female frogs"[3]. 36 The three verses : "May Pūṣan yoke you, may Savitṛ, may Bṛhaspati, by Agni's heat, by Sūrya's light. The sages yoke the ploughs, stretch apart the yokes, wise by favour among the gods. Yoke ye the ploughs, stretch apart the yokes, sow here the seed in the womb made; through our song be there harmonious audience for us; may the ripe (grain) be brought low by the sickle" he speaks of (the plough), while (the oxen) are being yoked to it. 37 He ploughs with six or twelve yoked (oxen). 38 The verse : "The winner of cows has risen, the winner of horses, the winner of gold, enclosed by jubilation; Savitṛ goes over the earth on his chariot with one wheel, filling it with a share of food" he speaks of the lifted (plough); the verse : "Of the two Uṣṭāras, of the two Pīlvas, that are to be bound on, of you all we know the name, ye draught animals with red ornaments"[4] of the oxen. 39 With each of the six verses : "May the plough, of metallic share, very auspicious, with benevolent handle[5] throw up a cow, a sheep, a rapid chariot frame, a stout, wanton girl. Successfully may the good ploughshares cleave the ground, successfully may the ploughman go along with the oxen; Share and Plough, pleased with the oblation, produce ye for him plants with good berries. Successfully Nara with plough and oxen, Bhaga with the ploughshares, the lord of the plough with the Maruts; may Parjanya refresh the seed, furthering it; Share and Plough, produce ye corn for us. Share and Plough, plough ye and produce ye much corn; this ground knows the rules; may the ploughshares strike it. May the furrow be anointed with ghee, with honey, approved by the All-gods, the Maruts; pouring forth a share of food and honey, turn thou, O furrow, towards us with milk. I plough this up, O Indra, that drops from the hand, that gives seed, that drops from the hinder part, that brings offspring, O Indra, food for the common meal, the common drink" he ploughs two furrows. 40 Walking from (the middle of) the southern side of the (right) wing he makes a furrow through the middle (of the whole fire altar); from (here, i.e. the middle of) the northern side of the (left) wing (he makes,) turning the (oxen) toward the south, a (furrow) east (of and parallel to the first) toward the south, then one west (of and parallel to the first) toward the north. 41 In this

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[1] 2.2.1.52.
[2] cp. 10.2.1.
[3] probably the cleats on the plough, whereto the traces are fastened.
[4] *kīlāla* taken as the colour of blood.
[5] thus TS., *somapitsaru* MS., VS.

way he ploughs three furrows each time: from (the corner of) the southern buttock up to (that of) the northern shoulder, from (the middle of the western side of) the tail up to (the middle of the eastern side of) the head, from (the corner of) the northern buttock up to (that of) the southern shoulder. 42 With the verse: "Be unyoked, ye bulls, going to the gods; ye have crossed over this darkness; we have reached the light" he unyokes (the oxen and lets them go) toward the south-east. 43 (The sacrificer) gives them and the plough to the adhvaryu.

1.6.1 He mixes wild and cultivated plants with ghee and strews them on the whole fire altar, with the fourteen verses: "The plants born etc. etc." (as 3.8.3). 2 Instead of those he cannot find he shall strew barley mixed with honey. 3 With the remainder he shall worship the strewn fire altar. 4 From the quarters outside the vedi he throws clods of earth together in the middle of the fire altar, with the four verses: "May he harm us not who is the generator of the earth, who, following the law of truth, attained heaven, and who first created the bright waters; which god shall we honour with oblation? Turn toward (us), O earth, by the sacrifice together with milk; Agni, incited, mounted thy caul. O Agni, what is pure, bright, purified and fit for oblation, that we bear to the gods. I took hence drink and food, a stream of ghee, the birthplace of the buffalo; may it enter our cows, the plants; I abandon weariness, strengthlessness, disease". 5 If he wishes that a community be hungry, he shall take from its quarter clods of earth, with the verse: "I took hence etc." (as sū. 4). 6 With the verse: "Milk thou, O milker of wishes, the wish for offspring, plants, for Indra, Agni, Pūṣan, Mitra and Varuṇa" he touches each furrow. 7 With a team of oxen he designs the pit. 8 He shall make the altar, containing ten square feet, in the middle of the fire altar, ending with the sprinkling (of ghee on the navel)[1]. 9 With: "Ye are piling. Ye are piling around" (as 6.1.5.1) he surrounds the fire altar to the right with pebbles. 10 With the six verses: "O Agni, fame and strength are thine, thy rays shine mightily, O resplendent one; O thou, shining bright, bestowest with power praiseworthy gain on the donor, O sage. With pure radiance, bright radiance, complete radiance, thou risest with thy light; thou, the son, wandering joinest thy parents; thou fillest heaven and earth. Disposing, O Agni, of wealth for us, extend thou over the creatures, O immortal one; thou art master of a beautiful appearance, thou bestowest lucrative wealth. O son of vigour, Jātavedas, rejoice in the good praises, thou, mentioned in the prayers; in thee they have placed many-shaped refreshments, of various aid, of dear nature. Thee, the righteous buffalo, visible to all, Agni, ready to hear, spreading most wide, the divine, men have chosen for favour with proper song. Thou producest the wise arranger of the sacrifice, the master of great liberality, the lovely, great grace of wealth, the refreshment, the lucrative power" he strews gravel over it. 11 With the two verses to Soma: "Swell up, etc.. May thy milk draughts, etc." (as 2.4.1.46) he pushes it asunder on the head, at all the junctions (of the trunk) with the wings and the tail, in the middle of the fire altar, on the place for the naturally perforated (pebble). 12 The approach to the fire altar is at the northern (part of) the junction of the tail (and the trunk).

[1] cp. 2.2.1.54; 10.1.3.5; 1.7.3.31.

13 In front of the śālāmukhīya he places the bricks for the first layer together on a red bull's hide, its neck to the east, its hairy side up. 14 He makes (the hotṛ) recite with : "Recite for the bringing forward" loudly, "of the Agnis for the layer" in a low tone. 15 When (the hotṛ) has said (the first verse) once, they bring the hide (with the bricks) near; they lead a horse in front. 16 Behind the (right) buttock he puts the hide down. 17 In the middle of the altar he makes the horse step with his right foot on the place for the naturally perforated (pebble), with the verse : "I have overcome etc." (as 1.5.4.11); he makes him walk round, not turning him round. 18 He leads the horse back, fills twelve jar bricks with water and places them on the middlemost furrows, with the twelve verses : "Some meet, etc." (as 5.2.1.29) etc.[1], namely a male and a female jar on each region, four in the middle (of the fire altar)[2]. 19 The three verses : "O waters, ye are refreshing; etc." (as 4.3.43) he murmurs, looking at the jar bricks. 20 He places a mess of wild rice boiled in milk south-east of the place for the naturally perforated (pebble), with : "Lean upon heaven, join thee with the atmosphere, meet with the earth, reach thou splendour".

1.7.1 On the footprint (of the horse) he places a lotus leaf, its opening to the west, its navel below, with : "Thou art the heat, the womb; with all the thoughts I place thee, the unbroken one; the womb is the truth, the womb the reality, the womb the holy power, the womb the lordly power, the womb the earth, the womb the atmosphere, the womb the heaven, the womb the quarters". 2 On the lotus leaf he places the (gold) plate[3], its noose to the west, its knobs up, with the verse : "Vena has disclosed from the shining boundary the holy power born first in the east; he has revealed its fundamental forms, the womb of being and of not being". 3 On the plate he places the golden man, its head to the east, on his back, with the two verses : "The golden germ etc." (as 3.5.18.); with the verse : "The drop is spilled etc." (as 2.3.5.17) he touches him. 4 With the three verses with the names of the serpents : "Homage be to the serpents etc." (as 3.5.18) he worships him. 5 With the five verses : "Put forth thy strength etc.. Swiftly thy whirling flames etc." (as 3.5.18). "Send forth thy spies most swiftly, be an unfailing guardian to this people from him who afar or who near plans evil for us; O Agni, may no trouble from thee overwhelm us. Arise, O Agni, spread thyself out, consume the foes, O thou of keen dart; him who wrought evil for us, O blazing one, do thou consume like a dry thicket. Be upright, drive from us (the foes), reveal thy divine power, O Agni, loosen the bows of the demon-driven, crush the foes, kin or not kin" he sprinkles him with ghee like the navel (of the altar)[4]. 6 He places a ladle of kārṣmarya wood filled with ghee south (of the golden man), with the verse : "This Agni is lord of a thousandfold, a hundredfold booty, the sage, the head of wealth" and with : "By Agni's heat I place thee; with that deity, like Aṅgiras, sit thou firm"; he places a (ladle) of udumbara wood filled with sour milk north (of him), with the verse : "Thou art etc." (as 5.1.1.21) and with : "By Indra's strength I place thee; with that

[1] MS.II.13.1.

[2] For the rest of this chapter and for the next one cp. 10.2.3.1.

[3] cp. 6.1.4.1.

[4] 1.7.3.31.

deity, like Aṅgiras, sit thou firm". 7 He makes the horse sniff at the naturally perforated pebble, then addresses it with : "*Bhūḥ*". 8 He provides it with the formula[1] : "Thou art firm, supporting, unoverpowered, spread by Viśvakarman, very constant: may not the ocean tear thee nor the eagle; unshaking make thou firm the earth". 9 With the round : "May Prajāpati seat thee on the ridge of the earth; thou art the world, thou art the earth, thou art the extent, thou art the earth, thou art Aditi all-sustaining, sustainer of the world; hold the earth, make firm the earth, harm not the earth, protect me from the earth, for every breathing out, breathing in, breathing across, breathing up, for support, for motion; may Agni protect thee with great welfare, with most auspicious covering" he places together with an ignorant brahmin the naturally perforated (pebble) on the man. 10 The perforation shall lie on the head (of the man). 11 After having breathed out over it, he offers on the inviolable perforation, with the verse : "To the layer I offer mentally, that the gods may come hither, invited to the meal, increasing holy order". 12 The sacrificer murmurs : "I have stepped on the earth". 13 He gives a boon to the ignorant (brahmin). 14 With : "Thou art brilliance, hold the brilliance for me, hold the earth, make firm the earth, harm not the earth, protect me from the earth" he places east (of the pebble) a gold brick; with : "Thou art called the reservoir of water, penetrated by food; I go to thee with myself, with men, with cattle, with horses, with life, with light, with offspring, with property, with gain, with reward, with wealth, with increase; men are thy guardians, Agni the overlord; with that deity, like Aṅgiras, sit thou firm" west a circular (brick); with the verse : "Thy moist and nestlike wombs, etc." (as 3.8.1) south the nestlike (*kulāyin* brick); with the two verses : "Arising from every stem, from every joint, do thou, O dūrvā, extend us with a thousand and a hundred (head of cattle). Thou that extendest with a hundred, that arisest with a thousand, thee, O goddess, O brick, let us honour with oblation" north a clod of earth mixed with dūrvā grass, so that the dūrvā blades reach up to the naturally perforated (pebble). 15 East he places the golden-headed goods-bearing (*vāmabhṛt* brick), with two glass pearls on its shoulders, with the two verses : "Thy beams, O Agni, that in the sun envelop the sky with rays, with all of them bring us now to splendour, to men. Your beams, O gods, in the sun, in cattle, in horses, with all of them, O Indra and Agni, O Bṛhaspati, grant us splendour". 16 With : "The ruler held the light; thou art the earth, the seed of the world; the brick is the heavenly world; mentally I mount after thee; Agni the light, the light Agni; with that deity like Aṅgiras, sit thou firm" a seed pourer (*retaḥsic*). 17 With : "The sovereign held the light; thou art the begetter, the seed of the sun; the brick is the heavenly world; with speech I mount after thee; Sūrya the light, the light Sūrya; etc." a second one, in the first layer for one who has no son, in the last for one who has a son. 18 With : "The universal sovereign held the light" the constancy of the light" (*jyotiṣo dhṛti*), east of the two seed pourers. 19 With : "May Bṛhaspati seat thee on the ridge of the earth, full of light, for every breathing out, breathing in, breathing across, breathing up, for support, for motion; hold all the light, Agni is thy overlord; with that deity, like Aṅgiras, sit thou firm" an all-light (brick). 20 East of this the heat brick with the chapter learned in the forest[2]. 21 With the verse :

[1] cp. B.Śr.10.31:28.19 seq.

[2] MS.IV.9.14; cp. 4.5.10.

"Thou art invincible, overcoming; overcome the enemies, overcome the foes; thou art of a thousandfold strength; impel me" the invincible (brick). 22 He smears a spotted tortoise with sour milk mixed with ghee, with the three verses: "To the pious the winds pour honey, the streams honey; sweet be the plants to us. Honey at night and at dawn, sweet is the air of the earth; honey be the heaven, our father. Sweet to us be the lord of the forest, sweet the sun, sweet be the cows to us". With: "I place thee in the depth of the waters, in the flooding of the ocean; may the heavenly rain follow thee; may the sun heat thee not nor Agni vaiśvānara; with unhurt wings do thou behold men" he places it in front (of the pebble, its head) to the west. 23 He addresses the mortar and the pestle of udumbara wood, a span in size, with the verse: "Whenever thou, O little mortar, art used in every house, sound thou loudly here, like the drum of the conquerors"; then he pounds rice in it. 24 With the two verses: "Over this Viṣṇu etc." (as 1.2.5.16). "Once, O tree, the wind blew through thy top, but now press out the soma for Indra for drink, O mortar" he places it south-east of the naturally perforated (pebble); with the verse: "Therefore Viṣṇu etc." (as 2.2.2.37) north of it the pestle. 25 With the verses: "Night and dawn etc." (as 5.1.2.15). "Fashioned by the gods, the pot has come with nectar, has mounted its sister, the vedi; knowing the truth with the ancient seers may the wise Agni perform this here. O earth, sit on the earth, a mother on the mother of the mother; thou art tender, comfortable; sit down on the tender one, sit down on the comfortable one. Varuṇa, of fixed order, etc." (as 1.5.5.9). "We implore the power, the greatness of the gods, Agni, mysterious in his abode, on his seats; I place Vaiśvānara of the dust, all-containing by holy power, on the seat for chanting. The vigorous sages placed on the limit Agni, unshaken in his abode, on his seats; I place etc.. They kindle Agni, being kindled by a log, the wise in his abode, on his seats; I place etc." (he places) the pot as far north-east of the naturally perforated (pebble) as the mortar (south-east). 26 With the two verses: "O Agni, yoke thy good steeds, O god; the swift ones draw readily. Yoke, like a charioteer, O Agni, the steeds that best invoke the gods; sit down as the ancient hotṛ" he yokes the fire altar; with the verse: "Like streams the milkings flow together, being purified within with heart and mind; I behold the stream of ghee; a golden reed is in the middle of the fire" he fills the openings of the heads[1] with sour milk mixed with ghee, then throws gold flakes in them: with: "For the beam thee" in the (right) ear, with: "For lustre thee" in the left, with: "For brightness thee" in the (right) eye, with: "For light thee" in the left, with: "This strength of all the world and of Agni vaiśvānara has appeared" in the (right) nostril, with: "Agni, shining by brilliance" in the left, with: "The gold plate, bright by brightness" in the mouth, with: "Thou art giving a thousand; for a thousand thee" in the cut. 27 With the verse: "Anoint with milk Āditya, the embryo, the multiform symbol of a thousand, spare him, burn him not with thy heat, make him of a hundred (years of) life, whilst thou art being piled" he places the head of the man on the pot, facing the west, the cut below. 28 He places the other (heads) around on all sides, touching (the head), resting with the ear apertures and the jaws on the pot; with the verse: "The speed of the wind, the navel of Varuṇa, born as a steed in the

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[1] cp. 6.1.2.23-3.1.17.

midst of the ocean, the child of the streams, the tawny one, founded on the rock, O Agni, harm him not in the highest heaven" the head of the horse east; with the verse : "The undying drop, the red, the active, Agni I praise, the foreboding, with homage; forming thyself orderly with joints, harm thou not the cow, the radiant Aditi" that of the bull west; with the verse : "The guard of Tvaṣṭṛ, the navel of Varuṇa, born as a sheep from the furthest region, the great thousand-fold wile of the Asura, O Agni, harm him not in the highest heaven" that of the ram south; with the verse : "The fire born of the heat of the fire, from the flame of the earth or of the heaven, whereby Viśvakarman produced these creatures, that, O Agni, may thy wrath spare" that of the goat north. 29 With the releasing formulas : "Harm not this biped animal, O thousand-eyed one, being piled for the sacrifice; I appoint for thee the despised man of the forest; therewith piling thy form, sit thou down; may thy flame reach the despised man, may thy flame reach our foe. Harm not this neighing one-hoofed animal, swift in the races; I appoint for thee the buffalo of the forest; therewith piling thy form, sit thou down; may thy flame reach the buffalo, may thy flame reach our foe. Harm not, O Agni, in the highest heaven this spring of a thousand, a hundred streams, expanded in the middle of the ocean, Aditi milking ghee for men; I appoint for thee the ox of the forest; etc., but with : the ox. Harm not, O Agni, in the highest heaven this woolly navel of Varuṇa, the skin of cattle, biped and quadruped, the first birthplace of the gods of Tvaṣṭṛ; I appoint for thee the ram of the forest; etc., but with : the ram. The goat was born from the flame of Agni; he beheld his begetter at first; thereby first the gods attained godhead; thereby those fit for sacrifice reached height: I appoint for thee the deer of the forest; etc., but with : the deer" he shall worship each (of the heads), as they are placed. 30 In the (right) eye of the head of the man he offers with half of the verse : "The radiant countenance etc." (as 2.4.5.4), in the left (eye) with the other half. 31 If there is one head, of the he-goat (to Vāyu), he shall place it in the pot with the verses for placing and worship the places (for all the heads) with the releasing formulas; or he shall carry it around along the quarters, place it in the pot with those verses for placing and worship it with the releasing formulas. 32 He shall not go between the heads and the naturally perforated (pebble); if he does so, he shall murmur the verse : "Thou, O youngest one, protect the worshippers, listen to the songs, and guard thou thyself the offspring".

1.8.1 On the northern shoulder he places the layer (in the shape) of a man[1]. 2 With each of the rounds : "The metre is the measure, that is the earth, the deity the fire; with that metre, that holy power, that deity, like Aṅgiras, sit thou firm. The metre is the basis, that is the atmosphere, the deity the wind. The metre is the image, that is the heaven, the deity the sun. The metre is asrīvi, that is the quarters, the deity the moon. The metre is the gāyatrī, that is the she-goat, the deity Bṛhaspati. The metre is the triṣṭubh, that is gold, the deity Indra. The metre is the jagatī, that is the cow, the deity Prajāpati. The metre is the anuṣṭubh, that is life, the deity Mitra. The metre is the uṣṇih, that is the eye, the deity Pūṣan. The metre is the virāj, that is the horse, the deity Varuṇa.

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1 cp. 10.2.3.2-3.

The metre is the bṛhatī, that is ploughing, the deity Parjanya. The metre is the paṅkti, that is man, the deity Parameṣṭhin" he places three (bricks) together; at the end of each formula : "with that metre, that holy power, that deity, like Aṅgiras, sit ye firm". 3 On the northern side he places the head of the serpent averted (from the animal heads) with the names of the serpents (as 6.1.7.4); or he shall assign it, not place it. 4 With : "I place thee in the going of the waters. I place thee in the rising of the waters. resp. : in the movement of the waters. in the light of the waters. in the ashes of the waters. on the ocean as seat. on the waves as seat. on the stream as seat. in the dwelling of the waters. on the goal of the waters. on the seat of the waters. in the abode of the waters. in the womb of the waters. in the dust of the waters. on the spot of the waters" he places on each of the quarters five water (bricks), from the eastern side stepping on to the right; with : "I place thee with the gāyatrī as metre. I place thee with the triṣṭubh as metre. resp. : with the jagatī. with the anuṣṭubh. with the paṅkti" he places north the metre (bricks)[1]. 5 With each of the rounds : "This one in front the universe; from him, the universe, the breath; from the breath the spring; from the spring the gāyatrī; from the gāyatrī the gāyatra (sāman); from the gāyatra the upāṁśu draught; from the upāṁśu draught the nine-versed stoma; from the nine-versed the rathantara; the seer is Vasiṣṭha; with thee, gathered by Prajāpati, I gather breath for offspring. This one on the right the all-worker; from him, the all-worker, the mind; from the mind the summer; from the summer the triṣṭubh; from the triṣṭubh the svāra (sāman); from the svāra the antaryāma draught; from the antaryāma the fifteen-versed stoma; from the fifteen-versed the bṛhat; the seer is Bharadvāja; with thee, gathered by Prajāpati, I gather mind for offspring. This one behind the all-extending; from him, the all-extending, the sight; from the sight the rains; from the rains the jagatī; from the jagatī the ṛksama (sāman); from the ṛksama the clear draught; from the clear draught the seventeen-versed stoma; from the seventeen-versed the vairūpa; the seer is Jamadagni; etc., but : sight. This one on the left the light; from him, the light, the hearing; from the hearing the autumn; from the autumn the anuṣṭubh; from the anuṣṭubh the aiḍa (sāman); from the aiḍa the stirred draught; from the stirred draught the twenty-one-versed stoma; from the twenty-one-versed the vairāja; the seer is Viśvāmitra; etc., but : hearing. This one above thought; from him, the thought, the speech; from the speech the winter; from the winter the paṅkti; from the paṅkti that with finales; from that with finales the firstling draught; from the firstling the twenty-seven-versed and the thirty-three-versed stomas; from the twenty-seven-versed and the thirty-three-versed the śākvara and the raivata; the seer is Viśvakarman; etc., but : speech" he places ten breathing-out bearers, once with each formula, on the right shoulder, the left buttock, the right buttock, the left shoulder, the fifth in the middle. 6 With the rounds : "The eastern quarter; the spring the season; Agni the deity; the holy power the wealth; the gāyatrī the metre, the rathantara the sāman; the nine-versed the stoma, and it forming the path of the fifteen-versed; Sānaga the seer; the eighteen-month old calf the strength; the kṛta of the casts (of dice); the east wind the wind; fathers, grand-

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[1] These are the last five, there only being fifteen water bricks; cp. 10.2.3.4, also for sū.5, 6.

fathers, near and far, may they help us, may they protect us, in this holy power, this family-priestship, this rite, this prayer, this invocation of the gods. The southern quarter; the summer the season; Indra the deity; the lordly power the wealth; the triṣṭubh the metre, the bṛhat the sāman; the fifteen-versed the stoma, and it forming the path of the seventeen-versed; Sanātana the seer; the two-year old the strength; the treta of the casts; the south wind the wind; etc.. The western quarter; the rains the season; the All-gods the deity; the people the wealth; the jagatī the metre, the vairūpa the sāman; the seventeen-versed the stoma, and it forming the path of the twenty-one-versed; Ahabhūna the seer; the three-year old the strength; the dvāpara of the casts; the west wind the wind; etc.. The northern quarter; the autumn the season; Mitra and Varuṇa the deity; prosperity the wealth; the anuṣṭubh the metre, the vairāja the sāman; the twenty-one-versed the stoma, and it forming the path of the twenty-seven-versed; Purāṇa the seer; the four-year old the strength; the abhibhava of the casts; the north wind the wind; etc.. The zenith the quarter; the winter and the cool the seasons; Bṛhaspati the deity; the fruit the wealth; the paṅkti the metre, the śākvara and the raivata the sāmans; the twenty-seven-versed the stoma, and it forming the path of the thirty-three-versed; Suparṇa the seer; the draught ox the strength; the āskanda of the casts; the wind above the wind; etc." he places the (fifty) joining (*saṁyat* bricks), like the breathing-out bearers. 7 On avakās (marsh plants) the seasonal (bricks). With each of the rounds : "Madhu and Mādhava, the months of spring. Śukra and Śuci, the months of summer. Nabha and Nabhasya, the months of rain. Iṣa and Ūrja, the months of autumn. Saha and Sahasya, the months of winter. Tapas and Tapasya, the months of the cool season" he places in each layer two bricks together, four in the middle one. 8 He always adds : "Thou art the internal junction of the fire. Be heaven and earth in order, be waters and plants in order, be the fires severally in order in unison for my greatness. May the fires that, of one mind, are between heaven and earth, being in order according to the months of spring, (resp. of summer, of rain, of autumn, of winter,) of the cool season, attend on them, as the gods on Indra" according to the seasons; at the end : "Sit ye two firm". 9 With : "Thou art the going of Agni, thou art the Agni's going of Agni. Thou art the going of Vāyu, thou art the Vāyu's going of Vāyu. Thou art the going of the gods, thou art the gods' going of the gods. Thou art the going of the All-gods, thou art the gods' going of the All-gods. Thou art the going, thou art dwelling in the atmosphere, sit down in the atmosphere" ten going (*saṁyānī*) bricks; in each layer he places two of them. 10 After the bull (brick) with the verse : "To thee, O Agni, the bull, the wise, I have come, generating thee ever new; be our household rites not one-sided; with thy pungent glow sharpen us" he places bricks on each layer; those with a straight line he places on the tail, together one in the west turned east and one in the east turned west; those with a line to the right on the trunk in the south; those with an opening to the north and to the west on the (left) wing; those with a line to the left on the trunk in the north; those with an opening to the south and to the east on the (right) wing[1]. 11 He fills the layer up with space fillers. 12 With the verse : "O Agni jātavedas, the realms are thine, O faithful god, immortal by name, and the wiles

[1] cp. 6.1.4.39.

of the wily ones, that of yore they deposited in thee, O thou that impellest all, seeker of friends" he touches each layer on the place of the naturally perforated (pebble). 13 With : "O Agni, the abysmal. O Agni, the strong. O Agni, the boisterous. O Agni, the desirable. O Agni, the hidden" he offers on each layer at the place of the naturally perforated (pebble). 14 He always adds : "Thy arrow, called young, may we honour with that; homage to that of thee; may we be alive at its feet; by thee we put him whom we hate and who hates us in the jaws of darkness". 15 Each of the verses : "The fire that is in the water, in Vṛtra, in the man, in the stone, that has entered the plants, the trees, to these fires let this be offered. The fire that is in the soma, the cows, that has entered the birds, that is in the deer, that has entered the bipeds, the quadrupeds, to these fires let this be offered. That by which they accomplished Indra's chariot, that belongs to all men and burns all, the wise, mighty, superior, infallible, to these fires let this be offered. The fire that is called all-consuming and desire, that is called giver and receiver, to whom I offer as victorious in the fights, to these fires let this be offered. With praises let us worship etc." (as 5.1.7.37). "To those fires that have Vaiśvānara as the principal one let this be offered" he speaks of the libations on the layers, two of the last one. 16 After having touched a brown horse, he covers the layer with dust from the pit, with the verse : "Agni, sought in heaven, etc." (as 5.1.1.29).

2.1.1 After he has performed the afternoon pravargya and upasad libation, they stay overnight. 2 After the forenoon (pravargya and upasad) they begin the second layer[1] with five Aśvin (bricks) on the regions[2], with the verses : "Having a firm dwelling, a firm birthplace, thou art firm; sit down duly in thy firm birthplace; enjoying first the banner of the fire in the pot, may the Aśvins, the adhvaryus place thee here. Nesting, rich in ghee, bounteous, sit on the soft seat of the earth; may the Rudras, the Vasus praise thee; sate this holy power for happiness; may the Aśvins, the adhvaryus place thee here. By thine own skill sit thou here, gifted with skill, in the favour of the gods for great joy; as a father, kind to his son, settle down with easily accessible body; etc.. Thou art the dust of the earth, called shape (?); may the All-gods praise thee; with praises and chants, rich in ghee, sit thou here, and win for us by sacrifice riches with offspring; etc.. I place thee on the back of Aditi, as the support of the atmosphere, the holder apart of the quarters, the lady of the world; thou art the wave, the drop of the waters; etc.". 3 After the Aśvin (bricks) the five seasonal (bricks) are placed with : "Along with the seasons, along with the arrangers, along with the gods. Along with the seasons, along with the arrangers, along with the Vasus. resp. : along with the Rudras. along with the Ādityas. along with the All-gods for all men"; he always adds : "along with the gods establishing strength; to Agni vaiśvānara thee; may the Aśvins, the adhvaryus, place thee here". 4 After the seasonal (bricks) the five Vāyu (bricks) are placed with : "Protect my breathing out. Protect my breathing in. Protect my breathing across. Make my eye to shine widely. Make my ear to hear". 5 After the Vāyu (bricks) the five water (bricks) are placed with : "Swell the waters. Quicken the plants. Help the bipeds. Protect the quadrupeds.

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[1] cp. 10.2.4.1.

[2] i.e. on the four quarters and in the middle.

From heaven impel the rain". 6 After the water (bricks) the (nineteen) strength (*vayasyā* bricks) are placed with: "The lordly power the strength, the mayanta the metre. The support the strength, the ruler the metre. The head the strength, Prajapāti the metre. Viśvakarman the strength, Parameṣṭhin the metre. Resp.: The calf of eighteen months, the triṣṭubh. The two-year old, the virāj. The two and a half-year old, the gāyatrī. The three-year old, the uṣṇih. The four-year old, the anuṣṭubh. The draught ox, the bṛhatī. The bull, the kakubh. The bullock, the satobṛhatī. The ox, the paṅkti. The milch cow, the jagatī. The goat, the yuvala. The ram, the extensive. The man, the slow. The lion, the cover. The tiger, the unconquered"; four on the eastern side, five at each of the junctions (of the trunk with the wings and the tail). 7 The space fillers and the dust belonging to each layer, are explained[1]. 8 After he has performed the afternoon pravargya and upasad libation, they stay overnight. 9 After the forenoon (pravargya and upasad) they begin the third layer[2]. 10 He makes the horse sniff at the naturally perforated pebble, then addresses it with: "*Bhuvaḥ*"[3]. 11 He provides it with the formula: "O Indra and Agni, do ye two make firm the brick that wavers not; with thy back fill thou heaven and earth, and repel the atmosphere". 12 With the round: "May Viśvakarman seat thee on the ridge of the atmosphere; hold the atmosphere, make firm the atmosphere, harm not the atmosphere, protect me from the atmosphere, for every breathing out, breathing in, breathing across, breathing up, for support, for motion; may Vāyu protect thee with great welfare, with most auspicious covering" he places it. 13 Here there is no ignorant brahmin and no giving of a boon. 14 After having breathed out and breathed in over it, he offers on the inviolable perforation, with the verse: "To the layer etc." (as 6.1.7.11). 15 The sacrificer murmurs: "I have stepped on the atmosphere". 16 With: "Thou art light, hold the light for me, hold the atmosphere, make firm the atmosphere, harm not the atmosphere, protect me from the atmosphere" he places east a gold brick; with: "Thou art called the unconquered, penetrated by holy power; I go to thee etc." (as 6.1.7.14); "the Maruts are thy guardians, Vāyu the overlord; with that deity, like Aṅgiras, sit thou firm" west a circular (brick). 17 With: "May Viśvakarman seat thee on the ridge of the atmosphere, etc." (as 6.1.7.19), with "Vāyu" instead of "Agni", an all-light (brick). 18 With: "Thou art the queen, the eastern quarter. Thou art the ruler, the southern quarter. Thou art the universal sovereign, the western quarter. Thou art the sovereign, the northern quarter. Thou art the overlady, the zenith" five quarter (bricks) on the regions. 19 With: "Protect my life. Protect my breathing out. Protect my breathing in. Protect my breathing across. Protect my sight. Protect my hearing. Swell my mind. Quicken my speech. Protect my self. Hold my light" ten (breathing-out bearers) at the junction on the east side; with: "The metre is the measure. The metre is the basis. Resp.: the image. asrīvi. the paṅkti. the uṣṇih. the gāyatrī. the triṣṭubh. the jagatī. the anuṣṭubh. the virāj. the bṛhatī[4]. the earth. the atmosphere. the heaven. the lunar mansions. the half year. ploughing. speech. mind. the cow. the horse. the she-goat. gold. The deity is Agni. The deity is Vāta. Resp.: Sūrya. Candramas. the Vasus. the Rudras. the Ādityas. the Maruts. Indra. Varuṇa. Bṛhaspati. the All-gods"

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[1] cp. 6.1.8.11, 16.
[2] cp. 10.2.4.2.
[3] cp. 6.1.7.7-13.
[4] cp. 6.1.8.2.

(thirty-six bṛhatī bricks), at (the junctions of) each of the other (sides). 20 With : "Thou art the head, the king. Thou art the firm, the supporting. Thou art the holder, the bearer. For life thee. For radiance thee. For ploughing thee. For security thee" seven Āditya seats (*ādityadhāmnī*) in the east; with : "The prop, the king. Thou art the prop, the restrainer. Thou art the holder, the sustainer. For drink thee. For food thee. For wealth thee. For increase thee" seven Aṅgiras seats in the west. 21 The space fillers and the dust belonging to each layer, are explained. 22 After he has performed the afternoon pravargya and upasad libation, they stay overnight. 23 After the forenoon (pravargya and upasad) they begin the fourth layer[1] with the (twenty) *akṣṇayā stomīyā* (bricks)[2]; with : "The nine-versed (stoma) is the swift" he places one east; with : "The seventeen-versed the sky" one south; with : "The fifteen-versed the shining" one north; with : "The twenty-one-versed the support" one west: with : "The twenty-five-versed the embryos" one in the middle; with : "The eighteen-versed speech. The nineteen-versed fervour. The twenty-versed victory. The twenty-two-versed radiance. The twenty-three-versed the performing. The twenty-four-versed the womb. The twenty-seven-versed might. The thirty-versed the ruler. The thirty-one-versed the resolve. The thirty-two-versed the division. The thirty-three-versed the foundation. The thirty-four-versed the surface of the tawny one. The thirty-six-versed the vault. The forty-eight-versed the revolving one. That of four stomas the hold" the fifteen remaining ones, three on each region. 24 He places the saving (*spṛt* bricks); with : "Thou art the portion of Agni, the supremacy of consecration, the holy power saved, the nine-versed stoma" one east; with : "Thou art the portion of Indra, the supremacy of Viṣṇu, the kingly power saved, the fifteen-versed stoma" one south; with : "Thou art the portion of them who behold men, the supremacy of Dhātṛ, the birthplace saved, the seventeen-versed stoma" one north; with : "Thou art the portion of Mitra, the supremacy of Varuṇa, the rain from heaven, the wind saved, the twenty-one-versed stoma" one west; with : "Thou art the portion of Aditi, the supremacy of Pūṣan, the might saved, the twenty-seven-versed stoma" one in the middle; the five remaining ones he places thereafter, with resp. : "the Vasus, the Rudras, the quadruped, the twenty-four-versed stoma. the Ādityas, the Maruts, the embryos, the twenty-five-versed stoma. Savitṛ, Bṛhaspati, all the quarters, the stoma of four stomas. the Yavas, the Ayavas, the offspring, the forty-four-versed stoma. the Ṛbhus, the All-gods, the appeased beings, the thirty-three-versed stoma". 25 With : "They chanted with one (verse), the creatures were established, the lord of creatures was the overlord. They chanted with three, the holy power was created, the lord of holy power was the overlord. They chanted with five, the beings were created, the lord of beings was the overlord. Resp.: seven, the seven seers, Dhātṛ. nine, the fathers, Atidi. eleven, the seasons, the seasons[3]. thirteen, the months, the year. fifteen, the kingly power, Indra. seventeen, the domestic cattle, Bṛhaspati. nineteen, the śūdra and the Aryan, day and night. twenty-one, the one-hoofed, Varuṇa. twenty-three, small cattle, Pūṣan. twenty-five, the wild cattle, Vāyu. twenty-seven, the trees, Soma. They chanted with twenty-nine, heaven and earth went apart, the Vasus and the

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[1] cp. 10.2.4.3.

[2] the stoma bricks, placed transversely: for the first round the formulas 1, 3, 2, 7, 11 are used.

[3] TS. : the seasonal one.

Rudras went apart after them, and they were the overlords. They chanted with thirty-one, the creatures were created, the Yavas and the Ayavas were the overlords. They chanted with thirty-three, the beings came to rest, the chief lord Prajāpati was the overlord" he places seventeen creation (*sṛṣṭi* bricks) in the middle. 26 With the verses : "Lady of the seasons she has come first hither, leading the days and mother of offspring; though one, O Uṣas, thou shinest forth in many places; un-aging make thou all else to age. etc."[1] he places fifteen dawn (*vyuṣṭi* bricks), three on each region. 27 The space fillers and the dust belonging to each layer, are explained. 28 After he has performed the afternoon pravargya and upasad libation, they stay overnight.

2.2.1 After the forenoon (pravargya and upasad) they begin the fifth layer[2] with the rivalless (*asapatnā* bricks); with the verse : "O Agni, drive our rivals away, that are born, drive away too, O Jātavedas, the unborn; intercede for us kindly and without anger; may we be in thy protection, thy lasting threefold shelter" he places one east; with the verse : "Drive our rivals away with might, that are born, drive away too, O Jātavedas, the unborn; intercede for us kindly; may we be (in thy protection); drive our rivals away" one west; with : "The forty-four-versed stoma, radiance the wealth" one south; with : "The sixteen-versed stoma, strength the wealth" one north; with the verse : "Thou art the dust of Agni, etc." (as 6.2.1.2) one with dust behind the naturally perforated (pebble). 2 With : "The course is the metre. The space is the metre. The covering is the metre. Resp. : The mind. The helpful. The pervading. The river. The extending. The ocean. The flood. The kakubh. The trikakubh. The poetry. The water. The akṣarapaṅkti. The padapaṅkti. The vistārapaṅkti. The parching razor. The wing. The enveloping. The uniting. The separating. The bṛhat. The rathantara. The collecting. The yoke. The songs. The parching. The saṁstubh. The anuṣṭubh. The course. The space. The strength. The strength-giver. The extensive. The emulating. The cover. The hardly ascendable. The slow. The flanks (?)" forty virāj (bricks), ten at each junction. 3 With : "With the ray quicken the dwelling for dwelling. With the advance quicken the order for order. With the following quicken the heaven for heaven. etc."[3] thirty-three stoma shares (*stomabhāgā*) on the quarters; walking from the east side to the right, seven on each, five in the middle. 4 With : "Thou art the queen, the eastern quarter: the Vasus, the gods are thy overlords; Agni holds up the missiles; may the nine-versed stoma spread thee over the earth; may the ājya hymn support thee for firmness, the rathantara sāman for basis in the atmosphere. May the seers first-born among the gods extend thee with the measure, the width of heaven, and he who is arranger and overlord; may all of them united seat thee and the sacrificer on the ridge of the vault, on the world of heaven. Thou art the ruler, the southern quarter; etc."[4] five residents of the vault (*nākasad*) on the regions. 5 With : "In front this yellow-haired one, sun-rayed; Rathakṛtsna and Rathaujas the leaders of his army and host, Puñjikasthalā and Kṛtasthalā his Apsarases, wizards his missile, demons his weapon; homage be to them; be they gracious to us; him

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[1] MS.II.13.10.
[2] cp. 10.2.4.4, 5.
[3] MS.II.8.8.
[4] MS.II.8.9: cp. 6.2.1.18.

whom we hate and who hates us we put in their jaws. On the right this all-worker; etc."[1] (he places) above the residents of the vault the (five) five-crested (*pañcacūḍā*), the last one west, turned east. 6 With : "With the eastern quarter I seat thee; with god Agni as deity, with the gāyatrī metre, I place the head of Agni; with the head of Agni of the gāyatrī metre I place the head of Agni. With the southern quarter I seat thee; with god Indra as deity, with the triṣṭubh metre, I place the wing of Agni; etc.. With the western quarter I seat thee; with the All-gods as deity, with the jagatī metre, I place the tail of Agni; etc.. With the northern quarter I seat thee; with the gods Mitra and Varuṇa as deity, with the anuṣṭubh metre, I place the wing of Agni; etc.. With the zenith I seat thee; with god Bṛhaspati as deity, with the paṅkti metre, I place the back of Agni; etc." he places the arrangement (*kḷpti* bricks) on the head, the wings and the tail, the fifth in the middle. 7 If he separates the seed pourers[2], he places one now. 8 With : "May Parameṣṭhin seat thee on the ridge of heaven, etc." (as 6.1.7.19), with "Sūrya" instead of "Agni", an all-light (brick). 9 After heaving placed the two seasonal (bricks)[3], (he places) five rain-winning (bricks) on the regions, with : "Thou art the winner of the east wind. Thou art the winner of the cloud. Thou art the winner of the lightning. Thou art the winner of the thunder. Thou art the winner of the rain". 10 After having placed the two going (bricks)[4], he places the seven words[5] on the east side, with : "Ambā, Bulā, Nitatnī, Stanayantī, Abhrayantī, Meghayantī, Cupuṇikā". 11 With : "To the ocean thee. To the water (?) thee. To the water (?) thee. To the intention thee. To him with a good intention thee. To him with one intention thee. To the shining one thee. To the heaven of light thee. To the Ādityas thee" the Āditya bricks, two at each junction, one in the middle. 12 With : "Thou art called the highest heaven, penetrated by nectar; I go to thee etc." (as 6.1.7.14); "the All-gods are thy guardians, Sūrya the overlord; with that deity, like Aṅgiras, sit thou firm" west a circular brick. 13 North-east of the naturally perforated (pebble) he places eight (bricks) with various formulas, as at the gārhapatya, with the (eight) verses and formulas : "This is that Agni etc." (as 6.1.5.4,5)[6]. 14 In the east the repiling with the eight verses : "With the devotion etc." (as 6.2.6.29)[7]. 15 With the verses : "May the half-years, etc." (as 6.1.3.3) ten (bricks), two on each region. 16 With the verses : "Upright are his logs, upright and bright are the flames of Agni, most brilliant they of the beautiful son. May the son of himself, the Asura, the all-knower, god among the gods, anoint the paths leading to the gods with honey, with ghee; with honey he obtains the sacrifice delighting. etc."[8] twelve āprīs, three at each junction. 17 With : "From the breathing out extend the breathing in. From the breathing in extend the breathing across. From the breathing across extend the sight. Resp. : the sight the hearing. the hearing the earth. the earth the atmosphere. the atmosphere heaven. heaven the quarters. the quarters the heavenly world" he places nine extensions

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[1] MS.II.8.10.

[2] cp. 6.1.7.17.

[3] cp. 6.1.8.7.

[4] cp. 6.1.8.9.

[5] the Pleiads.

[6] cp. 10.2.4.2.

[7] r. *ānvavasāya* for *mavatāsām* ? as MS. III.4.5:51.4, 9: "after having broken up".

[8] MS.II.12.6.

(*saṁtati*) in the east, turned west. 18 With : "I seat thee with the verse, the metre. I seat thee with the vaṣaṭ call, the metre. I seat thee with the *him* call, the metre. Resp. : the prastāva. the udgītha. the pratihāra. the chanted. the finale" (eight metre bricks), two at each junction. 19 With the verses : "After the all-knowing envoy, bearing the oblation, the immortal, the best offerer, thou strivest with the song. With great homage we have come to the youngest one, who inflamed shines in his dwelling, brightly beaming between the wide heaven and earth, to the best offered, turned toward all sides. Here he has first etc." (as 1.6.2.4). "When one hastens after him or utters prayers, he accepts it; all wisdom he embraces, like the felly the wheel. O shining lord etc." (as 5.2.2.18) five on the regions. 20 With the verses : "Indra, the irresistible, has killed the ninety-nine foes with the bones of Dadhyañc. There also they thought of the secret name of the cow of Tvaṣṭṛ, here in the house of the moon. Seeking the head of the steed, leaning on the mountains, he found it in the lake. Indra the singers praised aloud, Indra the praisers with praise, Indra the musicians. Indra made the sun mount in heaven for far sight, with the cows he split the rock. Agni is joined along with his two bay steeds and his chariot yoked by the word, armed with the thunderbolt, rich in gold. O Indra, help us in the contests and the thousandfold fights, O mighty one with mighty aid. This Indra etc." (as 5.1.4.10). "This Indra is ready for a gift, this strongest one is full of power, this glorious, renowned, soma-loving one. By the song he is composed like the thunderbolt, strong, irremovable; he has grown mighty, invincible" ten[1] on the east side. 21 He places metre layers at the junctions, each time three (bricks), each time more inward; with the three gāyatrīs : "This Agni is lord etc." (as 6.1.7.6). "Agni is the head etc." (as 1.6.2.4). "Thee, O Agni, etc." (as 5.1.3.1); with the triṣṭubhs : "Agni awoke etc.. To the mighty seer, etc.. The hotṛ awoke etc." (as 1.5.1.24); with the jagatīs : "He has been born etc.. Thee, O Agni, etc.. For thee, O Agni, etc." (as 1.5.1.24); with the anuṣṭubhs : "Thou drawest together, etc." (as 5.1.5.21). "Agni for you etc." (as 5.1.6.7). "Thee of most resplendent fame men invoke in their dwellings, with flaming hair, O Agni, dear to many, to bear the oblation"; with the paṅktis : "May we kindle thee, etc." (as 5.2.5.11). "Of this Agni, the good one, I think, to whom the milch cows go home, the swift coursers home, the constant steeds home; bear thou food to the chanters. This Agni, the good one, I invoke, to whom the milch cows gather, the swiftly running coursers, the noble sacrificers; bear thou food to the chanters"; with the bṛhatīs : "With this homage etc." (as 5.2.5.11). "Thou, O Agni, etc.. The god, giving you wealth, etc." (as 4.4.34); with the uṣṇihs : "O Agni, master etc." (as 5.2.5.11). "Agni, being kindled, the good sage, to be praised with song; shine thou of many faces abundantly for us. O Agni, lord of the night and of the morning and of the dawn, burn thou with sharp jaws against the demons"; with the kakubhs : "Propitious is Agni etc." (as 5.2.5.11). "And propitious the favours; make the mind propitious at the overcoming of foes, wherewith thou winnest in the fights. Wherewith thou winnest in the fights; loosen the firm (bow strings) of the very defiant ones; may we conquer by thy help"; with the virājs : "Enkindled, O Agni, etc.. O Agni, immortal one, etc." (as 5.1.1.39). "The men have generated with

[1] the head of Atharvan, cp. 10.2.3.1.

devotion the praised fire in the firedrill by the movement of the hands, the lord of the house, visible from afar, pointed"; with the padapanktis: "O Agni, let us now etc." (as 1.1.2.40). "For then, O Agni, etc.. chanting these songs, etc." (as 5.1.2.7); with the atichandases[1]: "I deem Agni the hotṛ, giving wealth, the son of strength, Jātavedas, knowing all as a sage, who sacrifices well, with beauty going aloft towards the gods after the bright-flamed flash of the ghee, after the ghee, when offered. The swan dwelling in light, etc." (as 6.1.4.16). "To that god Savitṛ in the two bowls, the sage of true impulse, the bestower of treasures, I sing the pleasing hymn; he at whose impulse the beaming light shone high, the golden-handed sage has measured heaven with his form"; with the dvipadas: "O Agni, be thou nearest, etc.. Thee, O shining etc." (as 1.6.2.9). "For then, O Agni, etc." (as 5.1.2.7) on the north side.

2.3.1 He places the mahāvrata: with three gāyatrīs on the head: "Come hither, we have pressed out for thee; O Indra, drink this soma, sit down here on my sacrificial grass. Let the two tawny-maned steeds, yoked by holy power draw thee, O Indra; listen to our prayers. We, brahmins, offering soma, having soma juice, call thee, O Indra, the soma drinker with thy comrade"; the rathantara (bricks) on the (right) wing in the south, the middle and at the junction, with the two verses, made into three: "We shout to thee, etc." (as 5.2.3.12). "None other like thee in heaven or on earth is born or will be born; longing for horses, O liberal Indra, longing for cows, we strong ones, call thee"; the bṛhat on the left (wing) in the north, the middle and at the junction, with the two verses, made into three: "We invoke thee, etc." (as 5.2.3.9). "Thou, O wondrous one, the thunderbolt in hand, bold, greatly praised, hurling the stone, bestow richly, O Indra, cows and carriage horses as booty for the conqueror"; the vāmadevya in the middle of the trunk, with the three verses: "With what aid etc.? What valid, etc.? Thou, protector etc." (as 4.3.43); the yajñāyajñiya on the tail in the west, the middle and at the junction, with the two verses, made into three: "With every sacrifice and every song for the strong Agni I praised the immortal Jātavedas as a dear friend, the child of strength, for he loves us. Let us offer to give oblations; be he the helper in the contests, be he the comforter and the protector of the bodies". 2 With: "The Yavas, the Ayavas, the helpers, the courses, the year, the aerial ocean, the firmly established one" seven (seasonal bricks) on the east side. 3 With: "Thou art the earth, the cow by birth; thou madest the fire into the embryo; meet thou with me. Thou art the atmosphere, the cow by birth; thou madest the wind into the embryo; meet thou with me". The same with: "heaven, sun. stars, moon. hymn, chant. people's class, king. voice, breath. waters, sacrifice" two (cow bricks) at each junction. 4 With: "O brick, that art a goddess, a girl lying near, lie thou always near me like the wife near the husband. O brick, that art a goddess, a wanton girl lying near, lie thou always near me like the wife near the husband. O brick, that art a goddess, a young woman lying near, lie thou always near me like the wife near the husband" three (lying-near bricks) at each junction; at nine (bricks) he adds: "O brick, that art a goddess, giving life. Resp. giving breathing out. giving breathing in. giving breathing across. giving sight. giving hearing. on the earth. in the atmo-

[2] r. *ityatichandobhir.*

sphere. on the ridge of heaven", ending with : "lying near, lie thou always near me like the wife near the husband"[1]; with ; "O bricks, that are goddesses, lying near very kindly, lie ye always near me like the wife near the husband" three together in the middle. 5 With : "To the strong thee. To the overstrong thee. To the highly strong thee. To the greatly strong thee. To the mightier thee. To the victorious thee. To the conquering thee. To the mighty thee. To the overwhelmer thee. To the superior thee. To the conqueror of the plotter thee. To the slayer of the plotter thee" three (names of Indra) at each junction. 6 With : "Thou art the furtherer. Thou art the maker of room. Thou art the eastern. Thou art the zenith. Thou art the atmosphere. Giver of strength I seat thee in strength. Giver of milk I seat thee in milk. Giver of heat I seat thee in heat. Giver of fame I seat thee in fame. Giver of light I seat thee in light. In the wealth of the earth I seat thee. In the wealth of the atmosphere I seat thee. In the wealth of heaven I seat thee. In the wealth of the quarters I seat thee. Giver of wealth I seat thee in wealth. Thou art sitting on the water. Thou art sitting on the vulture. Thou art sitting on the falcon. Thou art sitting on the eagle. Thou art sitting on the vault" he places five fivefoldeds (*pañcapañcinā*) at each junction to the right. 7 With : "I seat thee, that hast light. I seat thee, that makest light. I seat thee, that findest light. Resp. : that hast upright light. that hast great light. that hast all the light. that art immortal. that shinest. that art aflame. that blazest. that burnest. that flashest. that art awake. that awakenest" three (luminous bricks) at each junction, two in the middle. 8 With : "The Kṛttikās (i.e. Pleiads) the lunar mansion, Agni the deity. Rohiṇī the lunar mansion, Prajāpati the deity. Invagā the lunar mansion, the Maruts the deity. Resp. : Bāhu, Rudra. Punarvasu, Aditi. Tiṣya, Bṛhaspati. the Āśleṣās, the serpents. Maghā, the fathers. Phalgunī, Bhaga. Phalgunī, Aryaman. Hasta, Savitṛ. Citrā, Tvaṣṭṛ. Niṣṭya, Vāyu. Viśākhā, Indra and Agni. Anurādhā, Mitra. Jyeṣṭhā, Varuṇa. Mūla, Nirṛti. Aṣāḍhā, the waters. Aṣāḍhā, the All-gods. Abhijid, Brahman. Śroṇā, Viṣṇu. Śraviṣṭhā, the Vasus. Śatabhiṣa, Indra. Proṣṭhapadā, the serpent of the deep. Proṣṭhapadā, the goat of one foot. Revatī, Pūṣan. the two Aśvayujs, the Aśvins. the Bharaṇīs, Yama. Brāhmaṇa, Soma" he places the (twenty-nine) lunar-mansion bricks in the east, turned to the west; he always adds : "Ye are the splendours of Agni, Prajāpati, Soma, Dhātṛ; to the beam thee, to the splendour thee, to the brightness thee, to the light thee, with that metre, with that holy power, with that deity, like Aṅgiras, sit thou firm". Before the two Viśākhās (he places) the full-moon (brick), with the verse : "Full behind and full in front, in the middle has she of the full moon been victorious; assembling around her enjoy ye, O gods, here in the highest vault"; after the Bharaṇīs the new-moon (brick) with the verse : "The share that the gods approaching in greatness granted thee, O new moon, (therewith) give thou us offspring, O thou with all heroes, give us wealth, O lovely one with good heroes". 9 With the verses : "The golden germ etc.. He who is king etc." (as 5.1.9.10). "He who is giver of strength, giver of might, for whose command all the gods wait, whose shadow is immortality and death; which god shall we honour with oblation ? He whose all these mountains are through his might, whose they call the ocean with the mythological stream,

[1] The meaning is, that the twelve bricks at the junctions all have the same formula, except the words "a girl", "giving life", "on the earth" etc..

whose are the quarters, the intermediate quarters, the five goddesses; etc.? He by whom the dread earth and the heaven were made firm, by whom the sun was propped, by whom the vault, who fixed the wide atmosphere; etc.? He who supported these propped and trembling heaven and earth, by whom the sun extended goes; etc.? When the great waters went, producing the whole embryo, generating Agni, then the vital spirit of the gods came forth: etc.? May Prajāpati generate etc." (as 1.6.4.21) two at each junction. 10 With: "Thou art the light space: hold the light space for me, hold the heaven, make firm the heaven, harm not the heaven, protect me from the heaven" he places east a gold brick and (he places) the bull (brick)[1]; then he fills the layer up with space fillers. 11 He makes the horse sniff at the naturally perforated pebble, then addresses it with: "*Svaḥ*"[2]. 12 He provides it with the formula: "I seat thee on the seat of life, on the flooding of the ocean, in the shadow of the helper; homage to the ocean, homage to the clearness of the ocean". 13 With the round: "May the chief lord seat thee on the ridge of heaven, capacious, extended, shining, radiant, that shinest upon heaven, earth, the wide atmosphere; hold the heaven, make firm the heaven, harm not the heaven, protect me from the heaven, for every breathing out, breathing in, breathing across, breathing up, for support, for motion; may Sūrya protect thee with great welfare, with most auspicious covering" he places it. 14 Here there is no ignorant brahmin and no giving of a boon. 15 After having breathed out and breathed in[3] over it, he offers on the inviolable perforation, with the verse: "To the layer etc." (as 6.1.7.11). 16 The sacrificer murmurs: "I have stepped on heaven". 17 The pratiprasthātṛ places the vikarṇī (i.e. with ears asunder) pebble for Vāyu north in the middle, next to the place of the naturally perforated (pebble), with the verse: "(Agni) snorted like an eager horse in the pasture, when it has gone away from the large enclosure; then the wind blows after his flame, and may thy path then become black". 18 What belongs to each layer is explained[4]. 19 He completes the layer with dust except on the naturally perforated (pebble). 20 Piling up the first time he shall pile up (the gāyatrī piling), knee-high; (the second time the triṣṭubh piling, navel-high; the third time the jagatī piling, chin-high;) thus is explained[5].

2.4.1 He sprinkles the whole fire altar with a thousand gold flakes, with: "Thou art the measure of a thousand. Thou art the basis of a thousand. Thou art the image of a thousand. Thou art the equality of a thousand. Thou art the replica of a thousand. Thou art of a thousand. For a thousand thee"; then he sprinkles it with ghee; in the west, facing the east, with: "May the Vasus with the Rudras protect thee in the west"; in the north, facing the south, with: "May Nitāna Māruta with the Maruts protect thee in the north"; in the east, facing the west, with: "May the Ādityas with the All-gods protect thee in the east"; in the south, facing the north, with: "May the fathers whose king is Yama, with the fathers protect thee in the south"; in the middle, facing the east, with: "May the gods whose principal is Indra, whose king is Varuṇa, protect thee beneath and above". 2 After having walked back round the sacrificer treads upon the northern junction of the tail and murmurs the

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1 cp. 6.1.7.14; 2.1.16 and 6.1.8.10.
2 cp. 6.2.1.10-15.
3 r. *abhiprāṇya vyānya* ? "breathed out and breathed across".
4 cp. 6.2.1.7.
5 MS.III.3.2:34.6-13.

milking: "Be these bricks, O Agni, milch cows for me". 3 On the last brick of the left buttock (the adhvaryu) offers the oblation to the hundred Rudras by means of an arka leaf, holding goat's milk or ground grains of gavīdhuka grass knee-high, facing the south, with: "Homage to thy wrath, etc." (as 5.1.9.28) etc.; navel-high, facing the north, with: "Homage to you, great ones and to you, small ones homage" etc.; mouth-high, facing the east, with: "Homage to him remaining on the spot and to him keeping the spot" etc.[1]. 4 He offers the descent libations, mouth-high[2], with: "Homage be to the Rudras in heaven, whose arrows are rain; to them ten (offerings) east, ten south, ten west, ten north, ten upwards; to them be homage; be they gracious to us; him whom we hate and who hates us, we put in their jaws"; navel-high, with: "Homage be to the Rudras in the atmosphere, whose arrows are wind; etc."; knee-high, with: "Homage be to the Rudras on the earth, whose arrows are food; etc.". 5 He shall throw the arka leaf down, not on a road; for him whom hates he shall throw it down on the way of his cows. 6 With the verse: "Rudra in the water, Rudra in the fire, Rudra in the plants, Rudra who entered all the worlds, to that god Rudra be homage, hail!" he strews a mess of gavīdhuka grains on that brick. 7 He shall give unasked a bow with three arrows to a brahmin. 8 With the verse: "The strength, resting in the stone, in the mountain, brought together from the waters, the plants, the trees, that food and strength grant us, O Maruts, with pleasure" he goes round the fire altar three times to the left, pouring water around it from a jar; having put it down, he goes three times back round it without pouring[3], (with: "In the stone is thy hunger, in us the strength; may thy flame reach him whom we hate"). 9 On the verse to the purifying Agni[4] the udgātṛ sings the gāyatra (sāman) over the head, the rathantara over the right wing, the bṛhat over the left, the vāmadevya over the trunk, the yajñāyajñiya over the tail, the heart of Prajāpati without verses over the right armpit. After the chanting the hotṛ recites the śastra. 10 When they have sung the whole sāman, he shall not step (on the fire altar) up to the sprinkling of ghee on the naturally perforated (pebble, sū.17). 11 He drags a frog, an avakā and a ratan over the whole fire altar, with the seven verses: "With the avakā etc.. With the chorion etc." (as 4.4.20). "Descend thou upon the earth, upon the ratan, upon the flowing waters; thou, O Agni, art the bile of the waters; O female frog, with these come hither; make this our sacrifice of pure appearance and auspicious. This is the receptacle of the waters, the entrance of the ocean; may thy missiles heat others than us; be purifying and auspicious to us. O Agni, the purifying, etc.. O Agni, thou shining etc." (as 5.1.2.2). "He who with purifying, conspicuous beauty has shone on earth as with the light of dawn; who in the heat is not thirsty, immortal, overpowering in battle as on Etasa's course". 12 When he has driven out the breaths of the frog, he throws the (objects) for dragging on the rubbish heap; him whom he hates he shall strike with them. 13 He makes the sacrificer recite the 'milking' of the metres: "The sacrifice is offered by the Bhṛgus, it gives wealth by the Yatis, it fulfills the wish by the Vasus; may the worshipped Agni sate us, the offered oblation; hail and homage here to the gods!". 14 He keeps (logs) of udumbara wood in ghee overnight. 15 After he has performed

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1 MS.II.9.2-9.
2 r. *-āsyadaghna.*
3 cp. 6.1.5.20.
4 ṚV.9.66.19.

the afternoon pravargya and upasad libation they stay overnight. 16 After the forenoon (pravargya and upasad)[1] he puts on a sandal made from a black antelope hide and steps on the fire altar, with the two verses: "This is the receptacle etc." (as sū.11). "Homage to thy heat and flame and to thy beam homage; may thy missiles heat others than us; be purifying and auspicious to us". 17 In ghee scooped five times he puts each time a gold flake, then sprinkles with it the naturally perforated (pebble), like the navel[2], with: "To him sitting in the tree, hail! To him sitting in man, hail! To him sitting in the water, hail! To him sitting on the sacrificial grass, hail! To him sitting in the wood, hail!". 18 With: "To him winning the heavenly light, hail!" he raises the ladle high. 19 Stirring sour milk mixed with honey with a handful of darbha blades, he sprinkles the whole fire altar with this, with the three verses: "O lord of food, etc." (as 6.1.4.21). "May the gods worthy of sacrifice among the gods worthy of sacrifice, who await their yearly portion, who do not eat oblations, in this sacrifice drink the oblation of honey and ghee. The gods who above the gods attained godhead, who lead this holy power, without whom no place whatever is pure, neither on the tops of heaven nor of earth are they". 20 With the verse: "Giver of breathing out, of breathing in, of breathing across, giver of light, of room; may thy missiles heat others than us; be purifying and auspicious to us" he descends again. 21 After he has immediately completed the afternoon (pravargya and upasad), he removes the utensils for the hot drink; the sacrificial grass of the upasad days for the (animal sacrifice) to Agni and Soma is explained[3].

2.5.1 With the verse: "May Agni with pointed flame cast down every foe; Agni wins wealth for us" he offers (ghee) scooped four times. 2 After having scooped without a formula (ghee) scooped sixteen times, he offers half of it, after reciting the eight verses: "(Viśvakarman) who sat down, offering all these beings, as seer, as hotṛ, our father, he seeking wealth with prayer, has entered, appearing first, into the later ones. etc."; the rest, after reciting the next chapter[4]. 3 He puts the three logs of udumbara wood, that are kept in ghee overnight, on the fire, with the three verses: "O Agni, to whom ghee is offered, bring thou him forward; unite him with light and give him much offspring, hail! O Indra, bring him further, that he may be lord over his countrymen; unite him with increase of wealth, that he may give their shares to the gods, hail! O Agni, strengthen thou him, in whose house we offer; may the gods and the lord of holy power comfort him, hail!" 4 The bringing forward of the fire is explained[5]. 5 With the verse: "May the All-gods etc." (as 6.1.4.27) he takes the fire. 6 With the six verses: "May the five divine quarters aid the sacrifice, the goddesses driving poverty and false opinion away, giving increase of wealth to the lord of the sacrifice. Upon increase of wealth the sacrifice is based, grasped on the kindled fire, honoured with hymns as wings, praiseworthy; embracing the heated pot they sacrificed. When with strength the gods laboured at the sacrifice for the divine supporter, the instructor, (it was) serving the gods, benign, with a hundred feet; they kept embracing the sacrifice. With tawny hair, with the rays of the sun,

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1 cp. 6.2.2.1.
2 cp. 6.1.7.5.
3 cp. 2.2.2.2.
4 MS.II.10.2.3.
5 1.7.3.29-45.

Savitṛ has raised from the east his immortal light; on his impulse the wise Pūṣan goes, the guardian, beholding all beings. The gods sacrificed among the gods; procured by the butcher it is ready for offering; where the fourth sacrifice is offered, may there our recitations and prayers be satisfied. All songs strengthened Indra, encompassing the ocean, best charioteer of charioteers, true lord and lord of strength" they go north of the place of the back line up to the āgnīdhra hut. 7 The sacrificer walks north of (the fire) that is being brought forward, the brahman south, who recites the ten verses of the apratiratha hymn : "Swift, like a bull sharpening (his horns), the warrior fond of slaughter, the agitator of men, roaring, unwinking, sole hero, Indra conquered a hundred hosts together. etc."[1]. 8 With the two verses : "Pervading he stands in the middle of heaven, filling heaven and earth and the atmosphere: universal, rich in ghee, he surveys between the eastern and the western mark. The bull in the ocean, the ruddy bird, he has entered the womb of his ancient father; in the middle of heaven the dappled stone is set down: he has stepped asunder, he guards the two ends of space" he places on the āgnīdhra hearth a stone at the time for placing. 9 With the four verses : "May the sacrifice invite favour and bring (the gods) near; may the god Agni offer and bring the gods near. May the sacrifice invite the gods and bring them near; may etc.. With the impulse of strength, etc.. The elevation etc." (as 1.3.4.7,8) they go up to the āhavanīya. 10 With the five verses : "Ascend ye with Agni the vault, bearing him in the pot in your hands; having gone to the ridge of heaven, to the light, do ye eat, mingled with the gods. Along the eastern quarter etc." (as 1.5.4.7). "O Agni, advance, first of worshippers, eye of gods and mortals; longing together with the Bhṛgus may the sacrificers go to heaven, to welfare. From the earth I have mounted the atmosphere, from the atmosphere I have mounted heaven, from the ridge of the vault of heaven I have reached the heavenly light. Going to the heavenly light, they look not away; they mount heaven, the two worlds, they who extended wisely the sacrifice streaming on every side" he steps on the fire altar. 11 He offers with a full (ladle) of udumbara wood milk from a black (cow) with a white calf on the naturally perforated (pebble), after having recited the verses : "Night and dawn, etc." (as 5.1.2.15). "O Agni, of a thousand eyes, of a hundred heads, a hundred are thy breathings out, a thousand thy breathings in; thou art lord of thousandfold wealth; thee as such let us honour for strength". 12 After having put down on it the materials and a gold flake, he places the fire on it[2], with the two verses: "Thou art the well-winged eagle; sit on the ridge of the earth, with thy sheen fill the atmosphere, with thy light support heaven, with thy heat make firm the quarters. Receiving offering, beautiful, O Agni, sit down regularly in the east on thy own birthplace; on this place in the north, sit ye down, the All-gods and the sacrificer". Having inflamed logs, he puts them on; one of śamī wood with the verse : "I choose that manifold benevolence for all men of the dear Savitṛ, his mighty fat cow with a thousand streams of milk, that Kaṇva milked"; one of aśvattha wood with the verse : "Let us honour thee in thy highest birth, O Agni, let us honour with chants in thy lower abode; the place of birth whence thou didst come, to that I offer; in thee when kindled they offered oblations"; one

[1] MS.II.10.4. [2] cp. 1.7.3.35, 42.

of vikaṅkata wood with the verse : "Kindled, O Agni, etc." (as 5.1.1.39)[1]. 13 With the paṅkti : "O Agni, let us now etc." (as 1.1.2.40) he offers; with the verse : "Thou hast seven logs, etc." (as 1.5.4.20) a full-ladle libation; with the verses : "To the layer I offer etc." (as 6.1.7.11). "On the path of the waving ocean I offer at all times to Viśvakarman an infallible oblation" a second one. 14 He shall strew for a cake on twelve potsherds to Agni vaiśvānara. 15 After having wiped the spoon and the offering ladle, he brings the (cake) for Vaiśvānara hither. 16 Once he cuts off the whole (cake). 17 After having poured from the remainder (of the ghee in the dish) on it, and having twice sprinkled ghee over it, he makes (the hotṛ) recite in a low tone with : "Recite the invitatory verse to Agni vaiśvānara". 18 After having addressed (the āgnīdhra), he summons (the hotṛ) with : "Recite the offering verse to Agni vaiśvānara". 19 After the vaṣaṭ call he offers it with his hand in the middle (of the fire). 20 If it is straight and steady, he shall offer on it the remainder (of the ghee). 21 If it turns round, (he shall act as) explained in the brāhmaṇa[2]. 22 He prepares the seven cakes on seven potsherds (for the Maruts), treated without a formula. After pouring some ghee under and over them, he offers them with the group formulas of the Maruts; with: "Of pure light, of varied light, of true light, luminous, true, protector of holy order, beyond distress" on the south-eastern side (of the fire); with : "Winning holy order, truly conquering, conquering armies, having a good army, with friends near, with foes afar, the host" on the southern; with : "Right, true, firm, supporting, supporter, arranger, arranging" on the south-western; with the group from the āraṇyaka[3] on the western; with : "Such like, thus like, similar, equal, measured, commensurate, harmonious" on the north-western; with : "Such like, thus like, do ye come, similar, equal, measured, commensurate, to aid us, harmonious, at this sacrifice, O Maruts"[4] on the northern; with : "On Indra the divine people, the Maruts attend; as the divine people, the Maruts, attend on Indra, may thus the divine and human people attend on this sacrificer" on the north-eastern. 24 For the stream of wealth he shall have made a large ladle of udumbara wood with a soft handle. He shall perform the stream so, that it hits the cake to Vaiśvānara. 25 After having scooped without a formula (twelve) times twelve (spoonfuls of ghee), he offers a continuous stream of wealth, while he makes the sacrificer, taking hold of him from behind, recite the five chapters : "Strength for me, impulse for me. etc."[5]. 26 "One and three up to thirty-three; four and eight up to forty-eight[6]. The one and a half-year old male and female" etc. are as mentioned[7]. (After) "The milch cow and the bull" (there is inserted) : "Life is in order through the sacrifice. Breath is in order through the sacrifice. etc. up to : To the lord, to the overlord of the world"[8]. (Then follows) : "The chant and the formula" etc., as mentioned; at the end he says : "Hail !" 27 After having thrown the ladle into the fire, he shall boil in the rest of the ghee four dishfuls of rice of

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1 text note r. : the mss.; C2
2 cp. 1.6.4.20.
3 4.4.43 according to Vaikh.
4 r. *indraṁ daivīr viśa* instead of *sabharaso māruto yajña*.
5 MS.II.11.2-6.
6 i.e. one, three, five, seven, etc., resp. four, eight, twelve, etc.; all numbers are feminine; r. *cetyā°ṣṭā-*.
7 MS.II.11.6:143.14-144.3.
8 MS.I.11.3:163.13-164.2.

live grains and give it to the chief priests, and to each of them four milch cows. 28 After having mixed wild and cultivated plants with ghee, he offers the vājaprasavya[1] oblation with a spoon of udumbara wood, with the eight verses: "O Agni, speak to us here, be kind to us, sustain us; O lord of the people, thou givest wealth to us. May Aryaman sustain us, may Bhaga, may Bṛhaspati, may the gods, may the friendly one; may the goddess Speech give to us. Incite Aryaman, Bṛhaspati, Indra to gifts, Speech, Viṣṇu, Sarasvatī and the vigorous Savitṛ. To king Soma, Varuṇa, Agni we hold on, to the Ādityas, Viṣṇu, Sūrya and Bṛhaspati, the priest. We invoke here Indra and Vāyu, pleasant to look at, well-invoked, that the whole people be kind to us at the meeting. The impulse of vigour has pressed out aforetime this king soma in the plants, the waters; he goes around knowing distinction, increasing offspring and prosperity for us. The impulse of vigour rested on this heaven; may he anoint the plants with ghee; be they rich in honey for us; may we as family priests watch over the lordly power The impulse of vigour has pervaded this world and all these worlds everywhere; may the wise one make the niggard generous and may he grant us wealth with all heroes", and with the six verses: "May all the Maruts to day be present to aid us, all the kindled fires; may the All-gods come to us here with aid; all wealth and vigour be ours. May vigour aid me here through the seven quarters or the four distances, vigour with the All-gods me for winning wealth. Vigour is in front, in the midst of us; may vigour arrange the gods in due season; for the impulse of vigour is affectionate[2]; may I become lord of vigour in all the quarters. May vigour impel my gift today, may vigour increase the gods with the oblation; for vigour has brought me all the heroes; may I, lord of vigour, conquer all the quarters. I unite myself with the milk of the earth, I unite myself with waters, with plants; may I win vigour, O Agni. May I place milk on the earth, milk in the plants, milk in heaven, in the atmosphere milk; be the quarters rich in milk for me". 29 After each libation he pours the remainder into a dish. 30 Behind the southern buttock or the tail of the fire altar he spreads a black antelope hide on the chair, a goatskin for one who wishes for cattle; then he sprinkles (the sacrificer) sitting on it, with the remainder, with: "On the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, with the voice of Sarasvatī, with the support of the ruler". 31 He makes it flow down from the head up to the mouth, of a brahmin with: "I sprinkle thee, Bṛhaspati, for universal sovereignty", of a kṣatriya with: "I sprinkle thee, Indra, for universal sovereignty", of a vaiśya with: "I sprinkle thee, Agni, for universal sovereignty"; or he shall not sprinkle a vaiśya. 32 With (ghee) scooped twelve times he offers the twelve supporters of the kingly power (*rāṣṭrabhṛt*), two libations with each of the rounds: "Bearing truth, dwelling in truth, the fire is the Gandharva; the plants called delights are his Apsarases. The composed sun, with all the chants is the Gandharva; the beams called active are his Apsarases. The very gracious, sun-rayed moon is the Gandharva; the lunar mansions called sounds are his Apsarases. The refreshing, all-embracing wind is the Gandharva; the waters called strength are his Apsarases. The granting (?), well-winged sacrifice is the Gandharva; the sacrificial gifts called

[1] i.e. impelling to vigour.

[2] r. *prasavo*.

wishes are his Apsarases"; with : "to this (Gandharva) hail, *vaṭ* !" one in the east, with : 'to these (Apsarases) hail, *vaṭ* !" one in the north; he always adds : "May he protect this holy power, lordly power" and "May they protect this holy power, lordly power"; (the sixth round) for a brahmin is : "Bṛhaspati, all-creator, Indra is the Gandharva; the Maruts called vigour are his Apsarases"; for a kṣatriya : "Prajāpati, the chief lord, the mind is the Gandharva; the hymns and the chants called praises are his Apsarases"; for a vaiśya : "The merciless, far-striking death is the Gandharva; the offspring called the timid are his Apsarases"[1]. 33 With (ghee) scooped twice he offers over the forepart of a chariot in the āhavanīya, with (the seventh round) : "O our lord of the world, thou who hast houses above, O lord of distinction, grant thou great protection to this holy power, to this lordly power, thou whose Apsarases are all the quarters called *pliyā* ; may he protect this holy power, lordly power; may they protect this holy power, lordly power; to him hail, *vaṭ*; to them hail, *vaṭ* !" (The sacrificer) shall give the (chariot) to the adhvaryu at the time for the sacrificial gifts. 34 With : "Thou art the cloudy ocean, giving moisture; blow helpfully and refreshingly towards me, hail ! Thou art longing, reverent; blow etc. ! Thou art of the Maruts, the host of the Maruts; blow etc. !" he offers three times wind through his hollowed hands or through a fold of the black antelope hide.

2.6.1 The procedure for the effacing of the footprints and so on is normal up to the strewing (of earth) on the hearths[2]. 2 With verses of the vihavya hymn[3] he places bricks on the hearths, eight and a stone on the āgnīdhra hearth, twenty-one on that of the hotṛ, eleven on that of the brāhmaṇāchaṁsin, eight on each of the others, six on the mārjālīya and on the butcher's fire[4]. 3 The procedure is normal up to the (animal sacrifice) for Agni and Soma[5]. 4 After (strewing for) the animal cake to Agni and Soma he strews for the ten oblations of the (sacrifice) with all (the names of) the pṛṣṭha lauds : to Agni of the gāyatrī (metre), the nine-versed (stoma), the rathantara (sāman), (the spring season, a cake on eight potsherds; to Indra of the triṣṭubh, the fifteen-versed, the bṛhat, the summer, one of eleven; to the All-gods of the jagatī, the seventeen-versed, the vairūpa, the rains, one on twelve; to Mitra and Varuṇa of the anuṣṭubh, the twenty-one-versed, the vairāja, the autumn, curds; to Bṛhaspati of the paṅkti, the twenty-seven-versed, the śākvara, the winter, a mess of rice; to Savitṛ of the atichandas, the thirty-three-versed, the raivata, the cool, a cake on twelve potsherds; to Anumati a mess of rice; to Vaiśvānara a cake on twelve potsherds; to Aditi, wife of Viṣṇu, a mess of rice; to Ka a cake on one potsherd). 5 He proceeds as with the oblations to the goddesses of low rank[6]. 6 The upavasatha day is (further) normal[7]. 7 The next day an agniṣṭoma, an ukthya or an overnight rite. 8 The procedure is normal up to the placing around

[1] For the first two libations the division is : "Bearing truth, dwelling in truth, the fire is the Gandharva; may he protect this holy power, lordly power; to him hail, *vaṭ* !" and "The plants called delights are his Apsarases; may they protect this holy power, lordly power; to them hail, *vaṭ* !". etc.

[2] 2.2.2.5-4.4.

[3] cp. 1.4.1.17.

[4] cp. 10.2.2.10.

[5] 2.2.5.1.

[6] cp. 2.5.5.11-15.

[7] 2.2.5.19-35.

of the enclosing sticks[1]. 9 After having put on a log for the stream (of ghee)[2], he offers for the yoking of the fire altar, with the verse : "Agni (i. e. the fire altar) I yoke with power, with ghee, the divine bird, mighty in strength; therewith may we fly to the firmament of the ruddy one, mounting heaven above the highest vault". 10 With the verses : "These are wings un-aging of thee, the winged[3], wherewith thou slayest the demons, O Agni; with these may we fly to the world of the righteous men, that have first reached the ancient seers. The able drop, the righteous falcon, golden-winged, the active mighty bird sat down firmly in its place; homage be to thee, harm me not" he touches the two wings. 11 With the five verses : "Making for himself etc.. Thou art the thread etc." (as 5.1.2.16). "Giving permission to man, beholding the high path, the Maruts enjoyed this sacrifice, dwelling in the rain, immortal, winning heaven. Abiding in the midst of the world, making, producing the creatures in many forms, may the supreme year of fixed order protect our sacrifice beyond the air. May the full year give us offspring, may Dhātṛ kindly give them; numerous, together, variously, manifold, devoted only to me, may they assemble around me" he offers the ascension libations. 12 The procedure is normal up to the bringing near (of the victims)[4]. 13 For one sacrificial post he brings the set of eleven victims or the victims of the soma sacrifice near[5]. 14 The procedure is normal up to the time for the sacrificial gifts[6]. 15 The sacrificer brings along with the sacrificial gifts a golden dish of a hundred mānas, filled with ghee, looks at it with the verse : "The radiant countenance etc." (as 2.4.5.4), then hands it to the brahman. 16 The procedure is normal up to the cups at the agniṣṭoma[7]. 17 After (the unnetṛ) has filled up the agniṣṭoma cups,(the adhvaryu) touches the fire altar, with two verses with "water" : "Thou art the head of heaven, the navel of the earth, the strength of water and plants, protection of all life, extending; homage to the path; thou standest resting on the head of all. Within the ocean is thy heart, thy life; give ye of the water, cleave the holder of water; from heaven, from the raincloud, from the atmosphere, from the earth, thence help us with rain". 18 The procedure is normal up to the śaṁyuvāka[8]. 19 The verse : "I loosen thy head ropes etc." (as 1.4.2.20) (the sacrificer) murmurs at the loosening of the enclosing sticks. 20 After the śaṁyuvāka (the adhvaryu) murmurs for the loosening of the fire altar[9] the verse : "Suck this sweet breast of the waters, filled in the midst of the flood, O Agni; enjoy the sweet spring, the wave, enter the flood of the ocean". 21 The procedure is normal up to (the sacrifice of) the anūbandhyā cow[10]. 22 Before the samiṣṭayajus oblations[11] he offers a ladle (with ghee), with the verses : "Thy beams, O Agni, etc.. Your beams, O gods, etc." (as 6.1.7.15). "Grant us lustre in the brahmins, keep lustre in the rulers, lustre in the people and the śūdras; grant me lustre with thy lustre". 23 With the verse to Varuṇa : "I implore this etc." (as 5.1.2.12) he mixes, before the burning down of the vedi[12], sour milk and ghee; then he offers

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1 1.2.6.8, i.e. 2.3.1.11.
2 cp. 1.3.1.15.
3 r. *patatriṇo*.
4 2.3.6.15.
5 cp. 5.2.12.46.
6 2.4.5.1.
7 2.5.2.17.
8 2.5.5.4, at the end of the concluding rite: cp. 2.1.3.27.
9 cp. sū.9.
10 2.5.5.5.
11 cp. 2.5.4.16.
12 cp. 2.5.5.18.

(to the serpents) toward the quarters and twice in the middle, with the rounds : "Thou art the eastern quarter, called universal; of thee as such Agni is the overlord, the black (snake) the guardian; thy overlord and thy guardian, to them be homage; may they be gracious to us; him whom we hate and who hates us we put in the jaws of those two. Thou art the southern quarter, called mighty; of thee as such Indra is the overlord, the ring-striped (snake) the guardian; etc.. Thou art the western quarter, called forward; of thee as such Soma is the overlord, the viper the guardian; etc.. Thou art the northern quarter, called comfortable; of thee as such Varuṇa is the overlord, the scorpion the guardian: etc.. Thou art the nadir, called womb; of thee as such Viṣṇu is the overlord, the spotted-necked (snake) the guardian; etc.. Thou art the zenith, called overlady; of thee as such Bṛhaspati is the overlord, the variegated[1] (snake) the guardian; etc.". 24 After having completed the breaking-up sacrifice[2], he worships, when he will go forth, the fire altar of bricks with the reachings : "With the consecration I reached thee. With the penance I reached thee. With the pressing day I reached thee. With the lustral bath I reached thee. With the cow I reached thee". 25 Who has piled up the fire altar, shall not for a year descend (from a carriage) for (anybody), not rise (from a seat) for (anybody), not walk in the rain throughout life, not eat of a bird, of a head, not approach a mistress; when he has piled up the second time, not approach the wife of another, when the third time, not approach any woman; if he does so, he shall offer curds to Mitra and Varuṇa. 26 With the verse : "The fire altars made of dust, entered into the earth; of them thou art the highest; instigate us to life" he worships the fire altar of bricks, when returned from a journey; with the three verses : "To thee, O Agni, etc.. To thee, lord etc.. O Agni, etc." (as 1.6.2.9) (he worships those) of others. 27 After having piled up the fire altar, he shall offer the sautrāmaṇī as a sacrifice. 28 The repiling has three layers[3]. 29 With the verses : "With the devotion wherewith the seers performed the sacrificial session, kindling Agni, bearing him to heaven, I set on this vault Agni, whom men call him for whom the sacrificial grass is strewn. Let us follow him with our wives, O gods, with sons, with brothers, or by gold, seizing the vault in the world of good action, above the third ridge in the light of heaven. To the middle of speech the active one has risen, this Agni, the good, wise lord; placed on the back of the earth, shining bright, may he tread down the enemies. May Agni here, etc." (as 5.2.2.25). "O Agni, move, go forth, make visible the paths leading to the gods; seize every good action, where the ancient seers first have come. Move ye forward, go forth, make visible the paths leading to the gods; with these good actions let us follow, O gods, to where our former fathers have gone away. Awake, O Agni, watch over him; may ye two, that which is sacrificed and that which is given, unite yourselves with this one; the young fathers, acting again, extended this thread for thee. By which thou bearest a thousand, by which, O Agni, the whole property, by that bear thou this our sacrifice, to go to heaven among the gods" he places eight (bricks) with various formulas; then he (fills up with) eight space fillers and covers the layer with dust; eleven (space fillers) in the second (layer), twelve in the third. 30 A sacrificer desirous of welfare and who has piled up

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1 TS. : white.

2 cp. 2.5.5.24.

3 cp. 10.1.4.7, 8.

(a fire altar) formerly, shall pile up a repiling at a soma sacrifice; or, after having piled up, (he shall pile up a repiling) by sprinkling on the sprinkled altar[1]. 31 At the (soma sacrifices), not connected with a fire altar, (he shall pile up) a repiling: with the (eight) verses: "This is that Agni etc." (as 6.1.5.4) eight (bricks) with various formulas, thirteen space fillers, that makes twenty-one. 32 With the verse: "This is thy due place of birth, etc." (as 1.5.2.8) he places the fire (on the fire altar).

1 The sprinkling is considered as repiling, cp. Āp.Śr.17.25.1 the touching.

THE VĀJAPEYA

1.1.1 A brahmin or a kṣatriya desirous of sovereignty, shall perform the vājapeya in the autumn. 2 There are seventeen consecration days, three upasad days. 3 He shall have prepared the surā[1] on a fenced (place). 4 The procedure is normal up to the making of the mound[2]. 5 Behind the axle of the southern cart the pratiprasthātṛ makes a second mound, without having brought dust near, that is dug out. 6 The procedure is normal up to the hewing down (of the sacrificial post)[3]. 7 The sacrificial post is made of khadira wood, four-cornered, seventeen aratnis long; the knob is made of wheat flour. 8 He does not make (the post) project beyond the knob[4]. 9 The procedure is normal up to the time for the cords[5]. 10 He wraps the cord around the post, then envelops this with seventeen garments. 11 The upavasatha day is (further) normal[6]. 12 The next day the seventeenfold vājapeya with the ṣoḍaśin and with the rathantara pṛṣṭha laud. 13 With : "O god Savitṛ, etc." (as 6.1.1.5) he offers at the beginning of the pressings. 14 The procedure is normal up to the setting down of the sacrificial utensils[7]. 15 After having set down the firstling pot, he sets down the five vessels for the extra draughts to Indra. 16 On the right shoulder he sets down the seventeen vessels for Prajāpati, belonging to the vāyu vessels[8]. 17 He sets them down together with the constant (pot)[9]; then the pratiprasthātṛ (sets down) on the western mound the seventeen earthen supporting vessels and the wooden tub with the hair sieve[10]. 18 The procedure is normal up to the placing of the pressing tubs[11]. 19 The pratiprasthātṛ places on the place for the rubbish heap the surā tub on the head of the āgnīdhra, brings it in by the western entrance (of the cartshed) and places it on his own mound[12]. 20 He makes the sacrificer recite over the nigrābhya water[13]; then he scoops the adābhya (inviolable) draught from the hotṛ cup into the vessel for the sour-milk draught; with the verse : "May Agni etc." (as 2.4.3.29) a third of the draught; with the verse : "May the All-gods, etc." (as 2.4.6.26) the second third; with the verse : "This is the third pressing etc." (as 2.5.4.17) he fills it up. 21 With each of the rounds : "I pull thee out for Agni with the gāyatrī metre. I pull thee out for Indra with the triṣṭubh metre. I pull thee out for the Ādityas with the jagatī metre" he pulls two stalks out (of the bundle of soma). 22 He grasps them together, then stirs the draught (with them), once with each two of the formulas : "I stir thee in the stream of the waters in the moving cloud. I stir thee in the stream of the gladdening ones. Resp. : of the cheering ones. of the pūtanā plants. of the (waters) in the dwellings. of the sweet ones. of the honey plants. of (the waters) leading to the gods"[14]. 23 With : "Thou art scooped with a support; I scoop thee, the clear, O clear one, for the clear, in the form of day, in the rays of the sun" he touches it. 24 It is offered without an interval. 25 He goes north of the hotṛ. 26 He passes the

1 cp. 5.2.4.2-6.
2 2.2.3.4.
3 1.8.1.9.
4 cp. 1.8.1.17.
5 1.8.2.23.
6 2.2.5.19-35.
7 2.3.1.14.
8 cp. 2.3.1.13.
9 cp. 2.3.1.17.
10 cp. 5.2.4.11.
11 2.3.1.19.
12 cp. 5.2.4.14.
13 cp. 2.3.2.36.
14 some meanings doubtful.

draught south round (the hotṛ) and stands still at the southern junction of the enclosing sticks; then he offers it with : "The lofty form of the bull shines on high, in the reflection of the Vasus, in the deed of the Rudras, in the mind of the Adityas; I offer thee to the mighty Indra". 27 Having walked back round he places the vessel in its place. 28 With each of the rounds : "Eagerly, O god Soma, enter thou the realm of Agni with the gāyatrī metre. Willingly, O god Soma, enter thou the realm of Indra with the triṣṭubh metre. Our friend, O god Soma, enter thou the dear place of the All-gods with the jagatī metre" he adds two stalks. 29 As sacrificial gifts he gives at the aṁśu (stalk) and adābhya draughts a garment, an upper garment, gold, four, eight or twelve milch cows. 30 The procedure of the taking of the pressing stone for the upāṁśu draught up to the addressing of the two pressing boards is normal[1]. 31 He shall scoop an aṁśu draught for one desirous of prosperity. 32 From the moistening[2] up to the offering he shall not breathe across[3]. 33 If he breathes across, he makes (the sacrificer) breathe across[4] over gold, with the verse : "May breath come to us from afar, from the atmosphere, from heaven, life from the earth; thou art nectar; for breath thee". 34 He moistens once from the hotṛ cup, then presses out once. 35 After having quickly recited mentally the verse : "With what aid etc. ?" (as 4.3.43), he pours once with his hollowed hands into the vessel for the sour-milk draught. 36 With the verse : "When one hastens etc." (as 6.2.2.19) he offers (the aṁśu draught). 37 With the verse : "May Indra and Agni confer lustre upon me, Soma and Bṛhaspati lustre, the All-gods lustre, the Aśvins lustre upon me" he touches water. 38 He scoops the aṁśu and adābhya draughts at (the sacrifice) with a thousand sacrificial gifts, at (that) with his whole property as sacrificial gift, at a sattra, at the viśvajit, at (a sacrifice) with all the pṛṣṭha (lauds), at the vājapeya, at the rājasūya and at the aśvamedha. 39 The procedure for the pressing out of the upāṁśu draught up to the scooping of the stirred draught is normal[5]. 40 After having scooped the firstling draught during the ukthya draught, he scoops the five extra draughts to Indra, with : "Thou art scooped with a support; I scoop thee, dwelling in the wood, dwelling in men, dwelling in life, pleasant for Indra; this is thy birthplace; to Indra thee. Thou art scooped with a support; I scoop thee, dwelling in the earth, dwelling in the atmosphere, dwelling in the heavenly vault, pleasant for Indra; this is thy birthplace; to Indra thee. Thou art scooped with a support; I scoop thee, dwelling in the waters, dwelling in the ghee, dwelling in the creatures, pleasant for Indra; this is thy birthplace; to Indra thee. Thou art scooped with a support; O draught for all men, restrainer, meant for the priest[6]; the three first born[7] (and) the divine cask, sprinkled together, of these[7] that have no handles (?) I seized drink and food; I scoop thee, pleasant for Indra; this is thy birthplace; to Indra thee. Thou art scooped with a support; the vigorous sap of the waters, the brightness gathered from the sun, the sap of the sap of the waters, that of thee I scoop which is the best; I scoop thee, pleasant for Indra; this is thy birthplace; to Indra thee". 41 Having scooped them together with the constant draught, he shall not

[1] 2.3.3.1-9.

[2] cp. 2.3.3.5, 8.

[3] cp. MS.IV.7.7:102.17-19 (its translation Āp.Śr.12.8.6 is not right).

[4] better read as Āp.Śr.12.8.7. *abhivyaneyātām* "he and (the sacrificer) shall breathe across".

[5] 2.3.3.11-2.3.5.8.

[6] text uncertain.

[7] The words are feminine, but probably the draughts are meant.

purify the clear stream[1]. 42 After having spread the hair sieve over the wooden tub, the pratiprasthātṛ purifies the surā, with : "May the daughter etc." (as 5.2.4.18). 43 With the verse : "What then ? etc." (as 3.5.17) the adhvaryu scoops from the clear stream the seventeen draughts for Prajāpati; with the verse : "By this shape etc." (as 1.1.2.15)[2] the pratiprasthātṛ the surā draughts into the supporting vessels. 44 The draughts for Prajāpati (and the surā draughts) are scooped and placed by turns.

1.2.1 The procedure is normal up to the time for the cords[3]. 2 After having wrapped the cord around (the sacrificial post), he brings the victims near : a he-goat for Agni, a he-goat for Indra and Agni, a ram for Indra, a ewe for Sarasvatī, a dappled cow for the Maruts, two ewes for Sarasvatī, seventeen black, hornless, one-coloured he-goats for Prajāpati. 3 They deal with the cauls as mentioned[4]. 4 The procedure is normal up to the strewing for (the oblations) of the midday (pressing)[5]. 5 After having strewn for them, he strews seventeen dishfuls of wild rice for Bṛhaspati. 6 The procedure is normal up to the putting on the fire[6]. 7 After having put on the fire (the oblations) of the midday (pressing), he boils the wild rice in milk. 8 The procedure is normal up to the proceeding[7]. 9 After having proceeded with (the oblations) of the midday (pressing), he proceeds with the (mess of) wild rice, (after making the hotṛ recite) with : "Recite the invitatory verse to Bṛhaspati" and (after summoning) : "Recite the offering verse to Bṛhaspati", naming the deity in a low tone. 10 He takes in common (from them) for the sviṣṭakṛt offering and in common for the iḍā; then he puts the (mess of) wild rice down in the pit. 11 The procedure is normal up to the time for the sacrificial gifts[8]. 12 He ties golden wreaths on the seventeen priests. 13 With the verse : "On the impulse of vigour we shall proclaim with speech the mighty mother, Aditi by name; for the whole world has entered her; may god Savitṛ impel virtue in her" he fetches the chariot, placed south of the sacrificial hut, down (from the transport cart). 14 With the verse : "In the waters is nectar, in the waters medicine; be ye steeds also vigorous through the guidance of the waters" they bathe the horses; with the verse : "Vāyu or Manu or the twenty-seven Gandharvas first yoked thee, the steed; they placed swiftness in him" he yokes them. 15 With the verse : "O child of the waters of swift impulse, by the rapid, towering wave, winning the race, may I win the race" he strokes along the foreheads. 16 Without formulas the sixteen chariots are put to. 17 After having offered the two libations for the sacrificial gifts, he gives seventeen groups of seventeen, seventeen golden ornaments, seventeen female slaves, seventeen elephants, seventeen hundred cows, seventeen hundred sheep, seventeen hundred goats, seventeen chariots, seventeen vehicles. 18 After having filled the seventeen groups of seventeen with splendid things, he gives the (chariot), put to with the verse, to the adhvaryu. 19 They lead the cows in front, the others in the middle, the chariots behind. 20 When the sacrificial gifts are led, the (chariot), put to

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[1] cp. 2.3.4.21.
[2] but in 7.2.5.3 this verse is for Prajāpati; cp. Āp.Śr.18.2.3, 5, 6; cp. also 5.2.4.19; 11.15.
[3] 2.3.6.15.
[4] 1.8.4.7-39.
[5] 2.4.2.21.
[6] cp. 2.3.2.5.
[7] 2.4.4.23.
[8] 2.4.5.1.

with the verse, stops near the pit, the others north of the āgnīdhra hut. 21 At the time for the Mahendra (draught)[1] they arrange the ornaments. 22 On the quarters the drums sound. 23 North of the pit they drive in a chariot axle. 24 On it he fastens a chariot wheel of udumbara wood with seventeen spokes. 25 He ties seventeen pieces of salt, tied up in aśvattha leaves made into bags, on four bamboo canes, on each four, on one five. 26 With: "On the impulse of god Savitṛ of true impulse may I mount the highest vault" the brahman mounts the chariot wheel, then strikes it three times to the right. 27 (The adhvaryu) summons him: "Sing the song of the vigorous ones"[2]. 28 He makes the sacrificer recite the three rounds of the victories: "Agni won (the word) of one syllable. The Aśvins (that) of two syllables. etc.. Prajāpati contains seventeen. Agni with (the word) of one syllable won speech. The Aśvins with (that) of two syllables won breathing out and breathing in. Viṣṇu with (that) of three syllables won these three worlds." The same formula with: "Soma, four, four-footed cattle. Savitṛ, five, the five quarters. Pūṣan, six, the six seasons. The Maruts, seven, the seven-footed śakvarī. Bṛhaspati, eight, the eight quarters, four quarters, four inauspicious ones[3]. Mitra, nine, the nine breaths. Varuṇa, ten, the virāj. Indra, eleven, the triṣṭubh. The Allgods, twelve, the jagatī. The Vasus, thirteen, the thirteenth month. The Rudras, fourteen, the fourteenth month. The Ādityas, fifteen, the fifteenth month. Aditi, sixteen, the sixteenth month. Prajāpati contains seventeen. Agni with (the word) of one syllable won the measure, this earth. The Aśvins with (that) of two syllables the basis, the atmosphere. Viṣṇu with that of three syllables the image, the heavenly world. Soma with that of four syllables the asrīvīs, the lunar mansions. Savitṛ with that of five syllables the akṣarapaṅkti, for the akṣarapaṅkti is the paṅkti, for it has four times five syllables. Pūṣan with that of six syllables the gāyatrī, for it has four times six syllables. The Maruts with that of seven syllables the uṣṇih, for it has four times seven syllables. Bṛhaspati with that of eight syllables the anuṣṭubh, for it has four times eight syllables. Mitra with that of nine syllables the bṛhatī, for it has four times nine syllables. Varuṇa with that of ten syllables the virāj, for etc.. Indra with that of eleven syllables the triṣṭubh, for etc.. The All-gods with that of twelve syllables the jagatī, for etc.. The Vasus with that of thirteen syllables the thirteenth month. etc.. Prajāpati contains seventeen". With: "To Agni, to the metre of one syllable, hail! To the Aśvins, to the metre of two syllables, hail! etc." he offers seventeen libations. 29 He makes the sacrificer step towards the chariot, put to with the verse, with: "Thou art the step of Viṣṇu, thou art the stepping out of Viṣṇu, thou art the stepping asunder of Viṣṇu". 30 With the verse: "The two flanks, the two hind sides flanking the chariot, move on to the fire like roaring winds[4]; the far-darting, the winged one, the swift one, may those fires, leading over, protect us" he addresses the two wheels; with the verse: "O lord of the forest, be strong of limb, our comrade, furthering, manly; thou art tied with cowhide, be thou strong; may he who mounts thee conquer what is to be conquered" the stand. 31 With: "On the impulse of god Savitṛ of true impulse, of the swift Bṛhaspati, winner of the race, may we win the race" he mounts the chariot. 32 He recites

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[1] cp. 2.4.6.17.
[2] SV.1.435.
[3] KS.14.4 four intermediate quarters.
[4] r. *vātā agnim*; TS.: move on after the roaring wind.

the chapter: "O steeds, win the race, establishing the way, measuring the leagues; attain the goal. May the steeds etc.. In each race etc." (as 5.1.3.11). "May the swift coursers, hearing the call, all hear our call, running strongly, winning a thousand, eager to gain in the gaining of praise, the steeds, that have won in the contests great prizes. This steed hastens at a gallop, bound at the neck, the shoulder and the mouth, acquiring strength like Dadhikrā, springing along the bends of the paths. And (the wind) blows as along the wing of the impetuous bird, the flying eagle, thus around the flank of Dadhikrāvan, as he runs and hastens, as he rushes on with might"; then he descends. 33 Thereupon the king's son, who is nearest to him (i.e. the heir apparent)[1], mounts. 34 With: "O swift whip, swift in the races, (make the steeds race in the contests)" he takes the whip. 35 With: "Thou art a horse. Thou art a courser. Thou art a runner" he throws it over the horses. 36 Vaiśyas mount the other (chariots). 37 North of the pit they drive in a post of udumbara wood at the distance of seventeen bow-shots. 38 He looks at it with: "The goal". 39 Passing by it to the right they return.

1.3.1. After having scooped the Mahendra draught, he brings the (first pṛṣṭha) laud near. 2 The wife puts on a garment[2] of darbha grass, the sacrificer a tārpya garment or a linen (one), dipped in ghee or unguent. 3 When the sacrificer is going to mount the sacrificial post, he addresses his wife: "Come, let us two mount heaven"; she responds: "Let us two mount heaven". 4 After having said: "Of us both I shall mount heaven", he mounts by a ladder, with: "Life is in order through the sacrifice. Breath is in order through the sacrifice. Sight etc.. Hearing etc.. Mind etc.. Speech etc.. The holy power etc.. The back etc.. Heaven etc.. The sacrifice etc."[3]. 5 Having mounted the sacrificer murmurs: "We have come to heaven, to the gods; we have become immortal; we have become the offspring of Prajāpati". 6 With: "To vigour hail! To impulse hail! To the later born hail! To the resolve hail! To the lord of the day hail! To the lord of speech hail! To the good heaven. Heaven. Mūrdhan vaiyaśana[4]. Vyaśyanna antya[4]. Antya bhauvana. To the lord of the world. To the overlord hail!" (the adhvaryu) offers thirteen libations. 7 The vaiśyas, standing on benches, hit him with the pieces of salt in the bags, with: "For food thee. For vigour thee. For the conquering of vigour thee. For drink thee. For strength thee. For wealth thee. For thriving thee". 8 He turns towards each of them. 9 When the chariots have run back, he offers with the verse: "May the impulse of vigour come to me, may heaven and earth with welfare to all, may the multiform fathers come to me, may Soma come to me with immortality". 10 He speaks of the sounding drums: "To Indra raise your voice. To Indra raise your voice together. Make Indra win the race. O Indra, win the race. True has become that colloquy, that ye held with Indra". 11 With: "O trees, ye have made the sound win for Indra[5]; (now) be ye unharnessed" he offers at the unharnessing of the chariot. 12 To each of the racing charioteers he hands a (golden) berry. 13 With: "O ye steeds, winning the race, that have won the race, sniff at Bṛhaspati's portion" he

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[1] perhaps: he who has shot (the arrow for fixing the goal).
[2] r. *vāsaḥ*.
[3] cp. 6.2.5.26.
[4] symbolic names of months.
[5] TS.: ye have made Indra win the race.

makes the two horses at the yoke of the chariot, put to with the verse, sniff at the (mess of) wild rice. 14 With: "O ye steeds, winning the race, that have won the race, be rubbed off on Bṛhaspati's portion" he rubs the victory substance on the mouths of the side horses[1]. 15 With: "The prop, the king. Thou art the prop, the restrainer. Thou art the holder, the support. For plouging thee. For security thee"[2] he descends (from the sacrificial post). 16 With: "Thou art brilliance, etc." (as 6.1.7.14) he descends on gold; with: "Thou art prosperity"[3] on the goatskin. 17 With: "Thou art the universal sovereign" he spreads the black antelope hide on the chair, the goatskin for one desirous of cattle: then he makes the sacrificer step towards the chair, with: "Thou art the step etc." (as 7.1.2.29). 18 He speaks of him, while mounting: "Mount heaven as a footstool: after mounting it look out as single king over men: for ploughing, for security, for wealth, for increase thee". 19 After having mixed wild and cultivated plants with ghee, he offers the vājaprasavya oblation with a spoon of udumbara wood, with the seven verses: "O Agni, speak etc." (as 6.2.5.28). 20 The sprinkling (i.e. unction) is explained[4]. 21 Then they hand him a parasol made of udumbara wood with seventeen ribs. 22 With: "Thou art a cover" the sacrificer accepts it. 23 After the finishing of the śastra the adhvaryu takes the first extra draught and that for Mahendra. 24 They worship the extra draughts. 25 With: "To Indra hail!" he offers after the vaṣaṭ call, first of the extra draughts; without a formula (he offers) after the second vaṣaṭ call[5]. 26 He enjoys the extra draughts like that for Mahendra. 27 The procedure is normal up to the ṣoḍaśin cups[6]. 28 When the ṣoḍaśin cups are removed, (the unnetṛ) fills up those for the vājapeya, first that of the hotṛ. 29 The adhvaryu takes a whole hotṛ cup from the pūtabhṛt and the first draught for Prajāpati. 30 With: "Ye are uniting; unite me with good fortune" they walk with the soma draughts through the eastern entrance eastward; with: "Ye are separating; separate me from evil" with the surā supporting vessels through the western entrance westward. 31 With: "To Prajāpati hail!" he offers from the draughts to Prajāpati after the vaṣaṭ call; without a formula after the second vaṣaṭ call.[5] 32 After having brought coals near from the northern (buttock of the vedi), they shake the surā draughts; then they all enjoy the soma drinks. 33 They bring the half cow and the surā supporting vessels to the racing charioteers, a golden or silver pot with honey to the brahman, the hump (of the cow) and the first surā draught to the heir apparent. 34 After having proceeded with the after-offerings the soma sacrifice is (further) normal. 35 One who has performed the vājapeya, shall not descend (from a carriage) for (anybody), not rise (from a seat) for (anybody)[7]; (he shall act) according to age for one who has performed the vājapeya. 36 They shall name him: "Universal sovereign".

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1 r. *pṛṣṭyor*.
2 cp. 6.2.1.20.
3 cp. 1.2.6.4.
4 6.2.5.30-31.
5 End the sūtras here in the text.
6 cp. 2.5.3.5.
7 cp. 6.2.6.25.

THE TWELVE-DAY RITE

2.1.1 The twelve-day rite may be a sattra or an ahīna[1]. 2 One or many (persons shall perform it). 3 Lean (the sacrificers) shall offer the ahīna; not consecrated (priests) shall offer for them. 4 It is a disadvantage at the performance of these sacrifices, if there are thirteen (priests). 5 (Then) one (priest) shall be consecrated on the upasad days. 6 The gṛhapati and the other sixteen (persons perform) the same ritual (at the sattra)[2]. 7 Brahmins shall perform the sattra, (acting) voluntarily as priests. 8 For them a gift shall be omitted, and in the beginning the designation (of the place of sacrifice) by Varuṇa[3]. 9 After having said: "The success at this sacrifice is for us together", the chief priests and the others shall lay their fires down together on those of the gṛhapati. 10 Every one who lays them down, and those on whose (fires) they lay them down, shall murmur: "Be ye two of one mind etc." (as 1.7.1.45). 11 After having offered the libation with the verses to Savitṛ[4], they shall take their fires away and offer the agnihotra separately. 12 The procedure is normal up to the making of the pot[5]. 13 They shall fumigate and fire it on the fires of the gṛhapati. 14 After having laid (their fires) down together, they shall offer the animal sacrifices[6]. 15 As belonging to (the piling up) of the bricks they shall be performed before the upasad days. 16 If not prohibited by their own actions, all the (priests) shall perform the actions of the sacrificer and shall modify for many persons, what is mentioned for him alone. 17 The procedure is normal up to the pravara[7]. 18 After having chosen thus the hotṛ, he chooses them all, those of the same lineage together, (the others) separately, one by one. 19 After that they shall take their fires away and offer the agnihotra separately. 20 The procedure is normal up to the consecration ceremony[8]. 21 On the seventh (lunar day) in the (light) half of the month caitra all who press out shall lay (their fires) down together and be consecrated in the sacrificial hut. 22 All eat the portion of the sacrificer. 23 Beginning with the sprinkling, ending with the purification[9] of each one, the adhvaryu consecrates the chief priests, first the gṛhapati, the pratiprasthātṛ the wives; the pratiprasthātṛ those receiving a half[10], first the adhvaryu, the neṣṭṛ the wives; the neṣṭṛ those receiving a third, first the pratiprasthātṛ, the unnetṛ, the wives; the unnetṛ those receiving a fourth, first the neṣṭṛ, he also the wives; another brahmin the unnetṛ. 24 The procedure is normal up to the full-ladle libation[11]. 25 The consecration on the black antelope hide up to the covering (of the head) is normal for every one[12]. 26 The putting on of the logs, the putting on of the gold plate up to the Vatsaprī hymn is for every one[13]. 27 He shall smear a log with fasting milk at the eating of the fasting milk of all. At an ahīna they shall acquire their maintenance. 28 There are twelve consecration days. 29 The procedure is normal up to the purchase (of soma)[14]. 30 (The cow) for buying soma has

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1 An ahīna lasts two to twelve days, a sattra twelve or more.
2 Here all of them are both sacrificers and priests, only the gṛhapati is more especially the sacrificer.
3 cp. Āp.Sr.10.2.9.
4 cp. 6.1.1.5, 6.
5 6.1.2.6.
6 as 6.1.3.1-17.
7 2.3.6.16.
8 6.1.3.18.
9 2.1.1.21-30.
10 cp. 2.4.5.7, 8.
11 6.1.3.20.
12 2.1.2.2-17.
13 6.1 3.28-4.18; 2.1.2.20-24.
14 2.1.4.8.

drooping ears as at the ṣoḍaśin[1]. 31 There are twelve upasad days. 32 On the first (upasad day) he ends with the pushing asunder (of the gravel and the saline earth)[2], then stays overnight. 33 On the next (and the following) days they make on the one day a layer, on the other day the dust, ending on the eleventh day with the dragging over (the fire altar)[3]; then they stay overnight. 34 The next day all are sprinkled[4]. 35 After the pravara they hand the staffs of the consecrated ones to the maitrāvaruṇa[5]. 36 The upavasatha day is (further) normal. 37 The next day an introductory overnight rite[6]. 38 The procedure is normal up to the bringing down of king soma[7]. 39 With another garment he brings a twelfth part down. 40 The procedure is normal up to the embodiment[8]. 41 After having pushed asunder the embodied (soma) into five parts, he touches it with the breath draughts, with the rounds : "This one in front the universe: etc." (as 6.1.8.5) towards the quarters, with the fifth in the middle. 42 There are aṁśu and adābhya draughts[9] and breath draughts on the introductory and the concluding days and on the tenth day. 43 The procedure is normal up to the pravara[10]. 44 He takes eight splinters of the firewood, addresses (the āgnīdhra), then chooses with the initial words of the summonses for the season libations : the hotṛ as mentioned; with the modification : "Agni, the leader of the divine tribes, these pressing sacrificers of the human" the sacrificers (are chosen). 45 The procedure is normal up to the enjoyment[11]. 46 The gṛhapati enjoys the sacrificer's cup. 47 The procedure is normal up to the time for the sacrificial gifts[12]. 48 After having offered the two libations for the sacrificial gifts, they shall stride near every day along the path of the sacrificial gifts, shaking their black antelope hides, with : "Here I give myself as a sacrificial gift for (obtaining) excellent glory, the heavenly world, immortality". And they shall give to the prasarpakas gold and a garment. At an ahīna a thousand cows from the rest of his property. 49 Having divided them equally, they shall give daily. 50 On the last day the throwing away of the horns and the relinquishing of the league[13]. 51 At the end of each pressing they move away apart. 52 Before the yajñāyajñiya sāman he draws the overnight water. 53 The procedure is normal up to the hariyojana draught[14]. 54 Summoned the āgnīdhra proclaims behind his own hearth : "To Indra and Agni, to Mitra and Varuṇa, to the All-gods, to the soma-loving, soma-drinking brahmins, I announce the pressing of today. Brahman, refrain from speech". 55 The days are completed with the patnīsaṁyājas[15]. 56 Thereupon they refrain from speech. 57 With the verse : "Thou art deft, etc." (as 1.3.5.20) he offers an all-expiation libation, then puts logs on. 58 After having tied together firewood and sacrificial grass and having carried about the overnight water[16], they resume their speech.

2.2.1 The pṛṣṭhya period of six days is performed day by day. 2 It begins

1 cp. 2.1.3.30.
2 cp. 6.1.5.4.
3 cp. 6.2.4.11.
4 cp. 6.2.5.30, 31; 7.1.3.20.
5 cp.2.2.5.7
6 cp. 2.5.3.12-26.
7 2.1.5.8.
8 2.3.3.5.
9 cp. 7.1.1.20-38.
10 2.3.6.16.
11 2.4.1.31.
12 2.4.5.1.
13 2.4.5.18; 2.5.4.13.
14 2.5.4.2.
15 2.5.4.15.
16 cp. 2.2.5.31.

with an agniṣṭoma with nine-versed lauds and with the rathantara sāman (for the first pṛṣṭha laud). 3 The procedure is normal up to the bahiṣpavamāna laud[1]. 4 On the introductory and the concluding days he chants outside (the vedi), on the others in the sadas. 5 He brings the laud for Mahendra near by the sound of a chariot and by two darbha blades. 6 Everywhere at the pṛṣṭhyaśilpa śastras two darbha blades. 7 Outside the vedi he makes a chariot ride. 8 Every day the connecting (rites) of the (soma) days : the yoking and the loosening (of the fire altar), the taking hold from behind (of the sacrificer), the ascension libations, the two verses with water[2], and (every day) overnight water, firewood and sacrificial grass[3], the milking for the kinds of milk. 9 From now on the āgnīdhra[4] proclaims for the pressing of tomorrow. 10 An ukthya with fifteen-versed lauds and with the bṛhat sāman. 11 He brings the laud near by the sound of drums, if it does not thunder. 12 An ukthya with seventeen-versed lauds and with the vairūpa sāman. 13 He brings the laud near by fanning. 14 The rule for the extra draughts is as at the vājapeya[5]. 15 A ṣoḍaśin with twenty-one-versed lauds and with the vairāja sāman. 16 With the verse : "O Agni, thou purifiest etc." (as 1.5.3.17) he scoops the extra draught for Agni. With : "By the brilliance of Agni and of the holy power I offer thee, giving brilliance; may brilliance not forsake me, may I not forsake brilliance, hail !" he offers. With : "O Agni, making long life, thou art full of long life, full of brilliance among the gods; make me full of long life, full of brilliance among men" both enjoy. 17 He brings the laud near by the firedrill. 18 Having spread an avakā plant on the thigh of the udgātṛ, he produces over it fire by drilling. 19 The adhvaryu offers this (fire) in the āhavanīya with : "Be ye two of one mind etc." (as 1.7.1.46), then offers on it with the virāj : "Kindled, O Agni, etc." (as 5.1.1.39). 20 An ukthya with twenty-seven-versed lauds and with the śākvara sāman. 21 With the verse : "This strength of Indra was excited when he rolled them both together, heaven and earth, as a skin" he scoops the extra draught for Indra. With : "By the strength of Indra and of the lordly power I offer thee, giving strength; may strength not foresake me, may I not forsake strength, hail !" he offers. With : "O Indra, making strength, thou art full of strength, full of power among the gods; make me full of strength, full of power among men" both enjoy. 22 He brings the laud near by water with avakā plants. 23 When the water resounds loudly, he chants. 24 After that they pour (the water) out on the mārjālīya. 25 An ukthya with thirty-three-versed lauds and with the revatī sāman. 26 With the verse : "His beams, his rays appeared over men, like flashing fires" he scoops the extra draught for Sūrya. With : "By the lustre of the sun and of the plants I offer thee, giving lustre; may lustre not forsake me, may I not forsake lustre, hail !" he offers. With : "O Sūrya, making splendour, thou art full of splendour, full of lustre among the gods; make me full of splendour, full of lustre among men" both enjoy. 27 On the sixth day (he recites) voluntarily the offering verse for the season (draughts)[6]. 28 He connects the offering verse with the summons. 29 "We who worship. May the Aśvins, adhvaryus by their office of adhvaryu, drink the soma with the season. Ye Aśvins, drink the honey, ye with shining fire, intent on purity, leading the

[1] 2.3.6.1.
[2] cp. 6.2.6.9, 20; 5.25; 6.11, 17.
[3] cp. 7.2.1.58.
[4] r. *āgnīdhra*.
[5] cp. 7.1.1.15, 40; 3.23-26.
[6] cp. 2.4.2.11.

sacrifice with the season", at normal (metres). 30 The verse : "Now ye two put to the chariot, turned hither, running, carrying men; here is the unharnessing for you; mix ye two the oblations with honey, come hither, then drink the soma, ye (Aśvins) with swift steeds", at transposed (metres). 31 "Agni, the lord of the house, from the gārhapatya"[1], at normal (metres, if the gṛhapati recites). 32 Another triṣṭubh is mentioned (for him), at transposed (metres). 33 He brings the laud near by the lowing together of the cows. 34 At the ukthyas in the third pressing a śilpa śastra with response call. 35 The maitrāvaruṇa divides the vālakhilya verses. 36 The brāhmaṇāchaṁsin recites the Vṛṣākapi hymn, the achāvāka the *evayāmarut* refrain[2]. 37 After the completion of the six-day period they eat honey or ghee. 38 The (three) chandoma days are performed as ukthyas with twenty-four-, forty-four-, forty-eight-versed lauds.

2.3.1 The tenth day is an agniṣṭoma with twenty-four-versed lauds, on which no rectification (or reproof) is allowed. 2 For one who on this (day) has made a mistake they shall correct it by suitable sounds. 3 If they are not able to, the brahman, the gṛhapati or the onlookers shall rectify it. 4 They shall report to the hotṛ the two syllables they have rectified[3]. 5 He shall make them imperceptibly into an anuṣṭubh. 6 At the end of the patnīsaṁyājas they go to the east and worship the āhavanīya with the verse : "This one looks like a thousand men, he is the thought of the wise ones, the light, the supporter; the sun has roused all the stainless, unanimous, spirited dawns in the cowshed". 7 Having moved toward the sadas, they sit down. 8 After having entered the cartshed, the adhvaryu scoops the mind draught. 9 He makes the earth into the vessel, the wind into the soma, then he scoops mentally with : "Thou art scooped with a support; etc." (as 2.3.2.29), places it and brings the laud near (mentally). 10 After the chanting at the verses to the serpent queen without repetitions[4] he looks at the hotṛ. 11 At those the adhvaryu responds mentally. 12 With : "Adhvaryu, let us speak of the brahman" (the hotṛ) addresses him. 13 "*Om*, hotṛ" the adhvaryu (responds). 14 As conclusion the hotṛ recites the four-hotṛ formulas with the six-hotṛ formula, finally the seven-hotṛ formula. 15 "*Om*, hotṛ. Yes, hotṛ" (the adhvaryu) responds. 16 After having responded to the four-hotṛ formulas, and having said : "O hotṛ", he recites for the seventeenfold Prajāpati. 17 The adhvaryu and the hotṛ or they to whom the adhvaryu (belongs) promote the seventeenfold Prajāpati, abiding in the sacrifice, by proclaiming him; or all the participants of the sattra (do so). 18 Their sacrifice does not fail; by the sacrifice they are founded upon Prajāpati. 19 "Proclaim", thus is mentioned[5]. 20 This seventeenfold Prajāpati abides indeed in the sacrifice. 21 If (the priest) recites the invitatory verse, if the offering verse, he from now on also does so through the god. 22 Their sacrifice does not fail; by the sacrifice they are founded upon Prajāpati. 23 "*Om*, adhvaryu. Yes, adhvaryu" he responds. 24 After the response and after the finishing of the śastra they perform the taking of the draught and so on mentally up to the enjoyment. 25 As invitation they look at each other. 26 They enjoy with the jagatī metre. 27 After having covered (the entrances of)

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1 cp. Baudh. Śr.16.5:251.1-6.
2 of ṚV.5.87.
3 text uncertain. cp. Baudh.Śr.16.6:253.
4 cp. 3.8.4.
5 cp. 1.3.1.24.

the sadas, they take hold of (the pillar) of udumbara wood, with : "Here is constancy, here constancy for oneself; rest here, let them rest here"; then they refrain from speech. 28 Until the sun is just above the trees or until the stars appear the two adhvaryus take hold of the black antelope hide from behind, without passing the hearths. 29 After having taken hold of each other from behind, they go to the east and worship the āgnīdhra fire, with the verse : "Ye two, Indra and Parvata, fighting in front, slay anyone who attacks us, slay him with the thunderbolt; may the hiding place he strove to get please him, hidden far away; O hero, may the destroyer from all sides scatter around our foes from all sides". 30 They put on two kinds of logs[1] and they choose boons. 31 The concluding overnight rite is explained by the introductory one. 32 The (twelve-day rite) is thus completed. 33 At the time for shaving they have cut (their hair) with the top-knots. 34 The breaking-up sacrifice (is performed) separately.

2.4.1 The first draughts in the twelve-day rite. 2 The Indra-Vāyu draught is the first one on the introductory and the concluding days and on the tenth day. 3 On the first three pṛṣṭhya days respectively the Indra-Vāyu draught, the clear draught and the firstling draught are the first ones. 4 On the second three pṛṣṭhya days and on the chandoma days he shall repeat at normal metres the group of three (as in sū.3); but at transposed (metres) respectively the firstling draught, the Indra-Vāyu draught, twice the clear draught, the firstling draught, the Indra-Vāyu draught are the first ones. 5 The pressing out is that for the upāṁśu draught, twelve, eight, eleven times[2], but on the chandoma days eleven, twelve, eight. 6 Thereby each time the use of the potsherds, the formula for the enjoyment and the speaking of the purification[3] are explained. 7 The gāyatrī : "Great is Indra who through his might, like the raining Parjanya, has grown by the chants of Vatsa" before the Mahendra draught, and the verse : "Thou art great etc." (as 5.2.7.22) on the chandoma days. 8 The ritual for the animal sacrifices. 9 He sacrifices the victims belonging to the set of eleven separated[4]. 10 A he-goat for Agni on the concluding day. 11 After having broken up from the sattra[5], they shall each offer an agniṣṭoma with a thousand sacrificial gifts for appeasing the pṛṣthas[6]. 12 The normal forms of the twelve-day rite are the sattra and the ahīna.

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13 They shall consecrate themselves for the gavām ayana[7] on the twelfth (lunar day) in the (light) half of the month māgha. 14 The procedure is normal up to the introductory overnight rite. 15 After that an introductory twenty-four-versed ukthya. 16 Then an abhiplava period of six days : a jyotis day as agniṣṭoma, a go day as ukthya, an āyus day as ukthya, a go day as ukthya, an āyus day as ukthya, a jyotis day as agniṣṭoma. 17 He shall repeat that (period) four times; they perform a

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[1] the normal one and pieces of udumbara wood; r. *dvayīḥ*.
[2] cp. 2.3.3.
[3] cp. 2.3.7.1.
[4] i.e. on each day one; cp. 5.2.12.17.
[5] after the breaking-up sacrifice, cp. 2.5.5. 24-27.
[6] i.e. the pṛṣṭha sāmans of the six days.
[7] i.e. the course of the cows, meaning the continuous occupation with the sattra, once held by the cows.

pṛṣṭhya period of six days (as 7.2.2); that makes a month. 18 Therewith they are engaged for four months (five in all). 19 Three abhiplava periods of six days, a pṛṣṭhya period of six days, an abhijit day, three svarasāman days, as agniṣṭomas or as ukthyas. 20 On these (svarasāman days) he daily accomplishes an extra draught, and everywhere the support and the placing. 21 With : "Thou art scooped with a support; to Prajāpati and the creatures thee" he scoops; with : "This is thy birthplace; to Prajāpati and the creatures thee" he places; with : "To Prajāpati and the creatures" he offers. With : "To the atmosphere and the tree[1] thee" he scoops; with : "This is thy birthplace; to the atmosphere and the tree thee" he places; with : "To the atmosphere and the tree" he offers. With : "To the waters and the plants thee" he scoops; with : "This is thy birthplace; to the waters and the plants thee" he places; with : "To the waters and the plants" he offers. 22 Those two days from the beginning (sū.14-15, and those of sū.19) make a month. 23 The first half (of the year) has one composed (month, sū.22).

2.5.1 After that the viṣuvat, (the middle) day with the divākīrtya sāman (as first pṛṣṭha laud), as a twenty-one-versed agniṣṭoma. 2 After sunrise he undertakes the morning recital. 3 On that (day) he scoops (three) extra draughts in normal sequence (as 7.2.4.20-21); one for Sūrya, with the verse : "The rays bear etc." (as 2.4.5.4); (the same three) in reversed sequence, with : "To the plants and the waters. To the trees and the atmosphere. To the creatures and Prajāpati"; one for Viśvakarman, with the verse : Let us invoke today etc." (as 5.1.4.10); one for Prajāpati, with the verse : "By this shape etc." (as 1.1.2.15). 4 An extra white he-goat for Sūrya is to be sacrificed, the deity named in a low tone. 5 If after sunset no goat can be taken, he offers with the verses : "The divine Sūrya to those dwelling in heaven[2]. May he release from all distress[3]. He besieges our enemies[4]". 6 In the second half (of the year) the svarasāman days and (those of) the abhiplava periods are reversed. 7 After the viṣuvat day the (three) svarasāman days. 8 On those (the three extra draughts have) the reversed sequence. 9 On the first he scoops an extra draught for Aditi, with the verse : "The well-protecting earth, etc." (as 5.1.2.5). 10 The next day ends with (the extra draught) for Viśvakarman (as sū.3). He scoops alternately up to the mahāvrata day (daily one to Aditi or one to Viśvakarman). 11 A viśvajit day with śilpa śastras and all the (six) pṛṣṭha lauds; at the midday pressing the śilpa śastras at the pṛṣṭha lauds. 12 A pṛṣṭhya period of six days, beginning with the thirty-three-versed laud. 13 Three abhiplava periods of six days. 14 A pṛṣṭhya period of six days, beginning with the thirty-three-versed laud, four abhiplava periods of six days; that makes a month. 15 Therewith they are engaged for four months (four in all). 16 Three abhiplava periods of six days, an āyus day, a go day, the ten days of the twelve-day rite (make a month). 17 The twenty-eight days after the viṣuvat day (of sū. 7, 11-13), the mahāvrata day and the overnight rite make a month. 18 Thus (the second half of the year) with two composed (months). Now that with one composed (month). 19 A pṛṣṭhya period of six days, beginning with the thirty-three-versed laud, four abhiplava periods of six days; these make a month. 20 Therewith they are engaged for five months. 21 Two abhiplava periods of six days,

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1 cp. 7.2.5.3 : the trees.
2 not MS.
3 cp. 1.8.3.34; 5.2.11.35.
4 cp. 5.1.4.27.

an āyus day, a go day, the ten days of the twelve-day rite, the four days after the viṣuvat day (of sū.7,11), the mahāvrata day and the overnight rite make a month.

2.6.1 The mahāvrata day has twenty-five-versed lauds[1] (and finally) the agniṣṭoma (or yajñāyajñiya) laud. 2 After sunrise he undertakes the morning recital. 3 On that (day) he sets down the vessels for the extra draughts; five for the arka draught[2] : the eastern, the southern, the northern, the western (vessel), in the middle that of the trunk; (three for the three extra draughts) at the pṛṣṭha lauds in normal sequence; (one for the draught) to Sūrya; (three for the three) in reversed sequence; (three for those) to Aditi, Viśvakarman and Prajāpati[3]; for the rain draught an earthen vessel with four nipples[4]; the sixteenth (vessel) for that to Sarasvatī; fifteen for the various and the breath draughts; the thirty-second for that to Viṣṇu; the thirty-third for that to Bṛhaspati. 4 In due time he touches the aṁśu and adābhya draughts with the various and the breath draughts. 5 With : "Thou art the wind, breath by name; hail, thee for god Savitṛ; give me lustre. Thou art long life, sight by name; hail, thee for god Dhātṛ; give me hearing. Thou art the form, colour by name; hail, thee for god Indra; give me lordly power. Thou art the hearing, truth by name; hail, thee for god Bṛhaspati; give me increase of wealth. Thou art the earth, prosperity by name; hail, thee for the divine fathers; give me the scion of the waters and the plants. I scoop thee for the heaven of holy order. I scoop thee for the arrangement of holy order. I scoop thee for the light of holy order. I scoop thee for the truth of holy order. I scoop thee for the size of holy order. This one in front the universe; etc." (as 6.1.8.5; 7.2.1. 41) he scoops in due time the various and the breath draughts. 6 With the verse : "Indra the singers praised etc." (as 6.2.2.20) he scoops on the eastern side[5], with : "Thou art scooped with a support; for Indra holding the lightning (arkavant) thee"; with : "This is thy birthplace; for Indra holding the lightning thee" he places (the draught); with the verse : "We shout to thee, etc." (as 5.2.3.12) on the southern side; with the verse : "We invoke thee, etc." (as 5.2.3.9) on the northern side; with the verse : "May we further these beings, and may Indra and the All-gods; may Indra with the Ādityas further our sacrifice, body and offspring" on the western side; with the verse : "That was the principal among the beings, from whom was born the dire one of impetuous courage; directly after birth he destroys his foes, he whom all the companions acclaim" in the (vessel) of the trunk, thus as they are set down. 7 (He scoops) the others[6] into the (vessel) with four nipples, with the verse : "O lord of the field milk for us the honey-bearing wave, like a cow gives milk; may the lords of holy order graciously accord us the honey-dropping (wave) like well purified ghee". With : "Thou art scooped with a support; for Aditi with four udders thee" (he scoops) a third of the draught; with the verse : "The mighty mother etc." (as 5.1.2.5) the second part; with the verse : "This is the third pressing etc." (as 2.5.4.17) he fills it up; with : "This is thy birthplace; for Aditi with four udders thee" he places it[7]. With the verse : "May

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1 cp. Pañc.Br.4.10.5.
2 *arka*-beam, ray, sun, cp. 7.2.7.20 *dyu*-heaven.
3 cp. 7.2.5.3, 9.
4 this seems not to be counted in.
5 i.e. in the eastern vessel, etc.
6 to be expected were : the rain draught, cp. sū.3.
7 cp. KS.30.4.

Sarasvatī, etc." (as 5.1.1.33) (he scoops the draught) to Sarasvatī. With : "Thou art the wind, etc." (as sū.5) the various and the breath draughts. With the verse : "Over this Viṣṇu etc." (as 1.2.5.16) that to Viṣṇu. With the verse: "Bṛhaspati, firstborn etc." (as 5.1.9.20) that to Bṛhaspati.

2.7.1 At the time for the Mahendra draught they arrange the ornaments[1]. 2 Sitting high (the hotṛ recites) the (great) uktha. 3 A chair for the udgātṛ, a swing for the hotṛ, a bench for the adhvaryu, a bundle of grass for the others. 4 A harp with a hundred strings, with a belly of udumbara wood, strings of muñja grass, a neck of khadira wood, in the form of a lute, and covered with a calfskin. 5 After having played it with a ratan stick, he hands it to the udgātṛ, and brings the laud near. 6 He hands it to the sacrificer. 7 He makes it sound up to the finale of the laud. 8 The wives accompany on reed lutes all that is produced by the lutes. 9 Drums sound on the quarters; the earth drum is the fifth, behind the āgnīdhra hearth, knee-high, half within the vedi, covered with the pressing leather, sounding with its tail. 10 Eight female slaves with jars, striking their garments, go round the mārjālīya by twos, to the right, singing[2], stamping their feet; two with the verse: "The fragrant cows, smelling of bdellium, the cows, mothers of the ghee, may they be numerous here" (and) "This is honey of the bee"; the next two with the verse : "Have not the cows of Maṅgīra drunk the water of the Ganges ? They have drunk in the river Sarasvatī and have emerged in the east" (and) "This is honey"; the next two with the verse : "When the two Rāghāras (?) Grāmya-māṅgīra and Dāsaka speak, the village is deprived[3] of security and the drawing bull is pained" (and) "This is honey"; with the verse : "Here we float, the props of them who come forth, having strewn[4] for thee honey, like the corner at the ploughing (?)[5]" they pour out (their jars) and go back round. 11 In front of the mārjālīya a śūdra and an Aryan tear asunder a white, round cowhide; the śūdra outside the vedi, with : "These (participants of the sattra) have caused ravage, these brought mishap"; the Aryan within the vedi, with : "These have succeeded, these brought welfare"; after having conquered, he lays (the hide) at the front of the sadas. 12 On the southern buttock of the vedi in a fenced (place) is a pair of low persons, a reviler and a praiser; the reviler (says) first outside the vedi : "Indeed these (participants) have done in this sattra much incapably, *apiklojas*[6], not being purified"; the praiser first within in the vedi : "Indeed these have done in this sattra much capably, *piklojas*[6], being purified". 13 A brahman student and a harlot; the harlot (says) outside the vedi : "Thou acting unworthily, thou unchaste, a rejectable misbehaviour"; the brahman student within the vedi : "Fie thee, thou wiping off the lover of other people, washing off the member of each man". 14 Having made north of the passage a space for going away, they extend (as target) a white cowhide, its neck at the top. 15 She who loves the king, her couch is a king's son, a brahmin or a kṣatriya. 16 In front of the hole for the sacrificial post he girds himself. 17 Girded with the armour he goes to the right around the fires, aims three times and shoots three times : in the hind part, in

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1 as 7.1.2.21.

2 Perhaps only one sings each time, as the mss. have it : *gāyati, gāpayati*, cp. Baudh.Śr.16.22-23 *prathamām vācayati.*

3 r. *vyṛdhyate.*

4 r. *nikīrya* ?

5 text uncertain.

6 incomprehensible words.

the middle, in the neck. After having raised (the bow) to the east, (and shot) a fourth time, he brings back the arrows. 18 Having mounted his bench, (the adhvaryu) takes from the eastern side[1] with (one part of) the verse : "All turn their inspiration towards thee"; from the southern side with (the second part) : "when these twice or thrice become protectors"; from the northern side with : "mix with the sweet what is sweeter than sweet"; from the western side with : "win younder honey with the honey". 19 He pours the rain draught out into the vessel for the sour-milk draught. 20 After the offering of the Aditi draught with the Mahendra draught, he pours from the draughts of heaven[2] out into the vessel of the trunk. 21 While the drinks are being brought, he descends[3] toward them. 22 With : "Thy greatness I enjoy, thy glory I enjoy, thy laud I enjoy, thy fame I enjoy, thy food I enjoy" (both adhvaryus) enjoy (the drink). 23 The libation after sunset is explained.

2.8.1 The ritual of the draughts at the twelve-day rite is told[4]. 2 In the abhiplava period he shall repeat as first ones the Indra-Vāyu draught and the clear draught; in reversed (sequence, after the viṣuvat) the clear draught and so on. On the first and the last svarasāman days and on the āyus day as first ones the Indra-Vāyu draught and the clear draught; afterwards, (after the viṣuvat,) reversed[5]. 3 The description of the victims. 4 The victims belonging to the set of eleven[6] on the introductory and the concluding days; on the intermediate (days) a (he-goat) to Indra (the one day), one to Agni (the other day), or on each (day) the normal victims or a (he-goat) to Indra and Agni. 5 Six extra (victims) are to be sacrificed (on the last five days of the ten-day rite and on the mahāvrata) : a white-backed bull to Bṛhaspati on the thirty-three-versed day, a milch cow to Heaven and Earth on the (first) chandoma day, her calf to Vāyu on the second, a dappled bull to Vāc on the third, a barren cow to Aditi on the day without rectification, a tricoloured bull, spotted on both sides, to Viśvakarman on the mahāvrata day[7]. 6 Or he shall repeat the set of eleven separated (on all the intermediate days). 7 Now the victims on the twenty-one-versed day and (the next one) are not yet mentioned : an extra dwarfish bull to Viṣṇu is to be sacrificed on the twenty-one-versed day, an extra he-goat to Agni on the twenty-seven-versed day, the deity named in a low tone. 8 At the course of the cows with dismissed days there are twelve dismissals. 9 The procedure is normal up to the thirty-three-versed day (of the first pṛṣṭhya period)[8]. 10 On this day he drives the calves away for the sāṁnāyya to Indra. 11 Before the carrying about of the overnight water[9] he has milked. 12 After the carrying about (the āgnīdhra) calls for the pressing of the day after tomorrow towards sunrise, for that of tomorrow after sunrise[10]. 13 Refraining from speech they complete (the day with the sacrifice of a he-goat)

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[1] He scoops from the eastern vessel, etc. Probably the text is in disorder; r. *pratigṛṇāti* or *pratigīrya* : he responds to the śastra; then r. *gṛhṇāti* : He scoops from etc.. See sū.20. Cp. also Āp.Śr.21.22.4.

[2] r. *dyugrahāṇām;* for *dyu* cp. *arka* and TS.3.5.10 *prāṇa.*

[3] r. *pratyavarohati.*

[4] 7.2.4.1-4.

[5] The firstling draught seems not to be used.

[6] cp. 7.2.4 9.

[7] cp. 7.2.5.16, 17.

[8] cp. 7.2.2.25; 4.17.

[9] cp. 2.2.5.31.

[10] cp. 7.2.1.54: 2.9.

to Prajāpati. 14 The procedure is normal up to the kindling verses[1]: halfway (before the time for offering, proceeding) with a cake on one potsherd without formulas[2], he makes (the hotṛ) recite the kindling verses. 15 After having proceeded with the caul[3], the deity named in a low tone, he strews for a cake on eight potsherds in the morning to the wealthy Agni. 16 Without the heating of the morning milk and after the bringing near and the placing of the evening milk, he proceeds loudly with (the cake and its sviṣṭakṛt offering) with their summonses. 17 At the end of the portion for the āgnīdhra they enjoy, with the cups for drinking soma, a third part of the sour milk. 18 He places a cake on eleven potsherds at noon to Indra with the Maruts, then proceeds loudly with (the cake and its sviṣṭakṛt offering) with their summonses. 19 At the end of the portion for the āgnīdhra they enjoy, with the cups for drinking soma, the second third part of the sour milk. 20 He places a cake of twelve potsherds in the afternoon to the All-gods, then proceeds loudly with (the cake and its sviṣṭakṛt offering) with their summonses[4]. 21 At the end of the portion of the āgnīdhra they enjoy, with the cups for drinking soma, the rest of the sour milk. 22 After the completion of the patnīsaṁyājas[5] (the āgnīdhra) calls for the pressing of tomorrow. 23 The next day they really deal with the pressing out. 24 This is the first dismissal. 25 Thereupon there are four, in each month one, the sixth before the abhijit day, the seventh after the viśvajit day, then on the twenty-eighth day (after the viṣuvat), then four, in each month one[6]. 26 If there are more (dismissals, viz. twenty-four, the participants of the sattra) shall consecrate themselves (for them) on the new-moon day; but if there are (twelve) filling up (dismissals), on the twelfth (day after new moon).

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[1] cp. 1.8.3.11; 1.3.1.1.

[2] text and translation uncertain; r. *sāmidhatūṣṇīkena*? (proceeding) with a cake on one potsherd for the logs etc..

[3] cp. 1.8.4.34.

[4] Perhaps the meaning is, as Āp.Śr. 21.24.5-10: sū.16 he proceeds with (the cake and the sour milk), sū.18 and 20 with (the cake and the mess of rice).

[5] cp. 1.8.6.15.

[6] cp. 7.2.4.18, 19; 5.11-15. The dismissals fall on the 33.63.93.123.153.176.186.209. 239.269.299.329 days. The two middle ones are thirty-three-versed pṛṣṭhya days, the other ten each are a jyotis.

SUPPLEMENTS

1.1 Now we shall explain the supplements. 2 He may offer the evening oblation till sunrise, the morning oblation till sunset. 3 By the time he shall not exceed the time for the agnihotra, the new- and full-moon sacrifices, the four-monthly sacrifices, the animal sacrifice and the oblation of the firstfruits. 4 If, in the rainy season with a mass of clouds, he offers it before sunset, (he shall offer it) again after sunset; if before dawn, again after dawn. 5 (The time) shall not be neglected, it does not fail, this is recognized. 6 The seers were prominent, they applied it, each half month they offered the agnihotra. 7 Therefore one who wanders about, a sick or an afflicted person offers the agnihotra every half month. 8 He fills up once the ghee, scooped fourteen times four times; one log, once the libation; this is the rule for a half month. 9 He shall fill up the ladle with the fourteen libations of a full spoon (and pour it out) into the gārhapatya and the dakṣiṇāgni; thus also the following ones. 10 As the holy text says it, thus the two libations with the formulas in the sabhya and the āvasathya (are performed). 11 By these four libations the oblation in the morning is explained. 12 If he has not offered the agnihotra, the new- and full-moon sacrifices, the oblation of the firstfruits and the animal sacrifice during six months, he shall strew for two cakes on eight potsherds to Agni with the thread and Agni preparer of the path, then perform the oblation of the firstfruits. 13 If he has not offered the agnihotra, the new- and full-moon sacrifices, the oblation of the firstfruits and the animal sacrifice for a year, he shall strew for two cakes on eight potsherds to Agni with the thread and Agni preparer of the path and for a cake on twelve potsherds to Agni vaiśvānara, then offer the omitted oblations or offer a full-ladle libation and disregard the oblations. 14 By the agnihotra, the new- and full-moon sacrifices, the animal sacrifice and the oblation of the firstfruits he attains all. 15 After having performed the oblation of the firstfruits in the āhavanīya, he shall give a boon; a cow or a garment instead of a horse is recognized. 16 He whose father and grandfather do not drink soma, is deprived of strength and manliness, it is said. 17 Therefore he shall give a full vessel of drink, food, roots or fruits; but he shall offer also.

2.1 He strews ghee. 2 For want of that sesame oil is the substitute; for want of that sour milk or milk, for want of that barley meal or rice meal. 3 By mixing it with water he shall use it for ghee. 4 Darbha blades for strewing around. 5 For want of those he shall use plants with joints and stalks for the strewing, except kaṭa (a grass), sīra (Calotropus gigantea), śūṣa[1], śuṇṭha (a grass), nala (a reed grass), parivāha[1], mūtapa[1], valvaja (Eleusine indica). 6 The pieces of firewood are two spans long. 7 The (nether) wood of the firedrill is four thumbs high, six thumbs broad, twenty-four thumbs long; after having removed from the bottom eight thumbs and still three thumbs, he shall produce there the fire, named the divine womb, by drilling it. 8 The enclosing sticks are an aratni long, the branch and the strainer a span long, but the fourth part of the palm of the hand is enough for

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[1] r. *śuṣka* ? *parivyādha* ? (Calamus fasciculatus), *kutapa* ? cp. Baudh.Śr.28.13:366.5-10.

the size of a potsherd. 9 After having mixed the eight (potsherds) with clay, he spreads them out over the gārhapatya. 10 At that the size of a potsherd shall be each time smaller up to the thirty-third one, the interstice each time larger. 11 He spreads all potsherds out of the size of a horse hoof, it is said. 12 This phrase is not clear, for horses are large and small. 13 The cake of four handfuls for Heaven and Earth is (the size of a hoof) of a three-year old horse. 14 Thus they also act with the remaining dough. 15 After the third setting up of the fires the two ghee portions are not offered, thus says Gautama: not at a Śaunasoma[1], thus Vātsya. 16 (But) they are offered, for the ghee portions are the eyes of the sacrifice. 17 If he removes the ghee portions, he removes the eyes of the sacrifice, this is recognized.

3.1 If after the driving away of the calves a king or thieves take the cows away and they are not found again or perish, how then shall he deal with the sāṁnāyya ? thus the teachers said. 2 He shall long for the evening milk before the half of the night, for the morning milk before noon. 3 If one of them returns, he shall have her milked three times successively, the second one twice successively, the third three times successively. 4 If all (return,he shall do) as mentioned. 5 If no one returns, he shall murmur : "Whom wilt thou slay?"[2], if they are seized by a king; the verse : "The attacking and piercing armies etc." (as 6.1.3.28), if they are seized by thieves; the verse : "May speech etc." (as 2.3.6.4), if they are lost; songs to Yama, if they have perished. 6 If one returns afterwards, he shall milk her without a formula and give the milk to brahmins. 7 He shall have milked three times the milk he obtains. 8 If he obtains no milk, five dishfuls of boiled rice for Indra or gruel of rice meal shall be the substance. 9 It is recognized : This milk of cattle is what rice and barley are; therefore they offer this.

4.1 After the birth of a son he takes a firedrill made of aśvattha wood, upon which a śamī has grown[3], ten or twelve thumbs long. 2 After having produced fire with it by drilling, he performs the birth ceremony for this boy. 3 At this (fire) he shall give him his name, shall have performed for him the tonsure ceremony, shall introduce him (to a teacher), shall perform his vow, shall marry him. 4 That is (from now on) the domestic fire and the domestic offering fire of the father that he attends[4]. 5 Thou art my self, named son, thus says the doctrine. 6 After having made the fire for the priests' boiled rice, they make that mount the firedrill. 7 They produce the mounted (fire) again by drilling. 8 After having produced it, he shall then offer unlimited soma sacrifices.

5.1 We shall explain about the five fires. 2 The bringing forward of the fire in the evening and in the morning, like at the setting up of the fires, the purifying (of the fire), the putting on of firewood, the strewing around it, the sprinkling around it are explained, and the libation[5]. 3 With : "O Agni of the hall, of the assembly, enjoy, hail !" he offers in the sabhya; with : "O Agni of the house, of the assembly, enjoy, hail !" the rest of the libation in the āvasathya. 4 After

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[1] cp. 9.3.3.28 *śunaskarṇastoma*.
[2] Ṛ̣V.1.81.3d.
[3] cp. 1.5.1.9.
[4] cp. 1.5.1.14.
[5] cp. 1.5.4.18-20.

having offered as mentioned with the exclamations[1], he offers with the verse : "May also the serpent etc." (as 1.5.5.10) in the sabhya and the āvasathya at all times and at the oblation of the firstfruits. 5 After the bringing forward (of the āhavanīya) he brings forward the sabhya and the āvasathya: not at sacrifices with special wishes. 6 It is recognized : Five are these : the breathing out, the breathing in, the central breathing, the breathing across, the breathing up; for their support and protection these five fires are brought forward. 7 Fivefold is the sacrifice; he has undertaken the sacrifice, as large as it is.

6.1 Now one who is dying shall set up the fires. 2 He shall disregard the season, the lunar mansion, the choosing (of the place of sacrifice), the materials. 3 He does not recite the verses for the serpent queen[2], not : "The head is the heat; etc." (as 1.5.3.12). 4 He shall not boil rice for the priests. 5 With : "Who knows what will be tomorrow ?" he shall strew an anthill and darbha blades as materials, then recite the formulas. 6 It is recognized : The earth is the śamī, the aśvattha is her embryo[3]. 7 Therefore he shall take the firedrill, produce fire with it by drilling, then set up the gārhapatya, with : "*Bhūḥ*", the dakṣiṇāgni with : "*Bhuvaḥ*", the āhavanīya with : "*Svaḥ*", the sabhya and the āvasathya with : "*Bhūr bhuvaḥ svaḥ*". 8 If he dies before the full-ladle libation, they shall, after having offered the full-ladle libation, burn him according to the prescript for one who has set up the fires; if after it, (they shall burn him,) after having completed (a sacrifice) to Agni; if after the sacrifice to Agni, he shall perform some sacrifice. If he does not die, he shall offer from now on unlimited soma sacrifices.

7.1 When he departs[4], he shall worship this (fire), take it along, and offer, after having produced these fires for a soma sacrifice. 2 After the sacrifice he abandons the fires or he does not, according to the authority of the holy text[5]. 3 "A slayer of the gods is he who extinguishes the fire"; therefore he shall not abandon them. 4 He throws the later fires (the āhavanīya etc.) with the firedrill into the first ones (the gārhapatya and the priests' fire), with : "Be ye two of one mind etc." (as 1.7.1.46), then strews for a cake on eight potsherds to Agni with the fire.

8.1 The agnihotras: he shall offer an agnihotra, not soma sacrifices, not oblations. 2 At that an oblation of the firstfruits; he shall boil rice over the gārhapatya, offer to the deities of the oblation of the firstfruits, then eat; or he shall let loose a cow among young (plants) and offer with her milk the agnihotra. 3 She is the sacrificial gift or the firstborn calf.

9.1 In the spring he shall strew for a mess of bamboo seed to Soma. 2 For cultivated plants differ from wild ones. 3 If the plants do not ripen,[6] he shall let loose a cow among young (plants) and offer with her milk the agnihotra. 4 She is the sacrificial gift or the firstborn calf.

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[1] cp. 1.6.2.3.
[2] the three of 1.5.2.20.
[3] cp. 1.5.1.9.
[4] cp. 1.6.3.
[5] *śrutiprāmāṇyāt* may belong to sū.3 instead of to sū.2.
[6] a hiatus, cp. 8.8.2.

10.1 He offers milk or rice gruel or ghee or sour milk or sesame seeds or rice grains or flowers or water or meat or soma. 2 Sour milk, ghee, sesame seeds, rice grains, flowers, fruits, soma are not put on the fire nor sprinkled with ghee. 3 He shall not offer soma of one who did not offer soma, (but) fruits from the forest, except badara, kuvala, karkandhu fruits[1]. 4 If he cannot find them all, he shall purify and so on (as 8.5.2) just as it happens, then say at the āhavanīya : "I offer truth on truth, hail !"; but he shall offer also.

11.1 One desirous of heaven shall offer the dākṣāyaṇa sacrifice of fifteen (years). 2 There are both offering times, two full-moon and two new-moon sacrifices. 3 There the first full-moon sacrifice is to Anumati (on the day before full moon), the second to Rākā (on full-moon day), the first new-moon sacrifice to Sinīvālī, the second to Kuhū. 4 On those (four days) a cake for Agni; as second (oblation) a cake for Agni and Soma on the first full-moon day, one for Indra and Agni on the new-moon day, sour milk for Indra on the second full-moon day, curds for Mitra and Varuṇa on the second new-moon day. 5 With the verses : "Indra it is, etc.. May thy strong impetuosity etc." (as 5.1.7.2) (he offers) the sour milk; with the verses : "O Mitra and Varuṇa, etc.. Spread your arms etc." (as 5.1.6.36) the curds and the whey for the All-gods. 6 Gold is the sacrificial gift.

12.1 Now we shall explain the prescript for the hole of the sacrificial post. 2 A coarse (tree), a crooked, a thick, a large, a split, one with a curved trunk, one crooked at the top, a humpbacked, one withered at the top, one entwined by creepers, a hollow, a red, one consumed by destruction, one consumed by wood-worm, one of little strength, one of water strength, these (trees) are wrong; one of the nature of a bow, a very regular[2], one with many branches, one with many leaves, these are recommended[3]. 3 Of these we shall explain in due order the uses. 4 Distress by dying or heart disease, danger by the rains (hit him, who uses a wrong tree). His dwelling perishes by fire. 5 His offspring die young. Leprosy, a tumour of the jugular gland, a lingering disease (hit him). 6 At the ritual of the libation to the dead (these recommended kinds of wood) in the first and in the later (fires); at the desire for a firm support, for security, for priestly lustre, for going to heaven, in the later ones, or at (the desire for) going to heaven in all (the fires)[4].

13.1 Now we shall speak of the hewing of the sacrificial post[5]. 2 He makes it fall toward the east. 3 If it flies upwards, he shall know that his wife will direct her mind to another; if it is hollow at the root, disease in the belly (hits him), if (hollow) at the lower part, (disease) in the head, if it is entwined (by creepers), disease in the side; if the corner toward the fire splits, the sacrificer shall be dying, if the hind one, the wife, if the southern, the eldest son, if the northern, the second (son), if the south-eastern, the brahman, if the south-western, the udgātṛ, if the north-western, the hotṛ, if the north-eastern, the

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[1] cp. 5.2.4.21.

[2] r. *anupūrvyatamo.*

[3] cp. 1.8.1.4.

[4] the words in brackets in this sentence are doubtful; cp. 8.7.4.

[5] cp. 1.8.1.9-10.

adhvaryu. 4 He shall offer (at an act) referring to the sacrificer[1] or (at one) not mentioned; with the verse : "The guardian Indra, etc." (as 4.3.43) (at one) referring to the sacrificer[2]; with the verses : "O Agni, do thou, etc.. Do thou, O Agni, etc." (as 3.1.6) (at one) not mentioned. 5 If at the digging of the hole for the post, bones, ashes, chaff, potsherds or hairs are found, he shall throw them on the rubbish heap or elsewhere, with : "Here I destroy the failure of the sacrifice". 6 (The post) shall not be made too coarse; they would know hunger; not too thin; between the two we shall follow the gods by the sacrifice. 7 At the fastening of the cord (around the post) the finger measure of the sacrificer (is used); after having measured the breadth (of the post) with the cord (śulba), he does not measure the cord with the fingerjoints. 8 At both ends (of the middle part of the cord, being one fathom, i.e. five aratnis, begins) a decrease of the aratni of the cord, (indicated) by its sign, at one fingerjoint beneath the tenth part (of the whole cord, i.e. one and a half aratni, counted from its middle) and also (at one fingerjoint) above (the tenth part at the other side)[3]. 9 He makes the mound, measured out with corners. 10 The making of the pit is explained[4]. 11 If, after he has cut off (the post), it is lifted up again, the sacrificer shall be dying. 12 If he settles down elsewhere again, he shall murmur : "Harm not the sacrifice nor the lord of the sacrifice, ye two Jātavedases; be ye two auspicious today for us". 13 The lower part of the sacrificial posts, (that is dug in,) is their fifth part; or the following, (larger posts) are divided into six parts, up to those of twelve aratnis; three aratnis (is the lower part) of those larger (than twelve aratnis).

14.1 The cup of the hotṛ is recorded to be without a scratch, that of the brahman loose (i.e. without a handle), that of the udgātṛs streaked, that of the sacrificer streaked on the side, that of the maitrāvaruṇa with one scratch, that of the brāhmaṇāchaṁsin with two scratches, that of the potṛ with three scratches, that of the neṣṭṛ with a peg(-like handle), that of the achāvāka goat-footed, that of the āgnīdhra with a spade(like handle).

15.1 Now we shall explain the division of the cut off parts of the pressing animal, except that of the caul. 2 The jaws and the tongue are for the prastotṛ, the throat and the palate for the āgnīdhra, the breast and the chest for the udgātṛ, the right flank for the adhvaryu, the left for the pratiprasthātṛ, the right thigh for the brahman, the left for the sadasyas, (the participants of the sacrifice,) the two kidneys for the neṣṭṛ and the achāvāka, and the upperlip for them both in common, two legs for the gṛhapati[5], the flesh hanging downwards from the shoulders and three ribs for the hotṛ, three ribs and half the loin for the unnetṛ, half the loin for the butcher[6]. 3 A butcher who is not a brahmin, shall give this to a brahmin. 4 The tail is for the wife; she shall give it to a brahmin. 5 The head is for the subrahmaṇya; because he has pronounced the pressing for tomorrow, the hide is for him. 6 Indeed those

[1] r. *yā'amānam.*
[2] but the mss. r. *kāja(va)vaṁ.*
[3] cp. 1.8.2.23-28.
[4] cp. 1.7.3.15-19.
[5] The two fore- and the two hind-legs are meant.
[6] See for this chapter the mss. readings and cp. Ait.Br.7.1.

fourth parts of the verse carry the thirty-sixfold sacrifice; the bṛhatī has thirty-six syllables, the cattle is related to the bṛhatī, the man who divides, knowing this, is related to the bṛhatī. 7 As the Piśācas or the hunters (rend asunder), in such a manner (one acts, if one divides otherwise). 8 A superhuman being told (the right way of dividing) formerly to (Girija Bābhravya); hence men know this.

16.1 At (sacrifices) that are a part of another one the six-hotṛ formula with the draught (of ghee), that initiates the animal sacrifice[1], and the acceptance of sacrificial gifts shall be cancelled. 2 After having tied together the sacrificial grass for the back line (for the consecration ceremony), he ties together the sacrificial grass for the guest offering, with the formulas for the cord and so on[2], and the firewood and the same enclosing sticks (as before). 3 If the anūbandhyā cow[3] is (replaced by) curds, the chip is offered[4] at the pressing animal sacrifice. 4 When he has come out of the lustral bath, he assigns the sacrificial post[5]. 5 There are five curds, some say. 6 One who wishes : "May my sacrifice be whole (and) juicy", shall sacrifice these three cows for the wholeness and the juiciness of the sacrifice and for (the anūbandhyā cow) for Mitra and Varuṇa. 7 After having strewn north of the gārhapatya for the sacrificial utensils, he sets them down. 8 He places the ladle and the spoon, the ghee pot, the milking vessels, the cups, sprinkles the utensils, has the milk milked, strews the ghee, goes around with a firebrand, wipes and purifies the ladle and the spoon, sprinkles the curds with ghee, removes them from the fire and makes them ready, then places them behind the altar. 9 After having proceeded with the ghee portions, he offers the curds to the deities of the anūbandhyā cow, ghee to the goddesses of low rank[6]. 10 The sacrifice ends with the iḍā.

17.1 Now the Kāmalāyins wish for the arrangement of both sacrifices. 2 After having offered the vaiśvadeva in the spring, he shall offer it again in the summer. 3 After having offered the varuṇapraghāsa in the rainy season, he shall offer it again in the autumn. 4 After having offered the sākamedha in the winter, he shall offer it again in the cool season. 5 These are both the offering times. 6 On the next or on the same day the śunāsīrya. 7 Then he shall offer them successively; he shall offer each of the oblations daily. 8 He shall offer them on the same day. 9 After having offered the morning libation between the preparations, he shall offer the vaiśvadeva in the forenoon, the varuṇapraghāsa at noon, the sākamedha in the afternoon; the next or the same day the śunāsīrya. 10 Then he shall offer them jointly. 11 The next day the vaiśvadeva, the next day the varuṇapraghāsa, on two days the sākamedha, the next or the same day or at once the śunāsīrya. 12 One who offers the four-monthly sacrifices jointly, goes to the heavenly world. 13 He shall offer them, ending with an iṣṭi, an animal sacrifice or a soma sacrifice. 14 Or, if he ends with the varuṇapraghāsa, he strews for a sacrifice of twenty oblations, beginning with those for Vaiśvānara and Parjanya (as before the

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1 cp. 1.8.1.1; 5.2.14.1-4.
2 cp. 1.1.1.40 seq..
3 cp. 2.5.5.7 seq..
4 cp. 1.8.6.10.
5 cp. 1.8.6.22.
6 cp. 2.5.5.11-15.

vaiśvadeva). 15 The tryambaka oblation[1] is not repeated (i.e. is cancelled). The lustral bath is the same. 16 The sacrifice to the fathers[2] of the sākamedha is a part of this ritual. He shall accomplish it on the same day.

18.1 The horse sacrifice[3] and the human sacrifice[4] are explained; we shall explain the all sacrifice. 2 Its group of days are three of the horse sacrifice, five of the human sacrifice, the vājapeya, the aptoryāma. 3 The aptoryāma (contains) all the days. 4 Before the sviṣṭakṛt offering he offers sap of all the trees; for this is unchecked. 5 At the time for the sacrificial gifts he shall give his whole property. 6 After having addressed his relatives, he shall make the fires mount himself. 7 It is recognized : The fire receptacle for the hand is the hand. Therefore he shall make them mount his hand. 8 It is recognized : If there are fires in the country of yonder one, he shall murmur, facing it. 9 It is recognized : Everywhere the prayers at the sacrifice go to the sacrificer, thus says the holy text. 10 There they shall not make (utensils) for auxiliary actions, (but) the sacrificial utensils[5]. 11 (For,) at the coincidence by equality of deity and substance this special rule (is used) by reason of equality of words.

19.1 Now we shall explain the prescription for one who has set up the fires and dies. 2 The cow that is milked suckles the calf of another cow. 3 He brings the milk, holding a log under the handle of the ladle; then he offers. 4 If he dies at night, (the adhvaryu) shall offer the morning libation and——, (if) he dies in the dark half of the month, (the adhvaryu) shall offer agnihotras up to the light half and (finally) the new-moon sacrifice. 5 If he dies in the second half of the year, (the adhvaryu) shall offer agnihotras and new- and full-moon sacrifices up to the burning of the corpse; then he shall cover him with a new garment with fringes at the feet and have him conveyed toward the south-east, with the verse : "Go onward, go onward, on the ancient paths, on which the former fathers went away; thou wilt see the two kings who rejoice at the libation, Yama and god Varuṇa". 6 He shall have him carried on a vehicle, with the head foremost. 7 In its train they escort him; he shall have the three fires conveyed in front of him, the sacrificial utensils behind him; the relatives shall follow. 8 Behind them the four priests, with fillets and with new garments, worn to the right, bring forward the fire toward the south-east, and perform a sacrifice. 9 A cake on six potsherds to Soma with the fathers; the potsherds are turned upwards; without formulas, not looking at him[6], they shall proceed with it as at the sacrifice to the fathers[7]. 10 The actions of the sacrificer and his wife shall be cancelled. And (it is said) : "May I be visible hereafter"[8]. With the iḍā the sacrifice is completed. 11 In front of the gārhapatya, behind the āhavanīya, he digs a furrow of the length of the sacrificer, then heaps up on it a funeral pyre. 12 He shall spread the black antelope hide on it, strew sesame seeds on it, bring near the corpse, not along a passage, make it mount the pyre, strew sesame seeds on it, then offer mentally a

[1] cp. 1.7.7.
[2] cp. 1.7.6.
[3] 9.2.
[4] not in Mānava.
[5] translation doubtful.
[6] Also possible : *tantram avekṣamāṇāḥ* —(but) observing the ritual.
[7] cp. 1.7.6.6 seq..
[8] Perhaps this formula belongs to the iḍā call.

full-ladle libation, with : "Yonder one for the heavenly world, hail !" 13 In the apertures he throws gold flakes; with : "For the beam thee" in the aperture of the right ear, with : "For lustre thee" of the left, with : "For brightness thee" in the aperture of the right eye, with : "For light thee" of the left, with : "This strength of all the world has appeared" in the aperture of the right nostril, with : "and of Agni vaiśvānara" of the left, with : "Agni, shining by heat" in the mouth[1]. 14 With the verse : "The golden germ etc." (as 3.5.18) and with the exclamations (*Bhūr bhuvaḥ svaḥ*) he shall offer in the mouth. 15 After having filled deep vessels with milk, he places on the right shoulder the offering ladle with the prastara, on the left the upabhṛt, on the breast the dhruvā, on the face the agnihotra ladle, on the nostrils the two spoons, on the forehead the brahman's dish, at the head the potsherds, the ghee pot and the broom, on the mouth the cake with a gold flake, on the belly the two sāṁnāyya receptacles, on the lap the firedrill, on the chest the peg, on the sides the wooden sword and the poker, on the belly the iḍā dish, on the thighs the mortar and the pestle, at the feet the cart, between the thighs the other sacrificial means. 16 If there is a piling up of the fire altar, he shall place twenty-one black or red bricks on all sides. 17 He has a one-coloured she-goat or cow killed, as large as (the corpse), south-east of (the place whereto) the corpse is carried away. 18 After having pulled out her caul, he covers the face (of the corpse with it) and strews sesame seeds on it, then lays their limbs on each other, the right ones on the right ones, the left ones on the left ones, the head on the head, covering them with the hide. 19 If he does not have her killed, he boils milk over the gārhapatya, takes its skin away, covers the face (of the corpse with it) and strews sesame seeds on it. Then he kindles (the corpse) with three strips of dry grass. 20 If first (the fire) from the gārhapatya reaches the corpse, he shall know, that he will go to the world of the gods; if from the dakṣiṇāgni, to the world of the fathers; if from the āhavanīya, to the world of Brahman; if simultaneously, he shall know, that he will go to all the worlds. 21 When the fires have united, the chandoga sings three times the first sāman, based on the verse : "As an eagle in heaven" etc. (as 4.3.22); on the verse : "Impetuously thy smoke rises" etc. (as 1.5.3.4), when the smoke has risen; on the verse : "O Agni, be gracious; thou art great" etc.[2], when (the fire) has flamed up. 22 The adhvaryu shall scratch with a gold flake around (the funeral pyre) and sprinkle the line made by the gold three times, (saying the formula) mentally, as at the sacrifice to the fathers. 23 Having gone back round without a formula, he stands still at the feet and worships with the five verses : "Homage to thy greatness, etc." (as 3.5.18).

20.1 We shall explain the prescription for one who has not set up the fires and dies. 2 The burning (is done) by the domestic fire or by fire produced by drilling. 3 If a child dies, he shall bury the corpse and the firedrill in the earth, mentally saying : "Corpse, thou art the earth"; (if it dies) before the tonsure, he is, after the bath, on the same day pure again and (may perform) sacrifices and study. 4 If one who has undertaken a vow dies, they relinquish the vow, fill a funeral pyre with logs, go to the right around the burning pyre, then return without looking back. 5 After having touched stagnant water, they sit down

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[1] cp. 6.1.7.26. [2] ṚV.4.9.1.

where many plants grow and sing a Yama song. 6 They shall put shoots of stalks of millet grass and shoots of śamī, vaṭa and apāmārga on their heads, then enter the village behind the cows. 7 They shall enter, after having touched, at the entrance of the cowshed, unhusked (grain), a stone and fire. 8 In front of the entrance he shall dig a furrow, place the stone, mix milk and water, utter the name and the lineage of the deceased, and say : "Drink now and bathe". In due time he shall put down the meal balls; on the twelfth day he shall perform the libation to the dead. 9 He shall procure many kinds of food, one of each. 10 He shall designate them, not put them in the fire. 11 After : "May he be satisfied" he dismisses him. Every month he shall make a brahmin enjoy regularly up to the assignment of a share in the meal balls.

21.1 If one has died in another country or is killed in a battle, he shall take along the corpse and have it burned according to the prescript. 2 If he cannot find it, he shall take along bones, make with them the shape of a man, anoint it with honey and ghee, make it mount the funeral pyre and have it burned according to the prescript. 3 If he cannot find all that, he shall perform a sacrifice, then shall inflame a thicket and the sacrificial utensils. 4 All the relatives offer the water libation; according to some also the sons of the daughters. 5 With his left little finger, put in a bundle of darbha grass, he shall pour out at the margin of water two handfuls (of water), with : "To yonder one I give", once on the first (day), four times on the fourth, seven times on the seventh, ten times on the tenth. 6 Ten days (lasts) the hidden eating for those partaking of the impurity. And on the fourth (day) the collecting of the bones (takes place). 7 He shall make an odd number of brahmins enjoy during ten days. 8 (After having taken) an avakā, a śamī, a strip of garment[1] and turmeric powder, and after having sprinkled the bones with milk and water, he puts the bones (together with the avakā etc.) with his left little finger and the stalk of a palāśa leaf in a bag of leaves. 9 He shall dig a furrow in the south-east and put them in it, with : "The voice". 10 As sacrificial gifts he gives ten milch cows, ten bulls, ten garments, ten brass (dishes). 11 By breathing out and breathing in these thrive, who act for the deceased. 12 Therefore penance and the custom of meditation shall be (performed) for a year; some say : during six months. 13 After having made the father, the brother or the teacher offer, he anoints himself (after having bathed)[2]. 14 When he returns after this, he shall produce the fires, offer (oblations), giving long life, and offer from now on unlimited soma sacrifices.

22.1 He shall put forty (stalks of a palāśa leaf) on the head, ten on the neck, a hundred on the arms, ten on the fingers, twenty on the breast, thirty on the belly, four on the testicles, six on the member, a hundred on the thighs, thirty on the knees and the underlegs, ten on the toes; this is the prescription, recorded for the deceased.

23.1 "When the husband has died, the wife is without the body of the fire, without the sacrifice", thus Śākalya. 2 "How will she attend the fifth

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[1] r. *vastrāvakṛtam*.

[2] r. *na lupyate ?* When he has made——, no (sacrifice) is omitted.

part (the domestic fire) by attendance ?" he said dying[1]. 3 If she is considered pious, the adhvaryu shall teach the wife; she shall attend this āvasathya. 4 "If she is known as pious", thus the teacher Citrasena Vātsyāyana at the consideration of the wife of the deceased. 5 Joined in matrimony, she (keeps) his vow, his pain, his conduct, smeared with dirt, with a single braid, with a white garment. 6 She shall not go to feasts, not bathe untimely, not rejoice; she shall eat once a day; she shall serve her mother- and father-in-law, her teacher. 7 Without perfume and wreath she shall attend the āvasathya, according to the rule for the domestic sacrifice. 8 On full- and new-moon day food boiled in a pot for Agni, the evening and the morning oblation, and at the time of the four-monthly sacrifices she shall offer to these deities: Soma, Tvaṣṭṛ, the wives of the gods, Rākā, Sinīvālī, Agni the lord of the house. 9 She shall offer ghee. 10 This pair belongs together, together they set up the fires, together they procreate offspring. 11 First is the place of the sacrificer, after it that of the wife. 12 Because the wife observes on the southern side the vow of her absent, powerless (husband), therefore she is his partner. 13 For a woman may be offered (by a priest); the wife is the partner of the sacrificer at the sacrifice. 14 The sacrifice (the priest) offers in the āhavanīya, is offered for the sacrificer; what he offers in the gārhapatya, for the wife. 15 And at their union it is said: "Together with her husband etc." (as 1,3.5.5). 16 Because of the doctrine of this connection and because by wrong conduct of the wife the pair (would be affected)[2], the holy text shows in mantras, brāhmaṇas and ritual, that it is thus. 17 Now some burn a dead wife with the domestic fire, others with a fire produced by drilling, others with all the fires; this not right. 18 He who burns his wife by his own agnihotra fire, becomes somehow a woman, and his wife a man by it. 19 After having put wood on the gārhapatya, he shall place the pot (ukhā) on it. 20 In the heated pot he makes the fire descend on cotton, cow-dung powder, fragments of muñja grass, hemp, reed and rushes, betel-nut, ghee or other inflammable things. 21 After having offered with: "Thy meditating, dear body, O Agni, named the entrance to the joy of heaven, with that mount thou this vessel; to thee as such homage, hail!" he shall make her burn by the fire in the pot according to the prescript. 22 If now the sacrificer dies first, (the priest) shall take the five fires away in the order of the setting up, and give the āvasathya to the wife. 23 If there is no āvasathya, a fifth part is to be given from the gārhapatya. 24 For a woman without a husband has no firedrill. 25 After having put wood on that fire, they shall heat the ornaments, with the verse: "May Agni here etc." (as 2.4.5.12). 26 After the heating he offers with the verse: "Let us call all that is born, all that generates, what belongs to all men, O All-maker; the sabhya and the āvasthya are variously hidden; the woman and the fires meet in the morning". 27 If the fire has gone out spontaneously, all come near. 28 With: "Thou art might, etc." (as 5.1.7.45) they shall each heat their ornaments again in the domestic fire at the time for the fire. 29 She shall put wood on the fire that starts then and attend it. 30 When she is dead, a mess of rice for Yama, Soma or Nirṛti (shall be offered).

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1 or: thus said Māruka.

2 or: Because of the doctrine of this connection of the pair and because of the change (in life) of the wife.

24.1 Now we shall explain the ritual for the assignment of a share in the meal balls on the thirteenth day, at one and a half month, at a year, at waxing moon or at the libation to the dead with one vessel of water. 2 Behind the fire he sets down four vessels of water on similar darbha blades. 3 There is one vessel for the deceased one, three for the fathers. 4 The vessel for the deceased he pours into those for the fathers, with the two verses: "For the fathers, etc." (as 5.2.11.30). 5 Thus the prescript is explained by the offering of the meal balls to the fathers.

25.1 Now we shall explain the prescription for the resignation. 2 For a married brahmin the practice is: After he has procreated and seen his child or the children of his child, and has provided for their maintenance, and after he has entrusted his family to his virtuous son, then he loosens his fires. 3 He shall strew for a cake on eight potsherds to Agni preparer of the path and for one on twelve to Agni vaiśvānara. 4 The practice is explained; the procedure for the strewing is normal. 5 At the time for the sacrificial gifts he shall give his whole property. 6 After having addressed his relatives, he makes the fires mount himself. "For the fire is a comrade, an observer of joy and pain", thus it is said. 7 With the verse: "This is thy due place of birth, etc." (as 1.5.2.8) he shall heat himself at the āhavanīya, at the gārhapatya, at the dakṣiṇāgni. 8 After having made within the vedi the shape of a man from all the sacrificial utensils, he shall kindle them with three strips of dry grass. 9 Now he speaks with threefold voice. 10 With the verses: "The immortal Agni etc.. In me I first take etc." (as 1.5.3.7, 13) he seizes from the āhavanīya, from the gārhapatya and from the dakṣiṇāgni a handful of ashes. As this handful of ashes, taken from the quarters, thus he goes to the quarters. 11 With: "Be auspicious for the sacrificer" (cp. 5.1.5.40) he hits himself finally; not looking back he strides away. 12 What he eats in the evening, that is his evening oblation; what in the morning, that is his morning oblation; what at new moon, that is his new-moon sacrifice; what at full moon, that is his full-moon sacrifice. 13 Because he eats young (growth), thereby he reaches the oblation of firstfruits; that he has shaved his hair and beard in the spring, that is his agniṣṭoma. 14 This is the resignation; he strides to the forest, lives by roots and fruits, or by continual alms. 15 From now on he nears the entering of the fire, the road of a hero, the non-eating or the stage of an old hermit. 16 He does not come back; if he comes back, he becomes a slayer.

26.1 Now we shall explain the roads of the passages. 2 Between the āhavanīya and the rubbish heap is a passage, between the pit and the rubbish heap a second one, between the pit and the āhavanīya a third, between the āhavanīya and the ladles a fourth, at the southern junction of the enclosing sticks a fifth. 3 The first is of Agni, the second of Varuṇa, the third of Vāyu, the fourth of the Aśvins, the fifth of Viṣṇu. 4 We shall explain their uses in due order. 5 Between the āhavanīya and the rubbish heap is the passage for the vessels, the wives, the girls, the water, the ghee, the oblations, the firewood, the preparation and the bringing near of the milk. 6 Between the pit and the rubbish heap the priests, the sacrificer and the participants enter. 7 Between the pit and the

āhavanīya the walking around with the tail and the victim, and the bringing near of the caul and the sacrificial post (take place). 8 Between the āhavanīya and the ladles the adhvaryu and the sacrificer pass toward the south and pass back, as is explained. 9 At the southern junction of the enclosing sticks is the passage to the places for the addressings, the summonses, the hail calls, the vaṣaṭ calls, the homages, the libation on the logs. 10 These are the five passages. 11 The five years, that are based on the passages, are the paṅkti, this is recognized. 12 Priests who have not entered the passages, die before their time; those who have entered the passages, attain their whole lifetime. 13 He who proceeds, knowing this, all his wishes succeed. 14 If he proceeds otherwise, half of his sacrifice is bound by the nooses of Varuṇa; his sacrifice does not go to the gods, it is said.

THE RĀJASŪYA

1.1.1 The rules for the rājasūya (the religious celebration of the king's consecration) begin here. A king desirous of kingship shall perform the rājasūya[1]. 2 A descendant of Bhṛgu is the hotṛ. 3 On the full-moon or new-moon day of the month āśvina on a day fit for sacrifice he is consecrated for a jyotiṣṭoma as agniṣṭoma. 4 It is completed normally. 5 The next day he strews for a cake on eight potsherds to Anumati. 6 The procedure is normal up to the strewing or (the nether grindstone)[2]. 7 Before the strewing on he shall make the (thick) end of the peg level with the nether grindstone. 8 The (grains), that fall west of the peg, become a cake on one potsherd to Nirṛti. 9 Without a formula he bakes it on the dakṣināgni, that to Anumati on the gārhapatya. They have both baked together. 10 The procedure is normal up to the proceeding[3]. 11 After having proceeded with the ghee portions, he offers a pleasing (ghee libation) in the dakṣiṇāgni, with : "Go away, hail, enjoying the oblation !"[4] 12 Having gone away to the south, he puts a firebrand down on soil, barren by nature, and offers (the cake to Nirṛti on it) by means of two visraṁsikā stalks; he offers with : "Pleased may Nirṛti enjoy; hail!" 13 A black garment with fringes is the sacrificial gift. 14 With : "Hail ! Homage to him who has done this" he offers in the gārhapatya; then they proceed with the cake to Anumati. 15 At the time for the sacrificial gifts a milch cow is the gift. 16 The procedure is normal up to the strewing of the broom[5]. 17 With the (grains), that fall north of the peg he goes away to the north and makes a hole in an anthill; then he says : "Here I drive away by sacrifice the hereditary evil of yonder one, son of yonder one", and offers them; with : "Here I cover the hereditary evil of etc." he covers (the anthill) with a clod of earth. 18 The next day a mess of rice boiled in ghee to the Ādityas, giving prosperity; (the next day a cake on eleven potsherds to Agni and Viṣṇu; the next day the same to Agni and Soma; the next day the same to Indra and Agni; the next day one on eight potsherds to Agni, sour milk to Mahendra), as mentioned[6]. 19 The next day the oblation of the firstfruits; the firstborn bull calf is the sacrificial gift. 20 The next day he shall begin the four-monthly sacrifices on a full-moon day and complete them in a year. 21 The next day the sacrifice where Indra is the fourth : a cake on eight potsherds to Agni, a mess of barley to Varuṇa, a mess of gavīdhuka seeds to Rudra, sour milk to Indra; a milch cow is the sacrificial gift. 22 From stagnant water they take apāmārga plants (achyranthes aspera). After having parched and ground (their seeds), they proceed the next day before sunrise with the apāmārga oblation. 23 Having gone away to the south, he puts a firebrand down on soil, barren by nature, and offers (the flour) on it by means of a spoon of palāśa wood, with : "On the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, with the strength of Indra, thee; thou art the slayer of demons, hail!" 24 With : "Slain are the demons; we have killed the demons" he worships (the fire) after-

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[1] Cp. for the rājasūya : *J. C. Heesterman*, The ancient Indian royal consecration, 1957: see also 5.2.7.

[2] 1.2.2.28.

[3] 1.3.2.6.

[4] not MS., cp. TS.1.8.1.1.

[5] 1.3.5.19.

[6] MS.II.6.1.

wards; a boon is the sacrificial gift. 25 In the evening he brings logs near for the pañcedhmīya (the oblation on five logs), pushes (the fire) asunder into five parts and puts on the logs. 26 With : "The gods who dwell in the east, led by Agni, slayers of demons, may they help us, may they protect us, to them hail! The gods who dwell in the south, led by Yama, slayers etc.! The gods who dwell in the west, led by the Maruts, slayers etc.! The gods who dwell in the north, led by Mitra and Varuṇa, slayers etc.! The gods who dwell above together with the eager ones, led by Soma, slayers etc.!" he offers in the eastern part and so on, walking round to the right, not walking back round, the fifth time in the middle. 27 With : "Here I push together the demons; O Agni burn the demons; burned are the demons" he pushes the āhavanīya together, then offers in the eastern part and so on, walking round to the right, not walking back round, the fifth time in the middle, with : "To Agni who dwells in the east hail! To Yama who dwells in the south hail! To the Maruts who dwell in the west hail! To Mitra and Varuṇa who dwell in the north hail! To Soma who dwells above together with the eager ones, the slayer of demons, hail!" 28 A chariot drawn by five (horses) is the sacrificial gift. 29 One who fears demons or piśācas shall offer the pañcedhmīya in the new-moon night. 30 The next day a four-year old cow is the sacrificial gift at (the oblations to) the goddesses of low rank. 31 The next day the (first) three united oblations : a cake on eleven potsherds to Agni and Viṣṇu, a mess of rice to Indra and Viṣṇu, a cake on three potsherds to Viṣṇu: a dwarfish bull is the sacrificial gift. 32 The next day the other (three) : a cake on eleven potsherds to Soma and Pūṣan, a mess of rice to Indra and Pūṣan, the same to Pūṣan; a black bull is the sacrificial gift. 33 The next day the (oblations) to Vaiśvānara and Varuṇa : a cake on twelve potsherds to Agni vaiśvānara, a mess of barley, a span in size, to Varuṇa; gold and a horse are the sacrificial gifts. 34 The next day a mess of rice to Bṛhaspati in the house of the brahman and (on the following days in those) of the other ratnins (i.e. dignitaries and members of the royal household, viz. a cake on eleven potsherds to Indra in the house of the king, a mess of rice to Aditi in the house of the first wife, the same, purified by the nails, to Nirṛti in the house of the repudiated wife, a cake on eight potsherds to Agni in the house of the commander-in-chief, one on two to the Aśvins in the house of the charioteer, one on eight to Savitṛ in the house of the chamberlain, one of barley on ten to Varuṇa in the house of the equerry, one on seven to the Maruts in the house of the village headman, a mess of rice to Pūṣan in the house of the collector of the king's share, a cake on three potsherds to Viṣṇu in the house of the carpenter and the cartwright, a mess of gavīdhuka seeds to Rudra in the house of the dice-thrower and the slaughterer). 35 They, in whose houses he offers each day, shall give the material for the sacrifice. 36 The mess of rice to Nirṛti, a thumb's phalanx big, is of (rice), broken by the nails; he boils it without a formula in the dakṣiṇāgni. 37 Having gone away to the south, he puts a firebrand down on soil, barren by nature or on a cleft, and offers with : "To Nirṛti hail!"[1] 38 After the ratnin (oblations) again a cake on eleven potsherds to Indra in the house of the king: a bull is the sacrificial gift. 39 The next day he shall strew in the usual way for a cake on eleven potsherds to Indra the deliverer from distress and for one to Indra the good protector; a bull is the sacrificial gift. 40 He shall offer them day by day. 41 At the change of

[1] cp. 5.2.10.27.

the moon a libation for it. 42 At the three-layered sacrifice moreover a thousand (head of cattle)[1] are the sacrificial gift.

1.2.1 (A mess of rice) to Mitra and Bṛhaspati as consecration ceremony[2] of the unction festival. 2 The vessel (for the mess) is made of an aśvattha branch, broken off by itself. 3 Previously they milk a white cow, feeding a white calf. 4 This (milk) coagulates by itself, is churned by itself, becomes liquefied ghee by itself. 5 Then he strews the rice for the (mess) to Mitra and Bṛhaspati. 6 Half of the sacrificial grass he cuts, half of it is cut by itself; half of the firewood he makes, half of it is made by itself; half of the vedi he designs, half of it is designed by itself. 7 From the smallest grains they boil the mess of rice for Bṛhaspati. 8 Then they put down the ghee liquefied by itself, pour it out (in a dish) and strew the thickest (grains) in it (for Mitra). 9 Having brought them together[3], they boil them together 10 The procedure is normal up to the placing[4]. 11 He places the (mess) to Mitra on a (spot) not dug up, that to Bṛhaspati on one dug up. 12 The procedure is normal up to the proceeding[5]. 13 First they proceed with the (mess) to Mitra. 14 A horse is the sacrificial gift for the (mess) to Mitra, a white-backed bull for that to Bṛhaspati, or the white cow with her calf for both. 15 There are twelve consecration days. 16 The procedure is normal up to the purchase[6]. 17 They buy the soma for both (days) together on the place of the unction for potent bull calves, according to the rule. 18 He puts the (soma) for the daśapeya down in the house of the brahman. 19 The procedure is normal up to the (sacrifice of the he-goat) to Agni and Soma[7]. 20 After (the rice) for the cake for the he-goat to Agni and Soma he strews for the eight oblations to the devasūs : a cake of āpatanta (?) on eight potsherds to Agni lord of the house, (a mess of millet to Soma lord of the trees, a cake of peas on eight potsherds to Savitṛ the impeller, a mess of wild rice to Bṛhaspati lord of speech, a cake of red rice on eleven potsherds to the pre-eminent Indra, a mess of nāmba to Mitra lord of truth, a mess of barley to Varuṇa lord of holy order, a mess of gavīdhuka seeds to Rudra lord of cattle). 21 He proceeds with them as with the oblations to the goddesses of low rank[8]. 22 The procedure is normal up to the sviṣṭakṛt offering[9]. 23-24 Before the sviṣṭakṛt offering they proclaim the sacrificer who has taken the hand of the brahman, with : "May Savitṛ impel thee (to dominion) over the impellers, Agni over the lords of the house, Soma over the trees, Bṛhaspati over speech, Indra over the pre-eminent ones, Mitra over the true ones, Varuṇa over holy order, Rudra over cattle; ye gods, impel him to freedom from foes, yonder one, son of yonder one, son of yonder woman", here he mentions his name, his lineage, the name of his mother, "in yonder tribe", thus he wishes for sovereignty in his tribe; he always adds : "for great lordship, for great kingship over the people". 25 The upavasatha day is (further) normal. 26 The next day the unction, connected with seventeen, an ukthya with the bṛhatpṛṣṭha laud. 27 The procedure is normal up to the strewing for the (oblations) of the midday pressing[10]. 28 After having strewn for

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[1] cp. 5.2.5.10.
[2] cp. 2.1.1.16.
[3] r. *samāhṛtya*, cp. MS., Āp.Śr. *apidhāya*.
[4] 1.2.6.27.
[5] 1.3.2.12.
[6] 2.1.4.8.
[7] 2.2.5.5.
[8] cp. 2.5.5.11.
[9] cp.1.3.2.22.
[10] 2.4.2.21.

them he strews for a cake on twenty-one potsherds to the Maruts. 29 The procedure is normal up to the putting on[1]. 30 With : "Of pure light, of varied light, etc." and the following groups (as 6.2.5.23) he puts the twenty-one potsherds on. And without a formula he prepares the curds for the All-gods. 31 The procedure is normal up to the time for the sacrifical gifts[2]. 32 He gives unlimited sacrificial gifts or a myriad. 33 After having proceeded with the (draughts to Indra) with the Maruts[3], he proceeds with the (cake) to the Maruts and with the curds. 34 With : "Ye divine waters, thou child of the waters, ye are giving kingship, give ye kingship, hail!" he offers (ghee) in the water and draws three times from it. 35 With : "Ye divine waters, thou child of the waters" (he draws) from water of the Śarasvatī; he always adds : "Ye are giving kingship, give ye kingship to yonder one". 36 With : "Thou art the male wave" (he draws) from water flowing upstream; with : "Thou art the male host" from that flowing downstream; with : "Thou art the lord of the waters" from a river; with : "Ye do not leave" from stagnant water; with : "Ye are flowing around" from flowing water; with : "Ye are strong" from water that flies up, then runs on; with : "Ye are delightful" from water that flows slowly; with : "Ye are dwelling in the fence" from well-water; with : "Ye are radiant as the sun" and "Ye have a sunlike skin" from rainwater in sunshine and from reflecting water; with : "Ye are the strength of the Maruts" from hail water; with : "Ye are obedient" from hoarfrost[4]; with : "Ye are powerful" from the birthwater of a calf; with : "Ye are all-supporters, supporters of men" from smooth sour milk; with : "Thou art unsurpassed" from ghee; with : "(Ye are) the sap of the waters, of the plants" from honey. 37 With the verse : "Ye divine waters, full of sweetness, be ye united, winning great lordship for the kṣatriya" he unites them in a wide vessel, walks around north of the hotṛ hearth and places it west of the potṛ hearth, with the verse : "Unsurpassed sit ye down, full of strength, bestowing great radiance upon the kṣatriya".

1.3.1 After having fastened a gold plate on two darbha blades, he takes it with the verse : "Thou art undefeated, a friend of speech, born of heat, the share of Soma". 2 With the verses : "You, the clear, I purify with the clear, the bright with the bright. May god Savitṛ purify you with the unhurt strainer, with the rays of the wholesome sun" he purifies (the water) with the gold plate. 3 With : "Hail ! Ye (waters) of the rājasūya" he lets the gold plate loose. 4 With the verse : "Enveloped in his companions, the vigorous, strong, sole, unconquered waters, Varuṇa, the child of the waters, has made his abode in the most motherly dwellings" he pours (the water) into (four cups) of palāśa, aśvattha, udumbara and nyagrodha wood. 5 With : "O Rudra, that name of thee beyond the mountains[5], in that thou art offered, thou art offerd to Yama, hail!" he offers the rest in the āgnīdhra fire. 6 He makes the sacrificer say : "May Soma, Indra, Varuṇa, Mitra, these gods, observing holy order, observe the holy order". 7 He makes the sacrificer eat sour milk, honey, young shoots and two udumbra fruits. 8 With : "Thou art the womb of the lordly power" he puts

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1 1.2.3.2.
2 2.4.5.1.
3 cp. 2.4.6.1-7.
4 r. *pṛṣvāṇām* or *pruṣvāṇām*.
5 cp. TS.4.5.1.c-e.

on a tārpya garment over the garment of the consecrated one; with : "Thou art the amnion of the lordly power" a whitish-yellow pure (garment). 9 With : "Thou art the navel of the lordly power" he ties them together with a fillet. 10 After having put together (bundles of darbha grass) with fresh butter, he anoints his right eye with fifty of them, (his left) with fifty-one. 11 After having touched water (the adhvaryu) proclaims the sacrificer near the gārhapatya, with : "Manifest is Agni lord of the house; manifest is Indra of ancient fame; manifest are Mitra and Varuṇa of fixed order; manifest are Heaven and Earth, increasing holy order; manifest is Pūṣan the all-knower; manifest is the goddess Aditi; manifest is he, yonder one, son of yonder one, son of yonder woman, in yonder people, for great lordship, for great kingship over the people"; with : "This is thy king" he indicates the sacrificer; he murmurs : "Soma is the king of us, brahmins". 12 With : "Thou art the Vṛtra-slaying bolt of Indra, with thee may he slay his foe" he hands him the strung bow. 13 With : "Ye are overcomers of foes" he presents him with three arrows; then he murmurs : "Protect him when in front, protect him when behind, protect him at the side, protect him when going along, protect him above; from the quarters protect him". 14 With : "Thou art Mitra" (the sacrificer) lowers[1] the right arm, with : "Thou art Varuṇa" the left arm with the arrows. 15 With the verse : "At the appearance of the dawn, at the rising of the sun, ye, O Varuṇa and Mitra, mount the gold-hued, iron-pillared pit and then have made yourself Aditi and Diti" (the adhvaryu) shall address (the raised arms). 16 With : "Mount thou the kindling (quarter); may the gāyatrī of metres help thee, the nine-versed stoma, the rathantara sāman, the deity Agni, the force (of) the brahman class. Mount thou the dread (quarter); may the triṣṭubh of metres help thee, the fifteen-versed stoma, the bṛhat sāman, the deity Indra, the force (of) the ruling class. Mount thou the eastern (quarter); may the jagatī of metres help thee, the seventeen-versed stoma, the vairūpa sāman, the deities the All-gods, the force (of) the people's class. Mount thou the northern (quarter); may the anuṣṭubh of metres help thee, the twenty-one-versed stoma, the vairāja sāman, the deities Mitra and Varuṇa, the force (of) the thriving. Mount thou the zenith; may the paṅkti of metres help thee, the twenty-seven-versed and the thirty-three-versed stomas, the śakvara and raivata sāmans, the deity Bṛhaspati, the force (of) the fruit" (the sacrificer) steps mentally along the quarters, not with his feet. 17 With : "Thou art the glittering of soma; full of glittering as thine may my glittering be" he spreads a tigerskin, after having stripped it off, before the sadas, its neck to the east, the hairy side (up). 18 Having mounted it the sacrificer murmurs; with : "Cast away is Namuci's head" he kicks with his foot a piece of lead towards a eunuch; with : "Removed (by offering) are the biters" a piece of copper towards a barber. 19 With : "From death protect, from the thunderbolt protect" (the adhvaryu) slides a silver plate under his feet, a gold plate (onto his head). 20 With : "To Agni hail ! To Soma hail ! To Savitṛ hail ! To Sarasvatī hail ! To Pūṣan hail ! To Bṛhaspati hail !" he offers six pārtha libations. 21 With : "With Soma's glory, with Agni's brilliance, with Indra's might, with the All-gods' insight, I sprinkle thee" the brahman sprinkles (anoints) him on the middle of the gold (plate) with the palāśa (cup) from the south, a vaiśya with the aśvattha (cup) from the

[1] r. raises, cp. MS.IV.4.3:53.16 *udyatā*.

west, a nephew with the udumbara (cup) from the north, an ally from outside (his clan) with the nyagrodha (cup) from the east. 22 After having poured the remainder into the palāśa (cup), he places it in the āgnīdhra hut. 23 With : "To Indra hail ! To sound hail ! To verse hail ! To Aṁśa hail ! To Bhaga hail ! To the lord of the field hail !" he offers six pārtha libations. 24 "Thou art Indra's womb; bring forth; protect from the sky" he speaks of the (antelope) horn; the verse : "(The waters) have turned back from below upwards, following the serpent of the deep; they go asunder from the back of the mountain, of the bull, (like) ships, like well-pouring sounds" (he speaks of) the sprinkling (the unction) three times above the navel. 25 With : "Thou art the victorious bolt of Indra; with thee may he win vigour" he takes the chariot down (from the transport cart) near the pit; with : "By the precept of Mitra and Varuṇa, the directors, I yoke thee" he puts it to. 26 With : "Thou art the step of Viṣṇu" (the sacrificer) puts a foot on the wheel; with : "Slaying rivals" he mounts (the chariot). 27 "Conquer on the impulse of the Maruts" he speaks of it during the drive. 28 With a triṣṭubh to Indra : "Pressed out is the divine soma drink, mixed with milk; Indra has rejoiced in it from his birth; we attend on thee, O driver of the bay steeds, with sacrifices; attend to our laud at the soma raptures" the brahman follows it. 29 (The sacrificer) overpowers a kṣatriya; he shoots his arrow at him. 30 After having made a vow and having said : "The purpose has been attained, along with power", he turns back. 31 With : "This bolt is highly vigour-winning; through it may our son win vigour" he hands the bow to his wife. 32 She receives it with hollowed hands.

1.4.1 After having cut off together from (the cake) to the Maruts and from the curds (to the All-gods) and having proceeded with the sviṣṭakṛt offering with not expressed (deity), he speaks of the ornaments : "So large art thou, thou art longevity, grant me longevity" of the silver cord, "Thou art the yoked, thou art splendour, grant me splendour" of the golden cord, "Thou art food, grant me food" of the fallow cord of udumbara wood. 2 With : "Thou art Mitra" (the sacrificer) lowers the right arm, with : "Thou art Varuṇa" the left arm. 3 After having brought (the left arm) with the weapon (i. e. the arrows) backwards, he hands them to the heir apparent[1]. 4 With : "Thou art reality; I am united with the All-gods" he lowers his hands over the curds. 5 Then he gives the golden and the silver (cords)[2], and fastens on the cord of udumbara wood. 6 With : "Homage to mother Earth; may mother Earth harm me not" he descends upon sandals of boarskin. 7 With : "Thou art the spirit of the cattle; like them may my spirit be" he puts them on. 8 He murmurs the verse : "This kingship has verily been conferred; Varuṇa has produced his own body; we have become obedient to the pure Mitra; we have honoured the name of the great holy order". 9 With : "Thou art soft, comfortable" (the adhvaryu) places north of the āhavanīya the chair. He speaks of (the sacrificer) while mounting the chair : "Sit down on the soft, sit down on the comfortable (chair)"; when he has mounted it, the verse : "Varuṇa, etc." (as 1.5.5.9). 10 With : "To Agni hail ! To Soma hail ! To the strength of Indra hail ! To the force of the Maruts hail ! he offers for the unharnessing of the chariot. 11 With the verse : "The swan dwelling in light,

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[1] cp. 7.1.2.33.

[2] probably to the brahman.

etc." (as 6.1.4.16) he puts the chariot with the charioteer back on the transport cart. 12 He gives or will give a hundred cows to the adhvaryu, then descends. 13 Propitiously the hotṛ, sitting on a golden bundle or a golden cushion, recites the legend of Śunaḥśepa. 14 The adhvaryu responds; (the hotṛ) addresses him : "O adhvaryu, let us speak of the brahman"[1]; (the adhvaryu responds:) "Om, hotṛ" after verses, "Thus, hotṛ" after songs. 15 After the completion (the sacrificer) gives a hundred cows to the hotṛ, a thousand to the pratigaritṛ. 16 The chief priests and the heir apparent sit down around the sacrificer; north the ratnins, the commander-in-chief and the others, except the carpenter and the cartwright. 17 With : "O brahman, thou art my Brahman" the sacrificer addresses each of the chief priests. 18 With : "Thou art Savitṛ of true impulse" the brahman responds; with : "Thou art Mitra, the kindly" the udgātṛ; with : "Thou art Indra of true force" the hotṛ; with : "Thou art Varuṇa of all force" the adhvaryu. 19 With : "This is the bolt, thereby be subject to me" the brahman hands the wooden sword to the sacrificer, the sacrificer to the heir apparent, the heir apparent to the commander-in-chief, the commander-in-chief and so on up to the dice-thrower. 20 After having designed the dicing ground with the wooden sword, (the dice-thrower) throws (the dice) down, selected so that they produce kṛta (the lucky four of the die), arranging them[2]. 21 There a four-year old cow animates (the players). 22 Four persons play for her : a brahmin, a kṣatriya, a vaiśya, a śūdra. 23 The one who is conquered adds the four-year old cow to the cows of the sacrificer. 24 After having pushed aside thence one hundred and four dice, with : "The king has broken through" (the four players), (the dice-thrower) hands five dice to the sacrificer, with : "This one has overcome the (five) quarters". 25 (The sacrificer) gives a field to the brahman; he chooses a boon. 26 (The sacrificer) calls the bearers of the auspicious names, with : "Ye of good fame. Ye of good auspices. Ye true kings". 27 After having touched in the apartment of the wife the mother of the heir apparent and having taken from behind the heir apparent, (the adhvaryu) offers with the verse : "O Prajāpati, etc." (as 1.1.2.38) the remainder in the palāśa (cup) in the gārhapatya as oblation for the interchange of the names (of the sacrificer and the heir apparent). 28 With : "Yonder one is the son of yonder one; of yonder one yonder one is the son" he interchanges the names. 29 He makes the heir apparent say : "May we be lords of wealth". 30 After having cut off together from (the cake) to the Maruts and from the curds (to the All-gods) and after (the hotṛ) has invoked the iḍā, they enjoy.

1.5.1 After the performance of the Mahendra draught the procedure is normal up to the lustral bath[3]. 2 They shall take with them the garments, the unction cups and the (sandals) of boarskin to the lustral bath in the neighbourhood. 3 Through bdellium (?)[4] he descends to the lustral bath. 4 After the lustral bath he offers in the water, with : "To the son of the waters hail !"; a second time (on the way) on a bundle of darbha grass, with : "To the son of food hail !"; in the gārhapatya with : "To Agni lord of the house hail !" 5 The

[1] the brahman power in the universe.
[2] text uncertain, cp. 1.5.5.12.
[3] 2.4.6.17-5.4.22.
[4] cp. 2.1.1.30 water with avakās.

procedure is normal up to the anūbandhyā cow[1]. 6 He makes them walk near with a plaited, four-footed basket for the anūbandhyā cow, not in-calf after having borne one calf. 7 He strews wild rice for the animal cake. 8 He does not have his hair and beard shaved. 9 He is not consecrated[2]. (The adhvaryu) hands the staff (to him). 10 He breaks up (from the place of sacrifice)[3] with (a libation) to Savitṛ, in the gārhapatya for the sacrificer, in the dakṣiṇāgni for the wife. 11 At the saṁsṛp oblations both (sacrificer and wife) enjoy, by feeding themselves with them (i.e. the portions of the saṁsṛps). That constitutes the continuity of the fasting food and of the agnihotra. 12 The ten saṁsṛp oblations are a cake on eight potsherds to Savitṛ, (a mess of rice to Sarasvatī, one to Pūṣan, one to Bṛhaspati, a cake on eleven potsherds to Indra, one of barley on ten potsherds to Varuṇa, one on eight to Tvaṣṭṛ, one on eight to Agni, a mess of rice to Soma, a cake on three potsherds to Viṣṇu). 13 He shall offer one of them each day, placing (each time) the gārhapatya on the place of the āhavanīya, moving thus onward (*saṁsarpan*) towards the east. 14 For (the cake) to Viṣṇu and for the daśapeya he shall make (the āhavanīya) in the sacrificial hut. 15 The sacrificer is consecrated for the daśapeya. He puts on a wreath of twelve lotus flowers; that is his consecration in water[4]. 16 They perform all on the same day. (The sacrificer takes) the black antelope hide, the girdle and the horn; he puts on his body. (The adhvaryu) does not hand him other things for the consecration. 17 After having resumed his speech by calling the preparer of the oblation for the introductory rite[5], he puts first down king soma. 18 After having completed the introductory rite, he drives the bull calves away (as payment) for the soma, bought before[6], with : "Thou art self-born, etc." (as 2.1.4.15). 19 The procedure is normal up to the upasad days. 20 There are three upasad days. 21 The upavasatha day is normal. 22 The next day the daśapeya as an agniṣṭoma with the rathantarapṛṣṭha laud. 23 The procedure is normal up to the enjoyment[7]. 24 A hundred brahmins, who could enumerate ten successive (soma drinking) maternal and paternal ancestors, enjoy the soma draughts, each ten from one cup. 25 A kind of brahmin[8] shall not enjoy; a female slave's son shall not look on; he shall enjoy, if wished. 26 He drives the thousandth fertile cow[9] away (and gives) the (gold) plate to the hotṛ, (a wreath to the udgātṛ, the easily rolling (dice?)[10] to the adhvaryu, a horse to the prastotṛ, a milch cow to the pratihartṛ, a barren cow to the maitrāvaruṇa, a bull to the brāhmaṇāchaṁsin, a garment to the potṛ, a draught-ox to the neṣṭṛ and one to the āgnīdhra, a one-ox waggon laden with barley to the achavāka,) as is mentioned[11]. 27 A he-goat to the subrahmaṇya, a heifer to the unnetṛ, a potent three-year old bull to the grāvastut, twelve pregnant four-year old cows to the brahman. 28 He does not give to the prasarpakas. 29 For the sacrifice of the anūbandhyā cow he gives to the soma-drinking priests a thousand fertile cows. 30 He proceeds with the barren cow

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1 2.5.5.5.
2 but cp. sū.15.
3 cp. 2.5.5.24.
4 cp. 2.1.1.30.
5 cp. 2.1.3.20.
6 cp. 9.1.2.17.
7 2.4.1.31.
8 one only in name.
9 cp. sū.29.
10 cp. RV.10.34.1.
11 MS.IV.4.8.

during the night. 31 He does not have his hair and beard shaved. 32 He breaks up with the offerings for the satisfaction of the quarters[1]. 33 He strews for five oblations : a cake on eight potsherds to Agni, (a mess of rice to Bṛhaspati, a cake on eleven potsherds to Indra, a mess of rice to the All-gods, curds to Mitra and Varuṇa). 34 In the evening on full-moon day before the morning agnihotra he offers six yoking oblations (*prayuj*) : a cake on eight potsherds to Agni, a mess of rice to Soma, (a cake on twelve potsherds to Savitṛ, a mess of rice to Bṛhaspati, a cake on twelve potsherds to Agni vaiśvānara, one on eight to Tvaṣṭṛ). The right draught-ox of the transport cart of the chariot is the sacrificial gift. 35 After having performed the full-moon sacrifice the next day, he undertakes the other six yoking oblations : messes of rice to Sarasvatī, Pūṣan, (Mitra, Varuṇa, Aditi, the lord of the field). The left draught-ox is the sacrificial gift. 36 The next day an animal sacrifice : a dappled, four-year old pregnant cow to the Maruts. 37 The next day the other (animal sacrifice) : a pregnant she-goat with tassels at the dewlap to Aditi. 38 After having accomplished the soma sacrifice in the evening, he offers the agnihotra for a year or on each second day, except when he performs an animal sacrifice. 39 One who is of convinced devotion and bound to truth offers the three oblations of the truth messenger[2] : (a cake on eight potsherds) to Savitṛ impeller of truth, (one on eleven to the Aśvins and Pūṣan, a mess of rice to Sarasvatī speaking truth). 40 A horse with red ears, a staff, a pair of shoes and a dry leather bag are the sacrificial gifts. 41 After having presented these to them, he sends them to a neighbouring king with the message : "I have been anointed, I have become king". 42 On a full-moon day he is consecrated for the hair-cutting festival. 43 This consists of an overnight soma sacrifice without a ṣoḍaśin, with a thousand sacrificial gifts, on a new-moon day on a day fit for sacrifice. 44 At the time for shaving the sacrificer, sitting on a chair, has his hair cut and his beard shaved wholly, with the verse : "The long-haired ones, who first performed the sattra, by whom this whole world shines; therefore let us praise and do penance; happiness be to our bipeds, happiness to our quadrupeds." The breaking up is known. 45 Thereupon he is consecrated on the eyes[3] for an ahīna. 46 First a jyotiṣṭoma as agniṣṭoma, (then) on a new-moon day on a day fit for a sacrifice an overnight rite. The breaking up is known. 47 Thereupon he is consecrated for the preservation of lordly power (*kṣatradhṛti*). 48 An agniṣṭoma with three types of stoma and rathantarapṛṣṭha laud. The breaking up is known. 49 Thereupon he shall offer the oblations to the goddesses of low rank[4], the oblations to the devasūs[5], the sautrāmaṇī sacrifice, an oblation to Agni vaiśvānara and Varuṇa, and the three-layered sacrifice.

THE HORSE SACRIFICE

2.1.1 A king who wishes to obtain all desires and to win yonder world, shall perform the horse sacrifice at a place of sacrifice with an auspicious name. 2 They convey the priests near together, not on foot. 3 On the full-moon day of the month phālguna he shall sacrifice a hornless, piebald bull to Prajāpati. 4 After

[1] cp. 9.1.3.16 and 5.2.7.23.
[2] cp. 5.2.7.25.
[3] because the sacrifice is called "dawn".
[4] cp. 2.5.5.11; 5.2.7.11; 9.1.1.30.
[5] cp. 5.2.7.20; 9.1.2.20-24.

the oblation of the caul and the cleaning at the pit the chariots run in all directions. 5 A king shall perform the horse sacrifice after : "Empower ye him". 6 The sacrifice (of the bull) is completed normally. 7 One desirous of everything shall indeed sacrifice it. 8 After having stayed overnight (near the fires) on the first full-moon day, he shall stay overnight on the second one. 9 For the priests' boiled rice they refrain from speech after sunset. 10 After sunrise he puts firewood of bamboo on the fire, then worships the sun with : "To the seeing one homage ! To the supervisor homage !" and so on[1]. 11 With the verse : "The golden germ etc." (as 3.5.18) he offers twelve full-ladle libations. 12 He boils the priests' rice in four kinds of water on the dakṣiṇāgni, with a silver plate under it, a gold one above it. 13 The chief priests eat behind the gārhapatya. 14 (The sacrificer) gives them (gold), weighing a hundred mānas. 15 He wets a halter of muñja grass or of darbha grass, twelve or thirteen aratnis long, in the priests' boiled rice; then he takes the cord[2], with the verse : "The sages grasped this cord of holy order at their assemblies in the olden time; it was at hand for us at this soma libation, at the song of holy order, whispering about the current". 16 With : "Brahman, I shall fasten the horse on, for the gods, for Prajāpati; may I have luck with him" he addresses the brahman. 17 With : "Fasten him on, for the gods, for Prajāpati; have luck with him" (the brahman) empowers him. 18 With : "Thou art surrounding, thou art the world, thou art the holder, thou art the supporter; go thou with the word hail to the spreading Agni vaiśvānara; *svagā* thee, for the gods, for Prajāpati" he puts (the cord) on to a three-year old black, reddish-brown or light-brown horse, a soma drinker, son of soma drinkers. 19 They lead the son of a younger sister of the father (of the sacrificer) in front of (the dog); a whore's son with a club of sidhraka wood goes behind the four-eyed[3] dog. 20 After having led the horse into the water he makes him stand still in the east, facing the west. 21 Together with all the others are the four adhvaryus. 22 With : "I sprinkle thee, pleasant to Prajāpati. I sprinkle thee, pleasant to Vāyu. I sprinkle thee, pleasant to Indra and Agni. I sprinkle thee pleasant to the All-gods" each (of the four) sprinkles (the horse) from one side; with : "I sprinkle thee, pleasant to the All-gods" all (sprinkle) from all sides. 23 The whore's son kills the dog with the club of sidhraka wood. 24 The sacrificer murmurs while it is being killed, the verse : "Him who wishes to kill the steed, Varuṇa harms". 25 He makes (the horse) place his right forefoot on the dog's corpse, with : "Away the man, away the dog !", then makes (the corpse) float in the water towards the south. 26 While the horse goes out (of the water) they push him on with a broom of reeds with a ratan branch. 27 He speaks of the dripping (horse) : "To Agni hail ! To Soma hail ! To the joy of the waters hail ! To Vāyu hail ! To Savitṛ hail ! To Tvaṣṭṛ hail ! To Bṛhaspati hail ! To Indra hail ! To Mitra hail ! To Varuṇa hail !" 28 With the verses : "Over this Viṣṇu etc." (as 1.2.5.16). "Therefore Viṣṇu etc." (as 2.2.2.37). "From heaven, O Viṣṇu, etc." (as 2.2.2.24) he offers on the three footprints near the water. 29 With : "Mighty by thy mother, powerful by thy father, thou art a horse, thou art a steed, thou art a runner, thou art a horse, thou art a male, thou art a courser, thou art a racer, thou art strong, thou art a stallion, thou art kind towards men, thou art called the wanderer" he addresses the horse.

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[1] KS.26.12.

[2] halter and cord are the same.

[3] with a blaze above each eye.

30 With : "Follow the flight of the Ādityas" he sets him free. 31 He entrusts the horse to a hundred armoured, legitimate princes, with : "O gods, protectors of the quarters, guard ye this horse, sprinkled for the sacrifice, for the gods". 32 Four hundred (men) protect him, not leading him back.

2.2.1 With the (oblations) to Savitṛ he proceeds in a low tone. 2 In the forenoon he shall strew for a cake on eight potsherds to Savitṛ. 3 With (the fifty hail formulas) : "To the *him* call hail ! etc."[1] he offers together fifty libations. 4 At noon (he shall strew) for a cake on eleven potsherds to Savitṛ prasavitṛ (the impeller), in the afternoon for one on twelve to Savitṛ āsavitṛ. 5 With : "Here is firmness, etc." (as 7.2.3.27) he offers four libations before the sviṣṭakṛt offering. 6 He shall offer (these) oblations and libations a year long. 7 Two lute players shall sing to (the king), a brahmin by day three (songs), wherein : "thou hast offered, thou hast cooked, thou hast given", a kṣatriya at night three, wherein : "thou hast fought, thou hast acted excellently, thou hast won yonder battle". 8 If (the horse) encounters (enemies)——[2], he shall strew grains of corn in the haunt of the horse with verses to the Aśvins; if he does not return, in the haunt of a wild animal. 9 If he covers a mare, an offering is also mentioned. 10 After a year he offers on a—(day)[3]. 11 On that (day) they make the pot (ukhā), ending with the covering (of the layer)[4]. 12 After the completion (the sacrificer) gives two hundred cows, two carts yoked (with oxen) and two chariots with horses to the lute players. 13 After having shut the horse up in a shed, they tame him. 14 On the seventh day an animal sacrifice, on the eighth the three-layered sacrifice[5] as consecration ceremony. 15 The procedure is normal up to the thought-formulas[6]. 16 He offers three libations to the All-gods daily, with : "To Ka hail ! To Who hail ! etc."[7] and on the seventh day five sacrifice (adhvara) libations; then he offers six libations to Agni and the last libations to the All-gods. 17 The full-ladle libation and so on is normal up to the upasad days. 18 With : "May a mighty brahmin of priestly lustre be born in the priestly class" the brahman worships the fire started in the pot. 19 The consecration lasts a year; there are twelve upasad days. 20 The vedi is three times as large (as normal), thus also the fire altar[8]; there is no altar. 21 Two chariot transport carts are the carts (the havirdhānas). 22 He erects twenty-one sacrificial posts : facing the fire one of nicudāru wood, twenty-one aratnis long, beside it two of putudāru wood, six of khadira, six of palāśa, six of bilva wood; on each day three, or twenty on the middle day. 23 In due time he draws the overnight water from the quarters, collects it and places it; thus also on the two following days, an ukthya and an overnight rite. 24 Daily he scoops extra draughts as on the pṛṣṭhya days[9]. 25 On the middle day he shall perform a pṛṣṭhyaśilpa śastra[10]. 26 The upavasatha day is normal. 27 The next day an agniṣṭoma with each time four laud verses more and with rathantarapṛṣtha laud. 28 It is completed normally, ending with the patnīsaṁyājas. 29 Sitting on

[1] MS.III.12.3.
[2] incomprehensible words; the meaning of *saṁnipāte* is uncertain.
[3] cp. Āp.Śr.20.8.3 : the last new-moon day.
[4] 6.1.2.6-8.16.
[5] cp. 5.2.5.
[6] 2.1.2.1.
[7] MS.III.12.5.
[8] cp. 10.3.3.4.
[9] 7.2.2.
[10] r. *pṛṣṭhyaśilpam*.

two benches (two adhvaryus) offer after sunset with two spoons. 30 After having mixed parched barley, grains of corn, masūsya, barley gruel[1], lāja, broad grains and millet, he offers with this food, a hundred and one libations, with : "To Agni hail! To Soma hail ! etc."[2]. 31 With : "To one hail ! To two hail ! etc. up to : To a hundred and one hail !" he offers the whole night, with the even numbers the food, with the odd numbers ghee, repeating them; with : "To the dawning hail!", when it has dawned, with : "To heaven hail !" after sunrise.

2.3.1 A twenty-one-versed ukthya is the middle (soma) day. 2 The procedure is normal up to the setting down of the sacrificial utensils[3]. 3 After having set down the antaryāma vessel[4] he sets down the two might vessels, the golden south, the silver north. 4 The procedure is normal up to the scooping. 5 After having scooped the antaryāma draught[5] he scoops the two might draughts, with the verses : "The golden germ etc." (as 3.5.18). "Who is the king and the lord of this whole world that breathes and winks, who rules over these bipeds and quadrupeds; which god shall we honour with oblation ?" and with : "Thou art scooped with a support; I scoop thee, pleasant to Prajāpati"; he places them with : "This is thy birthplace; the sun, resp. the moon is thy might". 6 The procedure is normal up to the bahiṣpavamāna laud[6]. 7 With the verse : "The light of the sacrifice, the dear honey clears itself, the father of the gods, the resplendent generator; the ravishing, intoxicating juice of Indra lays a hidden jewel in the two homes" he fastens a (golden) ornament on the neck of the horse. 8 After having grasped the tail of the horse, they move toward the bahiṣpavamāna laud, with : "Thou art the falcon, etc." (as 2.3.6.8). "Thou art the eagle, etc." (as 2.4.4.17). "Thou art the friend, etc." (as 2.5.1.22). 9 (The sacrificer) says about the udgātṛ in the north as his satisfaction : "I remove thee by one hundred". The priests are satisfied. 10 He gives a hundred cows to the udgātṛ. 11 After having penned in[7] a mare near the place for chanting, they make the horse neigh[8]. 12 (The sacrificer) says about the udgātṛ in the north as his invitation : "We invite thee with an ornament of a hundred palas[9]. Sing for this deity, (the horse)". The priests are invited to this deity. 13 He gives a hundred cows and the ornament to the udgātṛ. 14 They perform both : the chanting and the neighing of the horse. 15 After the completion he hands a hundred mānas (of gold) to the udgātṛs. 16 The procedure is normal up to the bringing near (of the victims)[10]. 17 He brings two sets of eleven victims near; with a plakṣa branch the others[11] that are to be fastened to the limbs of the horse and that hide the chariot; a miscarrying cow for the active Indra and a dwarfish bull for Viṣṇu, that share the sacrificial post (with the horse); a brown, a reddish-brown, and so on[12], finally spotted antelopes for the All-gods. 18 If (in the formula) the plural is used, he shall go to (and fasten on) three victims; with : "the eighteen-months

[1] cp. 2.3.2.2.
[2] MS.III.12.7-13.
[3] 1.2.1.4.
[4] 2.3.1.14.
[5] 2.3.4.25.
[6] 2.3.6.
[7] r. *uparudhya*, cp. Āp.Śr.20.13.6, or *upasādhya*: led near.
[8] or : they lead the horse to her.
[9] text *paras*: a pala may be twenty mānas.
[10] 2.3.6.15.
[11] Not mentioned are the horse, the goat and the gayal, with a ratan branch, cp. 9.2.4.2, Āp.Śr.20.13.11.
[12] MS.III.13.3-14.21.

old calves for Gāyatrī" the one and a half-year olds; with : "the two and a half-year old bulls for Triṣṭubh" the two and a half-year olds; with : "the two-year old bulls for Jagatī" the two-year olds; with : "the three-year old bulls to Anuṣṭubh" the three-year olds; with : "the four-year old bulls to Uṣṇih" the four-year olds; with : "the four-year old stock-breeding bulls to Virāj" the four-year old stock-breeding ones[1]. 19 The verse : "They yoke the reddish-yellow one, that goes round them that stand: the lights shine in the sky" he speaks of the bay horse while being yoked; the verse : "They yoke his dear steeds on either side of the chariot, red, strong, bearing men" of the two side horses: the verse : "Making a banner for that which has none, form for the formless, O ye men; thou wert born with the dawns" of the banner (on the chariot); the verse : "As of a thundercloud is the face of the warrior, as he advances to the lap of the fights; be victorious with unpierced body, let the might of thine armour protect thee" of (the sacrificer) clothed with the armour; (the verse : "May we win cows by the bow, the contest by the bow, may we win dread fights by the bow; let the bow work displeasure to the foe; may we win all the battles by the bow" of the bow; the verse : "As if about to speak this bowstring approaches the ear, embracing its dear comrade; like a woman it twangs stretched over the bow, saving in the battle" of the bowstring; the verse : "The two ends of the bow coming together as a woman to the assembly, shall bear (the arrow) in their lap as a mother her child; these two, springing asunder, hurl together the foes, the enemies away" of the ends of the bow; the verse : "Father of many, many his sons, the quiver, slung on the back, whizzes as it goes to the fight; impelled it wins all the battles and fights") of the quiver; the verse : "Standing on the chariot the good charioteer guides the steeds forward wherever he desires; admire ye the might of the reins; the reins behind direct the spirit (of the horses)" of the charioteer; the verse : "The strong-hoofed horses make violent noises, racing with the cars; trampling the enemies with their forefeet they destroy the foes, not bolting" of the horses; the three verses : "O lord of the forest, etc." (as 7.1.2.30). "From heaven and earth, from the atmosphere and the trees strength is gathered; worship with oblation the might of the waters surrounded with the kine, Indra's thunderbolt, the chariot. Thou, Indra's thunderbolt, the face of the Maruts, the embryo of Mitra, the navel of Varuṇa, accept, O divine chariot, the oblations, accepting this our sacrifice" of the chariot; the three verses : "The fathers in pleasant company, granting strength, going into danger, powerful, profound, with brilliant weapons, strong by arrows, indefatigable, equally heroic, broad conquerors of hosts. The brahmins, the soma-loving fathers, both heaven and earth be propitious to us; may Pūṣan guard us from misfortune; protect us who promote holy order; may no foe overpower us. O thou sparkling one, avoid us; be our body as of stone; may Soma favour us and Aditi grant protection" of the parents; the verse : "A feather its garment, a deer its tooth, tied with cowhide it flies shot forth; where men run together and apart, there may arrows accord us protection" of the arrow; the verse : "Like a snake with its coils it encircles his arm, protecting from the stroke of the bowstring; let the hand-guards, knowing all means, manfully guard the man on all sides" of the arm-leather; the verse : "It smites their backs, it belabours their thighs; O horsewhip, incite the skilled horses in the

[1] MS.III.13.17-18.

battles" of the horsewhip; the two verses : "Resound in heaven and on earth; let the diffused world perceive thee in many places; drive, O drum, together with Indra and the gods, the foe away further than far. Roar thou. grant us force and might; thunder, removing distress; snort, O drum, misfortune away from here: thou art Indra's fist; be strong" of the drum. 20 He murmurs : "Drive yonder (cows ?) near, bring these back: the drum speaks aloud for a signal; let our heroes, with winged horses, meet together, be our chariotmen victorious, O Indra". 21 After having driven east-wards (the sacrificer) makes (the horses) return to the right. 22 Of the yoked (horses) he leads the bay down into the water, then leads him back with the verse : "As the wind has gone to the waters, to the body dear to Indra, by that path, O praiser, make return to us the horse"; where (the horse) was brought near (to the sacrificial post), he is halted. 23 They anoint (the horse); with : "May the Vasus anoint thee with the gāyatrī metre" the first wife (with ghee) with kāsambha from the head up to the forefeet: with : "May the Rudras anoint thee with the triṣṭubh metre" the favourite wife (with ghee) with bdellion up to the navel; with : "May the Ādityas anoint thee with the jagatī metre" the repudiated wife (with ghee) with muṣṭakṛt up to the tail. 24 They plait three thousand glass pearls in his hairs: with : "*Bhūḥ*" the first wife gold ones; with : "*Bhuvaḥ*" the favourite wife silver ones; with : "*Svaḥ*" the repudiated wife (pearls) from shells. 25 With : "O thou who hast barley, who hast grain, O barley, O milk; O ye gods, eat this food, O Prajāpati, eat this food" the wives scatter the rest of the food libations[1] down for the horse. 26 Where he eats, (the adhvaryu) shall throw down two bricks. 27 He deposits ghee and the rest of the libations for the unction. 28 The hotṛ and the brahman interrogate each other with question and response, on either side of the post facing the fire, with the verses : "Who moves alone ? Who too is born again ? What is a remedy for the cold ? What is the large receptacle ? The sun moves alone. The moon is born again. The fire is the remedy for the cold. The earth is the large receptacle. What was the first notion ? What was the great age ? Who was the tawny[2] one ? Who was the smooth[2] one ? Heaven was the first notion. The horse was the great age. The night was the tawny one. The ewe[2] was the smooth one".

2.4.1 The procedure is normal up to the fastening[3]. 2 With the verse : "They yoke the reddish-yellow one, etc." (as 9.2.3.19) he fastens the bay to the post facing the fire and the hornless he-goat and the gayal on either side of the horse, the ten[4] that are to be fastened to his limbs and that hide the chariot; a miscarrying cow for the active Indra and a dwarfish bull for Viṣṇu, that share the post (with the horse). The brown, the reddish-brown and all the other (tame animals he fastens to the other twenty posts). 3 For the spring (he seizes) hazel grouse and so on; these are the wild animals[5], ten groups of fifteen and eleven of ten. 4 (He places) them between the posts, each time thirteen, alternating ; harmful insects and gnats in —, serpents in baskets, antelopes, tigers and lions in cages, dolphins, fishes and frogs in pots, birds in nets, elephants in

[1] cp. 9.2.2.30-31.
[2] translations uncertain.
[3] 1.8.3.6.
[4] see MS.III.13.2.
[5] MS.III.14.

chains, aquatic animals in boats, the others fitly. 5 The procedure is normal up to the carrying around of the firebrand[1]. 6 After the carrying around they set (the wild animals) free (and) of the tame ones the males[2] and those that are to be set free according to the rules. 7 The procedure is normal up to the stepping forth[3]. 8 They lead a he-goat for Pūṣan in front of the horse. 9 For the horse, standing still, he throws down a bundle of darbha grass, a garment, an upper garment, and golden pillows. 10 They appease (i.e. strangle) the victims for Prajāpati with a noose round the neck, the horse with a woolen shirt. 11 With : "To breathing out hail ! To breathing in hail ! To breathing across hail !" he offers three libations, while (the horse) is being appeased. 12 With : "O mother, mother, litttle mother ! No one leads me, the fair one, clad in kampīla; the little horse slumbers" he leads the first wife near, without a formula the other two: a hundred (female companions go) along with the wife. 13 The (right) hairs unloosened, the left tied up, they go, beating the right thigh, three times with the right foot, around the horse to the right, with : "We invoke thee, troop lord of the troops. We invoke thee, friend lord of the friends. We invoke thee, treasure lord of the treasures". The right hairs tied up, they go, beating the left thigh, three times with the left foot around him to the left. 14-15 With : "O my excellent one"[4] the (first) wife stretches (her and the horse's) legs forth[5] on a fenced place; she reproaches the horse, his head downwards, stretched out, with : "May I procure pregnancy, mayest thou procure pregnancy; let us both stretch our legs forth; in the world of heaven may they two be covered; let your impregnating stallion impregnate". 16 When she has risen, all murmur the verse : "Of Dadhikrāvan I have sung, etc." (as 2.5.4.14). 17 Behind the head the wives arrange the paths for the knife with needles, the first wife with golden (needles) up to the jaws, the heart and the breast, with the two verses : "May the gāyatrī, the triṣṭubh, the jagatī, the anuṣṭubh with the paṅkti, the bṛhatī, the uṣṇih, the kakubh, the host of wives of the gods appease thee with needles. May the two-footed, the four-footed, the three-footed, the six-footed, the unmetrical and the metrical appease thee with needles"; the favourite wife with silver (needles) up to the tail, with the two verses : "May the silver, the leaden, the golden sutures join as comrades with the actions, may they work on the skin of the strong horse, appeasing. May the mahānāmnīs[6], the revatīs[6], the divine regions, rich in fruits, the lightnings of the clouds, the voices, appease thee with needles". 18 The horse has no caul. He names the fat candra and thereupon they take it out. 19 In the north he roasts the candra of the horse. 20 With the verse : "One carver is there for the steed of Tvaṣṭṛ; two restrainers are there; so is the rule; those parts of thy limbs that I make in order, those I offer in the fire as balls, hail !" he puts three roasted balls in the āhavanīya. 21 After having cut off (the candra) of the horse in the north on a mat of reed, he passes and cuts off (the cauls) of the other two, (the hornless goat and the gayal). 22 Before and

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1 1.8.3.22.

2 r. *puruṣī* two females (i.e. she-goats), as TS.5.6.19, Āp.Śr.20.17.6; *puruṣān* could also mean the human beings.

3 1.8.3.27.

4 this could also belong to sū.13.

5 text incomprehensible: r. *prasarati*, or r. *vyatiṣajati* she connects.

6 AĀ.IV: ṚV.1.30.13.

after the caul he offers two might libations, before it with a golden (spoon), with : "Hail to the gods", after it with a silver, with: "Hail to the All-gods". 23 He makes (the maitrāvaruṇa) recite with : "To Prajāpati" in a low tone, "recite the invitatory verse for the fat : for the candra and the cauls of the horse, the he-goat, the bull". 24 After having addressed (the āgnīdhra, he summons the maitrāvaruṇa) : "To Prajāpati" in a low tone, "summon (the hotṛ to recite the offering verse) for the fat : for the candra and the cauls of the horse, the he-goat, the bull"; then he proceeds. 25 After having cut off together from the other victims according to the cut off parts, he makes recite with : "To the All-gods recite the invitatory verse for the fat : for the cauls of the he-goats, the rams, the bulls". 26 After having addressed, (he summons) : "Summon (the hotṛ to recite the offering verse) to the All-gods for the fat : for the cauls of the he-goats, the rams, the bulls"; then he proceeds. 27 They cut (the horse) for Prajāpati to pieces, like a hog is cut asunder. 28 In the north he boils the blood of the horse. He proclaims : "In the blood is the crest". 29 After having cut off the cut off parts, they cook (the victims) for Prajāpati in parts. 30 He shall roast (the heart) of the horse on its spit, as usual.

2.5.1 The procedure is normal up to the time for the sacrificial gifts. 2 If he seeks (the fulfilment of) a wish, he gives gifts that obtained the wish. 3 He shall give the property of non-brahmins in the eastern region to the adhvaryu, except land and men, that in the southern region to the brahman, that in the western to the hotṛ, that in the northern to the udgātṛ.[1] 4 After having scooped the Mahendra draught, he brings the laud near. 5 With the verses : "O Agni, thou purifiest etc." (as 1.5.3.17)[1] he offers the first ones of seven (libations) before the unction; with the verses : "Prajāpati moves within the embryo" etc.[2] the first ones of seven (libations); the breathing-out bearers before, the breathing-in bearers after (the unction). 6 (The sacrificer) is anointed on a lionskin. 7 A bull's hide is held above him. 8 Holding a gold plate above him with the verse : "May the thousand-horned bull etc." (as 3.1.28)[3] (the adhvaryu) anoints him with the remainder[4], as he wishes, with : "Prajāpati (accus.) for supremacy". 9 With the (eleven) āprī verses : "Enkindled, anointing the storeroom of pious thoughts, swelling sweet ghee, O Agni jātavedas, bear it, as a steed bearing the strong one, to the dear abode of the gods. etc."[5] (the pratiprasthātṛ) takes his hand. 10 With the verse : "Strike apart the demons, the foes, break the jaws of Vṛtra, strike apart, O Indra, slayer of Vṛtra, the wrath and the head of the enemy" (the sacrificer) wipes his face. 11 He makes the Viṣṇu steps, named after the jagatī metre[6]. 12 He offers with the names of the months[7]. 13 In the north he cuts off from the horse on a mat of reed. 14 After the vaṣaṭ call he offers the sviṣṭakṛt offerings by means of the throat of the gayal on the crest (i.e. the blood of the horse)[8]. 15 He offers the patnīsaṁyājas by means of the horsehoof, at the oblation to Varuṇa at the lustral bath by means of a

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[1] probably with the following four in MS. after the unction, cp. 5.1.2.2, MS.I.5.1: 66.8-67.2.
[2] not MS., cp. TĀ.3.13.
[3] this verse can also belong to sū.7.
[4] cp. 9.2.3.27.
[5] MS.III.16.2.
[6] cp. 1.4.3.11.
[7] cp. 1.7.2.7.
[8] cp. 9.2.4.28.

metal (pot). 16 He arranges the victims for Prajāpati on a mat of reed, the horse and the goat (with the heads) to the east, the gayal to the west. 17 After the vaṣaṭ call four king's sons put them on the āhavanīya. 18 After having scooped ghee, separately at each libation, (he offers from them) with : "Grass with the teeth, etc. hail !"[1] and the chapter learned in the forest. 19 With the (sixteen) verses : "May Mitra, Varuṇa, Aryaman, Āyu, Indra, Ṛbhukṣan, the Maruts not disregard us, when we proclaim before the assembly the might of the strong god-born steed. etc."[2] he offers sixteen horse-praising libations. 20 The upavasatha day is normal. 21 The next day an overnight rite with all the stomas. 22 The procedure is normal up to the bringing near. 23 He brings a set of eleven cows near. 24 The procedure is normal up to the lustral bath. 25 With : "To Jumbaka hail !" he offers three libations on the head of a very sick person(?)[3], standing in water up to his mouth; with : "To death hail !" in the water, with : "To brahmin murder hail !" a second time. 26 He who performs the aśvamedha and knows all this, overcomes death, overcomes evil, overcomes brahmin murder. 27 All those who smell the odour of the horse while being sacrificed, attain the good world. 28 The procedure is normal up to the anūbandhyā cow. 29 Nine white anūbandhyā cows for the Sun. While their cauls are being offered, (the priests) shall stand against the wind: evildoers are released. 30 After their animal cake he strews for the ten oblations of the mṛgāreṣṭi[4], with the verse : "Let us present etc." (as 5.1.10.43). 31 One desirous of prosperity or one being defamed shall offer the sacrifice with all the pṛṣṭha lauds; one who fears or who is ill the mṛgāreṣṭi. 32 After having broken up toward the north, he shall there fasten those he-goats with dark blue brows to (a post) with three branches in due order : that for Agni to the middle (branch), that for Indra to the southern, that for the Aśvins to the northern. 33 The animal sacrifice is normal. 34 After having boiled twelve portions of priests' rice, he shall give them to the chief priests: to them also twelve milch cows. 35 Or he shall offer the mṛgāreṣṭi after having offered (the oblations) to the goddesses of low rank.

THE SOMA SACRIFICES OF ONE DAY

3.1.1 The prescriptions for the soma sacrifices of one day have been mentioned. 2 All have a fire altar, except the ṣoḍaśin, the tīvrasut and the four-monthly sacrifices, that have consecration days and upasad days without a fire altar. 3 (The sacrifices), at which offspring, cattle or generative power is desired, have pravargyas and the normal recitation. 4 At the rathantara sāman or a kind of rathantara the Indra-Vāyu draught is the first one, at the bṛhat or a kind of bṛhat the clear draught, at the vāmadevya or a kind of vāmadevya the firstling draught[5]. 5 At the sacrifice with a thousand sacrificial gifts he scoops extra draughts as on the pṛṣṭhya days. 6 There are anūbandhyā cows for Mitra and Varuṇa, for the All-gods, for Bṛhaspati; this number is the same as at the aṁśu and adābhya draughts of the vājapeya[6]. 7 One who will perform the sacrifice with a thousand sacrificial gifts, or who has performed it, shall

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1 MS.III.15.1-9.
2 MS.III.16.1; cp. ṚV.1.162.
3 r. *durgaḍa ya* ?
4 cp. MS.III.16.5.
5 cp. 2.3.5.2.
6 cp. Āp.Śr.13.23.14.

offer the three-layered sacrifice. 8 No definite prescriptions. A milch cow and gold are the sacrificial gifts. 9 An agniṣṭoma is not to be celebrated at a wrong place. —10 The trikadruka (stomas) for Indra have the rathantarapṛṣṭha laud. 11 One desirous of heaven and who wishes to win this world shall perform the jyotiṣṭoma (the light stoma). 12 The goṣṭoma[1] (the cow stoma) is an ukthya: one desirous of all the cattle (and) who wishes to win the world of the atmosphere, shall perform it. 13 The āyuṣṭoma (the life stoma) is an ukthya: one desirous of everything and who wishes to win yonder world shall perform it. —14 The abhijit of Indra; one who wishes to win the victory over an unconquered (enemy), shall perform it; it has both (the bṛhat and the rathantara) sāmans and the rathantarapṛṣṭha laud. 15 The viśvajit of Indra with all the pṛṣṭha lauds; one who wishes to win everything shall perform it. 16 After having assigned (their share to the rightful persons), he is consecrated[2]. 17 Before the morning recital the sacrificer fastens on a golden wreath of a hundred mānas with twelve lotus flowers. 18 He scoops extra draughts as on the pṛṣṭhya days. 19 He offers them according to the pṛṣṭha lauds; and the pṛṣṭhyaśilpa śastras are performed. 20 At the time for the sacrificial gifts he gives all his property and the wreath. 21 The vairāja sāman, a kind of bṛhat, corresponds to (the śastra) of the hotṛ. 22 After having come out of the lustral bath he covers himself with a complete red calfskin with ears and tail. 23 After having completed the breaking-up sacrifice, he takes a vessel, not of clay, a spade of udumbara wood, sharp on both sides, and stays, wearing a fillet, sleeping on the ground, three days under a fig tree (udumbara), living by means of the shovel. 24 They milk a hundred cows for the āśir[3].

3.2.1 The six sādyaskras have both the sāmans and the bṛhatpṛṣṭha laud. 2 The first of them, that of the Ādityas, has the nine-versed laud; one who has a rival, one desirous of heaven or cattle, shall perform it. 3 At the close of night they place leathern bags with milk on horse chariots, then drive the priests near: (the adhvaryu from the east at four calling distances with a four-horse team,) the udgātṛ (from the north at three calling distances with a three-horse team,) the hotṛ from the west at two calling distances with a two-horse team, the brahman from the south at one calling distance with one horse. 4 The fresh butter from the bags is the ghee. 5 Fertile soil is the vedi. 6 After sunrise they consecrate (the sacrificer). 7 They perform all on the same day. 8 A three-year old, potent bull serves for the soma purchase. 9 After having closed the eyes at three places on the upasad days they proceed[4]. 10 After having driven in on the place of the pit the pole of a plough as the pile in the centre of the threshing floor, they plough in barley; they strew of it on the altar and on the hearths. 11 After having enveloped the pile they make it into a sacrificial post by the sprinkling[5] and so on. A bundle of barley is the knob. 12 After having proceeded at the time for (the he-goat) to Agni and Soma with the animal cake to Agni and Soma,

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[1] r. *goṣṭoma* for mss. *agniṣṭoma*. cp. 9.3.4.17, 26.

[2] other possibility: r. *anirdiśya dīkṣāḥ*: Not designating consecration days the sacrificer etc..

[3] probably this does not belong here.

[4] The closing takes the place of the upasad days.

[5] cp. 1.8.2.6 seq..

he draws the overnight water. 13 After having erected the sacrificial post at the time for the pressing animal, he brings the victims near: the he-goat for Agni and Soma, the pressing he-goat, the anūbandhyā cow. 14 At the time for the sacrificial gifts he shall give a white horse, with a golden ornament fastened on, to the udgātṛ, belonging to the Aṅgiras lineage. 15 At the time for the anūbandhyā cow a cake on one potsherd or curds to Mitra and Varuṇa. 16 A year long he shall not anoint his body or his eyes; afterwards he shall not wash his feet. 17 But if he makes the agniṣṭoma sāman of this (sādyaskra) twenty-one-versed, one desirous of priestly lustre shall offer it. 18 The anukrī of the Aṅgirases; one who is late born, left behind as it were, shall perform it. 19 A cow serves for the soma purchase. 20 He gives a white horse to the brahman, a bay mare to the udgātṛ. 21 The viśvajicchilpa with all the pṛṣtha lauds is of the All-gods; one desirous of everything shall perform it: it is like the viśvajit. 22 The falcon is of Indra or Vasiṣṭha; one who bewitches shall perform it. 23 He shall choose barren soil, that is ploughed or unsown. 24 With red fillets and red garments, wearing (the upper garment) around the neck, the priests proceed with swords in their hands, as it were insulting. 25 After having turned round the two chariots, that are the carts, (the havirdhānas,) they anoint (the wheels), after having taken (the boards of) a funeral car as the two pressing boards, the hide of a cow, killed at the sacrifice for a deceased person, as pressing leather. 26 The sacrificial post, at the top like a wooden sword, has no knob and is of tilvaka or bādhaka wood; the sacrificial grass is of reed; the firewood is of vibhītaka wood. 27 Of the draughts before the firstling draught he places first the stirred draught. 28 A red he-goat for Agni with the Rudras is the pressing animal. 29 He gives as sacrificial gifts nine (cows) of every kind. 30 The udbhid ekatrika of Prajāpati; he shall offer it together with (the sacrifices, called) the breaking through these worlds[1].

3.3.1 The first vrātyastoma with four sixteen-versed lauds is of the gods. 2 They shall offer for purification, after having led the life[2] of a learned vrātya. 3 At those the characteristics for the gṛhapati are a fillet, a goad, a bow with arrows, a board-covered vehicle for bad roads, a garment with black fringes, two black and white goatskins, a silver ornament. 4 For the others red garments[3] with corded fringes and red borders, and goatskins with two sutures. 5 They approach together the gṛhapati, each with thirty-three cows. 6 He brings a horse near as the thirty-fourth for the gṛhapati. 7 After having set up their fires and having put them down in the fires of the gṛhapati, they shall offer. 8 The procedure is normal up to the time for the sacrificial gifts. 9 He shall give the characteristics and the property of the vrātya to one whom he hates; that is the sacrificial gift. 10 Base, reviled (vrātyas perform the vrātyastoma) as an ukthya with six (or) four sixteen-versed lauds. The youngest that of youth with two sixteen-versed lauds. The oldest that of pre-eminence; one desirous of pre-eminence shall perform it. 11 It has both the sāmans and the rathantarapṛṣṭha laud. —12 (He shall perform) the agniṣṭut of Agni with all the stomas, both the sāmans and the bṛhatpṛṣṭha laud. 13 At the first (of the agniṣṭuts) there are

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1 translation uncertain; cp. 9.3.5.11.
2 r. *caritvā*, cp. Baudh.Śr.18.25.
3 r. *lohitadāmanāni* ? (garments) with red strings.

pravargyas. The śastras are about the holy order of Agni[1]. 14 The nine-versed agniṣṭut is an agniṣṭoma. 15 One desirous of priestly lustre shall perform the same with a twenty-one-versed agniṣṭoma laud on verses to Vāyu. 16 One desirous of cattle shall perform the same with the vāravantīya on revatī verses as agniṣṭoma laud. 17 One who goes amiss in a sacrifice, or at a stoma, shall perform a jyotiṣṭoma as agniṣṭut. 18 A sick person, one desirous of food or of a firm support shall perform one with seventeen-versed lauds. —19 The apūrva (the unprecedented rite) of Prajāpati is the first nine-versed (agniṣṭoma); one who has a rival, one desirous of heaven or cattle, shall perform it. 20 The iṣu (the arrow) of Jamadagni (is the second); one who bewitches shall perform it with the same ritual as the falcon. 21 The bṛhaspatisava (is the third); one desirous of the office of a family priest or of a district governor or desirous of priestly lustre shall perform it. 22 (The hotṛ) is reddish-brown, blinking, with only a wreath (of hair), threefold bright (i.e. familiar with the three Vedas). 23 After the placing of the narāśaṁsa cups[2] at the morning pressing (the sacrificer) assigns eleven cows as sacrificial gifts. 24 After having assigned at the midday pressing eleven cows and a horse, he drives both groups on at the time for the sacrificial gifts. 25 At the time of the Mahendra draught, after having offered the vājaprasavya oblation[3], he anoints (the sacrificer), sitting on a chair at the altar, on a spot that is not dug up, with ghee, as he wishes, with : "Bṛhaspati (accus.) with the office of a family priest". 26 After the placing of the narāśaṁsa cups at the third pressing he assigns eleven cows as sacrificial gifts. 27 He drives them on at the time for the sacrificial gifts for the anūbandhyā cow. 28 The Śunaskarṇa's stoma, that is throughout circumflected, (is the fourth); one who wishes : "May I die today and go to the heavenly world" shall perform it. 29 The pressing he-goat is white; prepared food is the sacrificial gift; the vāmadevya is the pṛṣṭha laud. 30 During the ārbhava pavamāna laud[4] (the sacrificer) says : "Ye brahmins, complete my sacrifice"; then he is laid down south of the pillar of udumbara wood, his head toward the south, covered; thereupon it is completed. 31 They bring its enjoyments to the mārjālīya. 32 After having brought him at the time for the lustral bath towards it, not on a passage, and after having washed him and covered him with another garment, they lay him down, (going) from left to right. 33 At the time for the burning down (of the vedi)[5] they burn him from the āhavanīya. If he lives, he shall go to the lustral bath.

3.4.1 The upahavya of Prajāpati, (whereat the name of the deity is) not expressed (i.e. pronounced cryptically), is the first of seventeen[6]; one who has a rival, one desirous of heaven or of cattle, shall perform it. 2 A brown horse is the sacrificial gift, it is to be given to the brahman. —3 The ṛtapeya of Soma with the bṛhat sāman as first pṛṣṭha laud; one desirous (of food ?)[7] or of a firm support shall perform it. 4 There are nine consecration days, three upasad days, without pravargyas. 5 (The sacrificer and his wife) drink ghee as fasting food by means of the largest phalanx[8]; the same in the case of the other four (fingers); on the other

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1 text uncertain.
2 cp. 2.4.1.47.
3 cp. 6.2.5.28.
4 cp. 2.5.1.20.
5 cp. 2.5.5.18.
6 cp. Baudh.Śr.18.28.
7 cp. 9.3.3.18.
8 i.e. the whole finger.

(seven consecration and upasad days) by means of the smallest (phalanx). 6 The procedure is normal up to the moving. 7 After having spoken truth, they move towards (the sadas). 8 The procedure is normal up to the time for the sacrificial gifts. 9 After having brought along a full cup of soma, made of stems of king soma[1], together with the sacrificial gifts, he gives it to the brahman of the same lineage; he shall offer it. —10 The dūṇāśa (the unattainable) of Agni; one desirous of heaven shall perform it. 11 He shall strew in the forenoon for a cake on eight potherds to Agni, by day for a mess of rice to Sūrya, in the afternoon for a cake on twelve potsherds to Agni vaiśvānara, at night for a mess of rice to Candra. 12 Before them he offers during a fortnight at night. 13 At the consecration ceremony a piece of gold of twelve mānas; at the introductory rite and at the guest offering two of twenty-four mānas, twice, thrice as much (and so on) on the upasad days, at the (he-goat) for Agni and Soma, at the pressing (he-goat), at the pressing according to the pressing. 14 After the placing of the narāśaṁsa cups at the third pressing (he gives) a wreath to the udgātṛ at the concluding rite[2]. —15 A vaiśya desirous of cattle shall offer the vaiśyastoma. 16 But his offspring shrinks as it were. 17 They milk a hundred milch cows for the āśir; they are the sacrificial gifts. 18 On the upavasatha day he has sour milk made by means of forty-three of them. 19 After having set on the potsherds at the morning pressing he has sixty-six (of them) milked; he boils half. 20 He pours fresh milk upon the purified king soma and the draughts; boiled (milk) at the midday pressing. 21 The kaṇvarathantara is the (first) pṛṣṭha laud. —22 The tīvrasut (the strong pressing out) of Indra is an ukthya with rathantarapṛṣṭha laud; one who has purged soma, a fighting king, one desirous of a village, of prosperity or of a firm support, shall perform it. 23 The procedure is normal up to the time for the vedi. 24 As far as the sacrificial posts extend, he digs the vedi up. 25 He places the set of eleven victims from east (to west). 26 They milk a hundred pregnant cows for the āśir as at the vaiśyastoma; a mare and the pregnant cows are the sacrificial gifts. 27 Lifting their own cups and after having filled them up, they proceed with the sacrifice, not enjoying it. 28 After the adhvaryu and the cupadhvaryus have responded to the achāvāka, the adhvaryu and the cupadhvaryus enjoy all the enjoyments; thus also at the other two pressings. —29 The vājapeya and the rājasūya are explained.

3.5.1 The rāj and the virāj. The rāj of Soma; one who strives after kingship shall perform it. 2 The virāj of Agni; one desirous of food shall perform it. —3 The upasada and the punastoma. The upasada of the Gandharvas and Apsarases; one desirous of generative power shall perform it. 4 The punastoma of Indra is an ukthya; he who, having received much, feels as if poisoned, or who is as if rent across, shall perform it. —5 The catuṣṭoma of Gautama; one desirous of cattle shall perform it. 6 The first (catuṣṭoma) has an aṁśu and an ukthya draught. 7 After having scooped the ukthya at the third pressing, he scoops the firstling draught. 8 The procedure is normal up to the agniṣṭoma cups[3]. 9 He fills up the agniṣṭoma cups and scoops and places as before (2.3.5.9); then he pours (all) out into the hotṛ

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[1] r. probably *krītasya* : a cup of soma, full of stems of the bought king soma.

[2] There are words missing.

[3] 2.5.2.17.

cup. 10 The second (catuṣṭoma) is a ṣodaśin. —11 The udbhid and the balabhid (i.e. who splits up and who breaks up the cave) of Bṛhaspati; one desirous of cattle shall perform them. 12 After having performed the first, he shall add the second a month later. —13 The two apacitis of Prajāpati; one desirous of honour shall perform them. 14 They have both the sāmans and the bṛhatpṛṣṭha laud. —15 The two stomas of Agni; one desirous of heaven shall perform them. 16 A year long he bears the fire in the pot; a thousand cows are the sacrificial gifts. —17 The bull and the gosava of Indra. 18 One who wishes : "May I be like a bull among my equals" shall perform the bull. 19 It has both the sāmans and the rathantarapṛṣṭha laud. 20 In the east one of the Aṅgiras lineage (becomes and behaves like) a cow[1]. 21 One desirous of supremacy or of glorious kingship shall perform the gosava. 22 It is an ukthya with both the sāmans and the bṛhatpṛṣṭha laud; ten thousand cows are the sacrificial gifts. 23 At the time of the Mahendra draught he makes (the sacrificer) recite the verse : "The cows passed for fortune to me, the cows for Indra, the cows for the enjoyment of the first soma; these cows, they, ye men, are Indra; with heart and mind I only long for Indra"; then he anoints him with fresh milk, as he wishes, with : "For supremacy". —24 The nest stomas Prajāpativid and Indravid. The Marutstoma of the Maruts; one desirous of prosperity shall perform it. 25 (The priest) shall perform it for three persons. 26 The nest (stoma) of Indra and Agni; one who wishes : "May I be like a nest for my offspring and cattle", shall perform it or have it performed.—27 The Indrastoma of Indra is an ukthya with the bṛhatpṛṣṭha laud; one who strives after kingship, shall perform it. 28 Twelve hundred bulls are the sacrificial gifts. 29 The stoma of Agni; a king and a family priest, desirous of community, shall perform it, or a brahmin, desirous of the office of family priest. —30 The club (vighana); one desirous of cattle, (shall perform it). —31 One who bewitches shall perform the tongs (saṁdaṁśa) of Indra. 32 The procedure is normal up to the time for the vedi. 33 He digs the vedi up as far as the sacrificial posts extend. 34 He places the set of eleven victims from east (to west) on a sloping place. 35 Twelve thousand bulls and a thousand horses are the sacrificial gifts. —36 Twelve śrīṣṭomas or ukthyas with a fire altar, all with ten thousand sacrificial gifts; one desirous of splendour shall perform them.—37 The sixteen ṛṣiṣṭomas are aptoryāmas, all with a myriad or a million sacrificial gifts; one desirous of everything shall perform them[2].

3.6.1. There are thirteen overnight rites. 2 The light overnight rite of Prajāpati is the first of them; one desirous of welfare shall perform it. 3 That of Indra with all the stomas; one desirous of prosperity shall perform it. 4 The aptoryāma of Prajāpati with all the pṛṣṭha lauds; one desirous of everything shall perform it. 5 That of Prajāpati with nine seventeen-versed lauds; one desirous of generative power shall perform it. 6 This is the first of four with a ṣoḍaśin laud. 7 The viṣuvatstoma of the Ādityas; the eldest son of the eldest wife of the father, desirous of pre-eminence shall perform it. 8 One desirous of cattle (shall perform) the goṣṭoma. 9 One desirous of heaven the āyuṣṭoma. 10 One who has a rival the abhijit. 11 One desirous of cattle the viśvajit. 12 That of Agni with nine-versed lauds; one desirous of ardour shall perform it. 13 That of Indra

1 translation uncertain; cp. KS.37.6.
2 cancel the note on the text; these here must be ekāhas, and Mānava has the seven-day rite of the ṛṣis 9.4.3.9.

with fifteen-versed lauds; one desirous of courage shall perform it. 14 That of Prajāpati with seventeen-versed lauds; one desirous of food shall perform it. 15 That of Āditya with twenty-one-versed lauds and the bṛhatpṛṣṭha laud; one desirous of a firm support shall perform it. 16 Everywhere a fifteen-versed night rite and a twilight nine-versed laud.

3.7.1 He shall perform the four-monthly sacrifices combined with animal sacrifices. 2 At these the fasting food, the time, the sacrificial gifts, the firewood and the sacrificial grass, and the cropping of the hair at full moon are as at (the four-monthly sacrifices) with oblations. 3 Before each sacrifice an initiatory sacrifice for the animal sacrifice. 4 He shall perform the vaiśvadeva. 5 The pit and so on, ending with the sprinkling (of the navel)[1] is cancelled. 6 The next day an animal for the All-gods. 7 The procedure is normal up to the fastening[2]. 8 He fastens the victim to the middle enclosing stick; he performs the actions with the chip with a splinter of an enclosing stick, the actions at the pit on the rubbish heap or near water plants[3]. 9 After having dealt with the whey, he crops the hair (of the sacrificer) at the time for shaving. 10 During four months he eats no meat, as is explained. 11 At the varuṇapraghāsa he shall sacrifice a ewe to the Maruts, after having stayed (at the fires) during the first full-moon night. 12 (He strews for) the altar. 13 He erects the sacrificial post; he fastens (the ewe) to the post. 14 Before wiping (the fire)[4] he offers the meal dishes, after having pushed the coals away to the south within the enclosing sticks. 15 After the oblation of the caul and after having cleaned himself at the pit, he drives the calves away for (the curds) to Varuṇa. 16 He does not offer the chip, he does not assign the sacrificial post[5]. 17 He offers the agnihotra at the altar. 18 The next day a ram for Varuṇa is the victim. 19 After having come out of the lustral bath and having dealt with the (remaining) varuṇapraghāsa, he assigns the sacrificial post. 20 At the time for shaving he crops the hair. 21 During four months he eats no meat, as is explained. 22 At the sākamedha an animal for Agni on the first full-moon day, one for Indra and Agni on the second, one for Prajāpati or the set of eleven animals (on the third day)[6]. 23 After having come out of the lustral bath they deal with the sacrifice to the fathers; then they go with one firebrand to the cakes for Tryambaka. 24 Returned (to the place of sacrifice) he deals with the (mess of rice) to Aditi in the gārhapatya, according to the ritual (after the setting up) of the fires[7]; then he assigns the sacrificial post. 25 At the time for shaving he crops the hair. 26 During four months he eats no meat, as is explained. 27 At the śunāsīrya an animal for Vāyu with the deity named in a low tone; it is explained by that for the All-gods. 28 He makes the oblations of each four-monthly sacrifice follow on the animal cake; they proceed with them in a low tone as (with the oblations to) the goddesses of low rank[8]. 29 At the varuṇapraghāsa seven (oblations)[9] on the first (day), (the curds) for Varuṇa and the cake on one potsherd

[1] cp. 1.7.3.15-31, but that is in the varuṇapraghāsa.
[2] 1.8.3.6.
[3] text uncertain.
[4] cp. 1.7.4.11.
[5] cp. 1.8.6.10,22.
[6] r. *tṛtīye 'hani* for *yajanīye vā* ?
[7] cp. 1.5.6.6.
[8] cp. 9.1.2-21.
[9] the five, belonging together, the cake for Indra and Agni and the curds for the Maruts.

(for Ka) on the second. 30 At the sākamedha (the cake) for the pointed Agni and (the mess) for the heating Maruts on the first (day), according to the time, (the rice milk) for the Maruts pertaining to the domestic ritual and the full-ladle libation (to Indra) on the middle one, (the cake) for the playful Maruts on the last. 31 The main oblations, the animal or the soma sacrifice[1] at the śunāsīrya are mentioned.

3.8.1 He shall perform the four-monthly sacrifices with soma. 2 A nine-versed agniṣṭoma replaces the vaiśvadeva; ten consecration days, three upasad days. 3 He cancels the sacrificial post and the altar. 4 He makes marks on the hearths. 5 After the hariyojana draught they deal with the whey. 6 After having come out of the lustral bath (he puts on) a new garment. Then an anūbandhyā cow for Bṛhaspati. 7 At the time for shaving he crops the hair (of the sacrificer). 8 During four months he eats no meat, as is explained. 9 A (soma rite) of two days replaces the varuṇapraghāsa; sixteen consecration days, twelve upasad days. 10 The first (day) is a jyotiṣṭoma as agniṣṭoma. 11 After (strewing) for the hearths he strews for the altar. 12 He erects the sacrificial post; he fastens (the victim) to the post. 13 After the division (of coals) on to the hearths[2] at the morning pressing, he shall bear fire on to the mārjālīya for the meal dishes. 14 The next day is an ukthya. 15 On the fourteenth (lunar day, that before full moon) he offers the husks and the scrapings to Varuṇa. 16 Returned (to the place of sacrifice, he sacrifices) an anūbandhyā cow to Mitra and Varuṇa. 17 At the time for shaving he crops the hair. 18 During four months he eats no meat, as is explained. 19 A (soma rite) of three days replaces the sākamedha; fifteen consecration days, twelve upasad days. 20 An agniṣṭoma, an ukthya, an overnight rite. 21 After the division (of coals) on to the hearths at the third pressing of the third (sacrifice), on the fourteenth (lunar day)[3], he sets up the fire on the mārjālīya for the sacrifice to the fathers; then they deal with the sacrifice to the fathers after the concluding rite. 22 Then they go with one firebrand to the cakes for Tryambaka. 23 Returned (to the place of sacrifice, he sacrifices) a barren cow to Sūrya. 24 He makes the animal cake follow on the mess of rice for Aditi. 25 He assigns the sacrificial post. 26 At the time for shaving he crops the hair. 27 During four months he eats no meat, as is explained. 28 A jyotiṣṭoma as nine-versed agniṣṭoma replaces the śunāsīrya. 29 An anūbandhyā cow for the Aśvins is explained by the (victim) for the All-gods. 30 He makes the oblations of each four-monthly sacrifice follow on those of the morning pressing, like at the (four-monthly sacrifices) with animals. 31 Before the carrying about of the overnight water (the rice milk) for the Maruts pertaining to the domestic ritual; before the morning recital the full-ladle libation, like at the (sākamedha) with animals. 32 Daily the victims are those of the soma sacrifice. 33 There are fifty sacrificial gifts, at the last (four-monthly sacrifice) one hundred and twelve.

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1 this only follows 9.3.8.28.
2 cp. 2.3.6.13.
3 This seems not to fit here, as the overnight rite follows on the second full-moon day; perhaps *catur 'aśyām* is to be cancelled, as taken from sū.15.

THE AHĪNAS

4.1.1 Ahīnas are soma sacrifices of two and more days up to and including twelve days, ending with an overnight rite. 2 The consecration days comprise the full-moon day. 3 The upasad days with the soma days are completed in a month. (The number of) consecration days is as told elsewhere. 4 The rules for the one-day soma sacrifices use their terms, those for the ten-day rite others. 5 The first draughts are as on the pṛṣṭhya days or as at the groups of three[1]. 6 He shall divide the set of eleven victims equally or (sacrifice) the last (victim) on the last day. 7 For the normal victims the terms for the one-day sacrifices are used, for the set of eleven victims others.—8 The two-day rite of the Aṅgirases is the first of them; one who, though righteous, deems as it were to be left behind, one desirous of offspring or of cattle, shall perform it. 9 First a jyotiṣṭoma as agniṣṭoma, then an overnight rite with all the stomas and the ṣoḍaśin laud. 10 A king who wishes to conquer shall perform (the two-day rite) of Citraratha. 11 First a jyotiṣṭoma as ukthya, then an āyus rite as overnight rite with the ṣoḍaśin laud. 12 One who wishes : "May I not be parched[2] and be rich in cattle", or who, though rich in cattle, deems to be as it were parched, one desirous of offspring or of cattle, shall perform (the two-day rite) of Kapivana. 13 First an (alternately) nine- and fifteen-versed agniṣṭoma, then an overnight rite with all the stomas and the ṣoḍaśin laud. —14 The three-day rite of Garga of the All-gods; one desirous of everything and who wishes to win yonder world shall perform it. 15 The three days from the beginning of the ten-day rite; of them the two inner days inverted, then a night rite with the ṣoḍaśin laud[3]. 16 Daily they milk seven cows for the āśir. 17 At the time for the sacrificial gifts a tricolour four-year old cow of perfect form is procured as the thousandth. 18 He gives three hundred and thirty-three cows. 19 When they are placed, the sacrificer murmurs in the ear of (the bull) with large hump, (that goes in front,) the verse : "Procure thou, O cover[4], the thousand; thou splittest[5] the cover of the cave; bring thou the thousand near for us, thou wealthy together with wealth; may wealth visit me again". 20 With the verse : "Ye two have conquered, etc." (as 5.2.5.14) he offers a full-ladle libation in the āgnīdhra fire. 21 He speaks of (the cows), when set free. 22 The verses : "Here went in front of us, leading well, he who went as your cowherd and lord of prosperity; the All-gods favour our wish. Bring thou cattle here; prosper ye here like a śakā (a bird), bring ye forth here, promote us, ye men. Stop ye, do not go along, stick to us, ye rich ones; O Agni and Soma, restoring goods, grant us wealth. Make them return again, may they stay with me as cowherd, make them return again, may wealth stay with me. O Jātavedas, lead them back; a hundred be thy turnings, a thousand thy returns; with the increase of their increase bring thou back to us what is lost, bring thou wealth back to us. Return with strength, etc.. Return with wealth, etc." (as 1.6.5.10, 12). "With strength I look at you; etc." (as 1.6.2.10) form their sacrifice for cows[6]. 23 He gives a hundred cows to a

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[1] cp. 7.2.4.1-4.

[2] probably a disease of the skin.

[3] cp. 7.2.2.1-14. The three days are the nine-versed agniṣṭoma, the seventeen-versed ukthya, the fifteen-versed ukthya; these last two, (as being within the ten days) have exchanged places; then a night rite is added, as 9.3.6.16; 9.4.2.16.

[4] Āp.Śr.22.15.11: O Agni.

[5] r. *abhinat*.

[6] Perhaps r. *goyajña itarāsām*. Then all the verses belong to sū.21 and for the cows of the other two days a sacrifice for receiving cows is performed. Those two groups follow in sū.24, 32.

learned (brahmin), descendant of seers. 24 On the middle (day) the second (three hundred and thirty-three cows); with them a miscarrying cow (goes in front). In her ear (the sacrificer mumurs) : "Thou art food, give me food; may wealth visit me again". 25 (He gives) a hundred cows to a learned (brahmin), not descendant of seers. 26 After having led the thousandth cow along the path for the sacrificial gifts, he covers her north of the altar with a tārpya garment and makes her stand still, facing the east. 27 With the verses : "Sniff at the tub, O great one; let the drops enter thee like the streams the ocean. Grant us a thousand, O thou with a broad stream rich in milk; together with offspring, O friendly one, may wealth visit me again" he makes her sniff at the wooden tub. 28 The sacrificer murmurs the names of the cow in her right ear : "Thou art desirable, thou art lovable, thou art adorable, O iḍā, blithesome, pleasant, Sarasvatī, great, renowned; these, O cow, are thy names; tell thou the gods of us as doers of good". 29 He gives ten parts of her to the brahman, five to the āgnīdhra. 30 With : "One for me" he sets her free, placed in the cowshed of the sacrificer. 31 He gives them both food and the tārpya garment, two thirds of that to the brahman. 32 On the last (day) the third (three hundred and thirty-three cows); with them a dwarfish bull (goes in front). (In his ear the sacrificer murmurs) the verse : "Thou, the dwarfish bull of Viṣṇu, art the firm support of the thousand; bring thou a firm support near for us, thou wealthy together with wealth; may wealth visit me again". 33 (He gives) a hundred cows to a not learned (brahmin), descendant of seers. 34 Each time at giving the thousand cows he performs the actions with the thousandth cow as at the three-day rite of Garga. —35 The three-day rite of the sacrifice of the horse of Prajāpati; it is explained. 36 The three-day rite of Vida of Indra and Agni; a king who wishes to conquer, shall perform it. 37 Three nine-versed overnight rites with the ṣoḍaśin laud. 38 The chandoma pavamāna (three-day rite) of the Ādityas[1]. 39 The parāka; one desirous of heaven shall perform it. 40 It is explained by the three-day rite of Garga; he shall wish for the (state) of the gods.

4.2.1 The first of the four-day rites is that of Atri, giving four sons; one who wishes : "May four excellent sons be born to me", shall perform it. 2 An agniṣṭoma, two ukthyas, an overnight rite. 3 That of Jamadagni is the second; one who wishes for unlimited prosperity shall perform it. 4 Twenty consecration days, twelve upasad days. 5 On each upasad day he bakes a cake, treated without a formula. 6 Having made them ready he places them together with (the ladles) with ghee. 7 After having proceeded with the upasad, he offers from the (cake on one potsherd), that stands upright, with : "O Agni, take upon thee the office of hotṛ, take upon thee the sacrifice, bring father Vaiśvānara near for help; offer the oblation to Indra, to the gods"; then he offers the upasad libation; thus also at the afternoon (upasad). 8 According to this rule also on the other (upasad days) : a cake on two potsherds, one on three, up to one on twelve, by increasing the potsherds. 9 With : "O gods Aśvins, mix ye today with your honey-whip this sacrifice for the sacrificer; let him offer the oblation to Indra, to the gods, hail ! O god Viṣṇu, step out widely today at this sacrifice for the sacrificer; etc. ! O god Soma, be thou today impregnating at this sacri-

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[1] The end of the chandoma, the whole antarvasu and the beginning of the parāka are missing.

fice for the sacrificer; etc. ! O god Dhātṛ, be thou today a good supporter at this sacrifice for the sacrificer; etc. ! O divine pressing stones, utter today your sweet sound at this sacrifice for the sacrificer; etc. ! O goddess Anumati, allow today this sacrifice to the sacrificer; etc. ! O goddess Aditi, send today thy good Aditi-being at this sacrifice for the sacrificer; etc. ! The prolific Ṛbhu, enjoying in every seat, knowing; etc. ! O god Tvaṣṭṛ, be thou today impregnating well at this sacrifice for the sacrificer; etc. !" he places them. 10 An agniṣṭoma, two ukthyas, an overnight rite. 11 The moving on (saṁsarpa) of Vasiṣṭha; one desirous of generative power shall perform it. 12 An agniṣṭoma, two ukthyas, an overnight rite. 13 The victory (saṁjaya) of Viśvāmitra; a king who wishes to conquer shall perform it. 14 A nine-versed agniṣṭoma, a fifteen-versed ukthya, a seventeen-versed ukthya, a twenty-one-versed overnight rite. —15 The internally attached one (abhyāsaṅgya) of the All-gods is a five-day rite; one who has a rival, one desirous of heaven or of cattle shall perform it. 16 The five days from the beginning of the ten-day rite, after the fifth a night rite with a mahāvrata[1]. 17 The Marutstoma of five autumns (pañcaśāradīya, is a five-day rite); one who wishes to obtain abundance shall perform it. 18 At the new-moon day of the month vaiśākha, on a day fit for sacrifice he stays overnight for the animal sacrifice. 19 The procedure is normal up to the bringing near. 20 He brings seventeen dappled unimpregnated three-year old heifers near. 21 He adds seventeen dappled five-year old bulls. 22 For all the victims the bringing near, the sprinkling, the giving to drink, the carrying around of a firebrand are performed. 23 The bulls are set free; with the heifers they complete the sacrifices. 24 The expiations : If (a bull) is taken away by force, he strews for a cake on eleven potsherds to the irresistible Indra, then brings another one near of the same form, the same colour, the same age. 25 If (a bull) loses his horns, becomes one-eyed or lame, (he strews) for a mess of rice to Bṛhaspati; or if one becomes one-eyed, for a cake on one potsherd to Sūrya; if one (falls) into a hole or a pit, for a cake on one potsherd to the Earth; if one falls, for a mess of rice to Vāyu; if one sinks down, for a mess of rice to Nirṛti; if one is seized through another by convulsive stiffening, for a cake on twelve potsherds to Prajāpati; then he brings another one near of the same form, the same colour, the same age. 26 The heifers (of sū.20) to the Maruts in the (first) year, striped (cows) in the second, spotted ones in the third, red ones speckled with yellow in the fourth, reddish-brown ones in the fifth. 27 On this (latter) day of sacrifice he is consecrated for the soma sacrifices. 28 Eighteen consecration days, twelve upasad days. 29 A nine-versed agniṣṭoma, a fifteen-versed ukthya, a seventeen-versed ukthya, a fifteen-versed overnight rite, a seventeen-versed overnight rite. 30 Bulls for Indra and the Maruts are the pressing animals, three on each day, five on the last.

4.3.1 (The five-day rite) with a mahāvrata of Prajāpati; one desirous of food shall perform it. 2 A jyotis as agniṣṭoma, a go (day) as ukthya, a mahāvrata (day), a go (day) as ukthya, an āyus (day) as overnight rite. —3 The six-day rite of the seasons; one desirous of a firm support shall perform it. 4 A pṛṣṭhya six-day period[2] with three times a thirty-three-versed laud. 5 (The six-day rite), that is

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[1] cp. 9.4.1.15.

[2] cp. 7.2.2.

put together, of Indra; one desirous of courage shall perform it. 6 A nine-versed agniṣṭoma, a fifteen-versed ukthya, a seventeen-versed ukthya, a jyotis, a go, an āyus as overnight rite. 7 The pṛṣṭhyāvalamba[1] of the Gods; a king who wishes to conquer shall perform it. 8 An internally attached five-day rite[2], a viśvajit as overnight rite. —9 The seven-day rite of the seers; one desirous of welfare shall perform it. 10 A pṛṣṭhya six-day period, a mahāvrata as overnight rite. 11 The second (seven-day rite) is of Prajāpati; one desirous of generative power shall perform it. 12 A pṛṣṭhya six-day period, a seventeen-versed mahāvrata as overnight rite. 13 The third is of the Ādityas; one desirous of cattle shall perform it. 14 A pṛṣṭhya six-day period, a mahāvrata as overnight rite, in which the pavamāna lauds agree with the chandoma days. 15 The fourth is of Jamadagni; one who wishes for unlimited prosperity shall perform it. 16 An internally attached five-day rite, a thirty-three-versed day as sixth (day), a seventeen-versed mahāvrata as overnight rite. 17 The fifth is of Indra; one desirous of courage shall perform it. 18 The three trikadruka days (jyotis, go, āyus), an abhijit, a viśvajit, a sarvajit, an overnight rite with all the stomas. 19 The seven-day rite of Janaka for generation; one desirous of generative power shall perform it. 20 Four nine-versed days beginning with an agniṣṭoma, a viśvajit, a mahāvrata, a jyotis as overnight rite. 21 The pṛṣṭhyastoma of the Gods; one who wishes to obtain both wishes shall perform it, because it is a sacrifice (ahīna) and a sattra. 22 A pṛṣṭhya six-day period with the bṛhat and the rathantara sāman, a viśvajit as overnight rite. —23 The eight-day rite of the Vasus; one desirous of divinity shall perform it. 24 A pṛṣṭhya six-day period, a mahāvrata, a jyotis as overnight rite. —25 The nine-day rite of the Gods; one desirous of longevity shall perform it. 26 A pṛṣṭhya six-day period, a jyotis, a go, an āyus as overnight rite. 27 The second (nine-day rite) is of the Ādityas; one desirous of cattle shall perform it. 28 The three trikadruka days, an internally attached five-day rite, a viśvajit as overnight rite. —29 The ten-day rite with three peaks (trikakud) of Indra; one who strives after liberation from evil shall perform it. 30 Two nine-versed agniṣṭomas, a fifteen-versed ukthya in the middle, two seventeen-versed agniṣṭomas, a twenty-one-versed ukthya in the middle, (two twenty-seven-versed agniṣṭomas, a thirty-three-versed ukthya in the middle, a viśvajit as overnight rite[3]. 31 The ten-day rite of Kusurubinda; one who wishes to obtain abundance) shall perform it. 32 Three nine-versed agniṣṭomas, three fifteen-versed ukthyas, three seventeen-versed ukthyas, a twenty-one-versed overnight rite. 33 The ten-day rite with the chandomas of the Ādityas; one desirous of cattle shall perform it. 34 An internally attached five-day rite, four[4] chandoma days, a viśvajit as overnight rite. 35 The stronghold of the Gods is a ten-day rite; one who is being bewitched shall perform it. 36 A nine-versed agniṣṭoma, a jyotis as ukthya, a nine-versed agniṣṭoma, a go as ukthya, an abhijit as agniṣṭoma, a go as ukthya, a viśvajit as agniṣṭoma, an āyus as ukthya, a viśvajit as agniṣṭoma, an overnight rite with all the stomas. —37 Kṣemadhanvan, the son of Puṇḍarīka; one desirous of supremacy or of sovereignty shall perform his eleven-day rite. 38 An internally attached six-day rite[5], (three chandoma days, an agniṣṭoma with four stomas, a viśvajit as

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[1] or abhyāsaṅgya.
[2] cp. 9.4.2.15.
[3] the three ukthyas are the peaks.
[4] cp. 7.2.2.38; here one twenty-four-versed is added.
[5] cp. 9.4.3.7 note.

overnight rite. 39 A myriad as sacrificial gifts;) dividing them, he gives daily a thousand (cows), at (the agniṣṭoma) with four stomas a thousand horses. —40 The twelve-day rite is explained.

THE SATTRAS

5.1.1 At the sattras (the sacrificial sessions) he shall use the abhiplava six-day period[1]; at the ten-day rite ten days of the twelve-day rite except the introductory and the concluding days; at the five-day rite the jyotis, the go, the āyus, (the go, the āyus,) forming the five-day rite with the trikadruka; at the nine-day rite the abhijit, (three) svarasāman days, the viṣuvat, (three) reversed svarasāman days, the viśvajit with all the pṛṣṭha lauds; at the three-day rite the jyotis, the go, the āyus, forming the three-day rite; at the (pṛṣṭhya period) beginning with the thirty-three-versed day the reversed sequence of the pṛṣṭha lauds. The last day but one is the mahāvrata, if no precept is given. 2 The sattras increase each time with one day from twelve up to forty days; they have on both sides an overnight rite. 3 The arrangement of their days follows. —4 At the twelve-day rite before the chandoma days an overnight rite with all the stomas; those desirous of welfare shall undertake the thirteen-day rite. 5 The last day but one of the second one is a mahāvrata; those desirous of a firm support shall undertake the thirteen-day rite. 6 Ten days of the twelve-day rite, a viṣuvat; those desirous of divinity shall undertake the thirteen-day rite. 7 A twenty-four-versed ukthya, a nine-day rite, a mahāvrata; those desirous of a firm support shall undertake the thirteen-day rite. —8 Go and āyus, a ten-day rite; those desirous of a firm support shall undertake the fourteen-day rite. 9 A pṛṣṭha period, a reversed pṛṣṭhya period; those desirous of divinity shall undertake the fourteen-day rite. 10 A pṛṣṭhya period with on both sides a three-day rite; those, regarding whom they have doubts as to (admitting them) to bed, water[2] or marriage, shall undertake the fourteen-day rite. —11 A pṛṣṭhya period, a mahāvrata, a pṛṣṭhya period beginning with the thirty-three-versed day, so that the mahāvrata or the overnight rite falls on the eighth day (after full moon); those desirous of priestly lustre shall undertake the fifteen-day rite. 12 A nine-versed agniṣṭut as agniṣṭoma; a pṛṣṭhya period with on both sides a three-day rite; those desirous of priestly lustre shall undertake the fifteen-day rite. 13 A nine-versed agniṣṭut as agniṣṭoma, a three-day rite, a ten-day rite, and only one overnight rite, at the end; those who wish for welfare at a sattra or a sacrifice (an ahīna) shall undertake this fifteen-day rite. —14 These days with a mahāvrata; those desirous of victory shall undertake the sixteen-day rite. —15 A five-day rite, a ten-day rite; those desirous of splendour shall undertake the seventeen-day rite. —16 A six-day rite[3], a ten-day rite; those desirous of longevity shall undertake the eighteen-day rite. —17 These days with a mahāvrata; (...shall undertake the nineteen-day rite). —18 (A six-day rite, an abhijit, a viśvajit, a ten-day rite[4];) those desirous of priestly lustre shall undertake the twenty-day rite. —19 A pṛṣṭhya period, svarasāmans, a viṣuvat, reversed svarasāmans, a pṛṣṭhya period beginning with the thirty-three-versed day; those desirous of food shall undertake the twenty-one-day rite. 20 Three

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[1] cp. 7.2.4.16.

[2] probably the pouring out of water for a deceased person.

[3] With the six-day rite here and further on the abhiplava six-day period is always meant; cp.sū.1.

[4] added from Pañc.Br.23.14.1.

six-day rites, after the first an overnight rite; those desirous of food shall undertake the twenty-one-day rite. —21 A three-day rite, a six-day rite, a ten-day rite, a mahāvrata; those desirous of cattle shall undertake the twenty-two-day rite. —22 A five-day rite, a six-day rite, a ten-day rite; those desirous of a firm support shall undertake the twenty-three-day rite. —23 The course of the assemblies (of the Gods); a pṛṣṭhyastoma six-day period[1], a thirty-three-versed day, unexpressed as at the upahavya[2], an expressed thirty-three-versed day, a twenty-seven-versed day, two twenty-one-versed days, a twenty-seven-versed day, an expressed thirty-three-versed day, an unexpressed thirty-three-versed day, a reversed pṛṣṭhyastoma six-day period, an unexpressed nine-versed day, a jyot'ṣṭoma as agniṣṭoma; those desirous of food shall undertake the twenty-four day rite. 24 Two six-day rites, a ten-day rite; those desirous of food shall undertake the twenty-four-day rite. —25 These days with a mahāvrata; those desirous of priestly lustre shall undertake the twenty-five-day rite. —26 These days with a go and an āyus before the six-day rites, no mahāvrata; those desirous of victory shall undertake the twenty-six-day rite. —27 These days with a three-day rite before the six-day rites, no go and āyus; those desirous of splendour shall undertake the twenty-seven day rite. —28 These days with a mahāvrata; those desirous of longevity shall undertake the twenty-eight-day rite. —29 A five-day rite, two six-day rites, a ten-day rite; those desirous of priestly lustre shall undertake the twenty-nine-day rite. —30 Three six-day rites, a ten-day rite; those desirous of men shall undertake the thirty-day rite. —31 These days with a mahāvrata; those desirous of strength shall undertake the thirty-one-day rite. —32 These days with a go and an āyus before the six-day rites, no mahāvrata; those desirous of cattle shall undertake the thirty-two-day rite.

5.2.1 Three pṛṣṭhya five-day periods, ending with a thirty-three-versed day, a viśvajit as overnight right, a five-day rite, a ten-day rite; those desirous of a firm support shall undertake the thirty-three-day rite. 2 Three six-day rites, two overnight rites on both sides of the middle one, a ten-day rite, a mahāvrata; those desirous of a firm support shall undertake the thirty-three-day rite. 3 Three pṛṣṭhya five-day periods, a viśvajit as overnight rite, three pṛṣṭhya five-day periods; those desirous of a firm support shall undertake the thirty-three-day rite. —4 A three-day rite, three six-day rites, a ten-day rite, a mahāvrata; those desirous of food shall undertake the thirty-four-day rite. —5 A three-day rite, three six-day rites, a ten-day rite, a go and an āyus; those desirous of priestly lustre shall undertake the thirty-five-day rite. —6 Four six-day rites, a ten-day rite; those desirous of victory shall undertake the thirty-six-day rite. —7 These days with a mahāvrata; those desirous of splendour shall undertake the thirty-seven-day rite. —8 These days with a go and an āyus before the six-day rites, no mahāvrata; those desirous of longevity shall undertake the thirty-eight-day rite. —9 These days with the three-day rite before the six-day rites, no go and āyus; those desirous of priestly lustre shall undertake the thirty-nine-day rite. —10 These days with a mahāvrata; those desirous of men shall undertake the forty-day rite. —11 An agniṣṭoma, two ukthyas, these three nine-versed, an overnight rite, nine ukthyas, a ṣoḍaśin as the tenth, (these ten) fifteen-versed, an overnight rite, twelve

[1] its first pṛṣṭha laud is by turns rathantara and bṛhat.

[2] cp. 9.3.4.1.

seventeen-versed ukthyas, an overnight rite, a pṛṣṭhya period, an overnight rite, twelve twenty-one-versed ukthyas; this is the separation of Viṣṇu; those who wish : "May we part with bed luck", shall undertake this forty-nine-day rite. 12 Before each two of five six-day rites two overnight rites, before the fifth one a twelve-day rite, a mahāvrata: those desirous of a firm support shall undertake this forty-nine-day rite. 13 Before the fifth of six six-day rites an overnight rite with all the stomas, after the sixth one a ten day rite. 14 They shall anoint their limbs and their eyes on these days, at the morning pressing with sap of bdellium, at the midday pressing with sap of a fragrant plant, at the third pressing with sap of the pūtudāru tree, when they are going to recite the morning recital and are moving toward it at the morning pressing, and in the same way at the two other pressings. 15 Those who do not know themselves, shall undertake this forty-nine-day rite. 16 A twenty-four-versed ukthya, three six-day rites, a nine-day rite, a six-day rite, a go and an āyus, a ten-day rite, a mahāvrata; this is the (sattra), considered as a year[1]; those who wish (welfare) for a year, shall undertake this forty-nine-day rite. 17 An agniṣṭoma, five ukthyas, an agniṣṭoma on both sides of an ukthya in the middle, (these all) nine-versed[2]; by this ritual of nine (days) three nine-day rites with fifteen, seventeen and twenty-one verses are explained; a ten-day rite, a mahāvrata; this is the peak of Savitṛ; those desirous of impulse shall undertake this forty-nine-day rite. 18 By the third one (sū.13) the last but one is explained; instead of (the overnight rite) with all the stomas a mahāvrata; they shall not anoint their limbs and their eyes; those who wish : "May we part with bad luck" shall undertake this forty-nine-day rite. 19 Six six-day rites, a ten-day rite, a mahāvrata; those desirous of a firm support shall undertake this forty-nine-day rite. —20 The (sattra), considered as a year, two pṛṣṭhya periods besides before the abhijit and after the viśvajit; those desirous of welfare shall undertake the sixty-one-day rite. —21 A three-day rite, fourteen six-day rites, a ten-day rite, a mahāvrata; those desirous of longevity shall undertake the hundred-day rite. 22 They press (the soma) out, moving forward (each day); they press out on the same spot[3]. —23 At the breaking up (the performers) are consecrated (for separate soma sacrifices). 24 At the sattras there are six more victims, for Agni, for Indra and Agni, for Viṣṇu, for Pūṣan, for Vāyu, for the Aśvins.

5.3.1 Those desirous of generative power shall undertake the course of the cows; by this the course of the Ādityas and of the Aṅgirases is explained. 2 In the months before the viṣuvat the six-day rites are nine- and fifteen-versed and are preceded by the pṛṣṭhya period; (in the months) after (the viṣuvat) they are fifteen- and nine-versed and the pṛṣṭhya period is in the middle. 3 A bṛhaspatisava instead of the abhijit; an indrastoma instead of the viśvajit, then a pṛṣṭhya period and a six-day rite, a ten-day rite as nine-versed independent agniṣṭomas, an udbhid and a balabhid, that are twenty-eight days[4]. 4 A pṛṣṭhya period, a six-day rite in the middle[5], an āyus and a go, a chandoma ten-day

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[1] i.e. as the gavām ayana.

[2] r. *trivṛtstoma.*

[3] cp. two explanations for this, given by *W. Caland* on Pañc.Br.24.19.3.

[4] the three svarasāmans included, cp. 7.2.5.7, 11, 12, 13.

[5] There should be three times six days; Pañc.Br.25.1.1 has two six-day rites, the pṛṣṭhya period in the middle; then *ṣaḍaho* (mss. *ṣaḍahā*) has been interchanged in the text with *pṛṣṭhyaḥ*, and should be *ṣaḍahau*.

period[1] with decreasing number of verses. 5 The rest (of the course of the Ādityas) is explained by the course of the cows; those desirous of heaven shall undertake it. 6 The course of the Aṅgirases; the six-day rites are nine-versed, they are preceded by the pṛṣṭhya period in the months before the viṣuvat, followed by the pṛṣṭhya period in the months after it. 7 After the two six-day rites[2] an āyus and a go and a normal chandoma ten-day period. 8 The rest is explained by the course of the Ādityas; those desirous of heaven shall undertake it. —9 The course of Dṛti and Vāṭavat; before the viṣuvat they are engaged for each month with one day of the pṛṣṭhya six-day period; instead of the viṣuvat a mahāvrata; after (the viṣuvat) the same (days) in reversed order; the first and the last day are overnight rites; those desirous of welfare shall undertake it. —10 The course of those, drinking out of bowl-shaped vessels (kuṇḍapāyins); the consecration lasts a month; at (the end of) that month they buy king soma. 11 Twelve upasad days; after having completed the afternoon libation on the last upasad day and having placed the soma and the mahāvīras[3], they perform the agnihotra, the new- and full-moon sacrifices, the four four-monthly sacrifices, each of them for a month. 12 After having completed the full-moon sacrifice during a fortnight, the new-moon sacrifice during a fortnight (i.e. the second month), and after having removed the śunāsīrya (at the end of the sixth month), they perform the actions with the mahāvīras[4], the bringing forward of the fire[5] and so on, ending with the milking[6], then stay overnight. 13 The next day, beginning with the morning recital and so on, they are engaged with five days of the pṛṣṭhya period, each for a month. 14 Eighteen thirty-three-versed days, a ten-day rite, a mahāvrata, a concluding overnight rite, that makes (the twelfth) month. 15 They enjoy the soma draughts out of cups without handles. 16 The hotṛ is also adhvaryu and potṛ, the udgātṛ also achāvāka and neṣṭṛ, the maitrāvaruṇa also brahman and pratihartṛ, the prastotṛ also brāhmaṇāchaṁsin and grāvastut, the pratiprasthātṛ also agnīdh and unnetṛ; he (i.e. one of those five) studies for a month; the gṛhapati is gṛhapati, the subrahmaṇya subrahmaṇya. 17 After the varuṇapraghāsa they do not go to the lustral bath; those desirous of prosperity shall undertake (this course). —18 The small gathering of ascetism (tāpaścita); the consecration lasts four months; they deal with four upasad days. 19 They are engaged with four days of the pṛṣṭhya period, each for a month; those desirous of heaven shall undertake it. 20 The middle gathering of ascetism; the consecration lasts a year; they deal with upasad days a year long. 21 The pressing days are as at the course of the cows; those desirous of generative power shall undertake it. 22 The large gathering of ascetism; the consecration lasts three years; they deal with upasad days three years long. 23 The pressing days are as at the course of the cows, the course of the Ādityas and that at the Aṅgirases, three years long; the first and the last day are overnight rites; those desirous of welfare shall undertake it. —24 The course of the inhabitants of the Naimiṣa forest of twelve years; they are engaged with the

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[1] cp. 9.4.3.33.
[2] As in sū.4 six days are missing, here the pṛṣṭhya period following on the two six-day rites, see Pañc.Br.25.2.1.
[3] cp. 4.1.
[4] cp. 4.2.11 seq..
[5] cp. 2.2.4.15 seq..
[6] cp. 4.3.1-13.

same days (as in sū.19), each for three years; those desirous of heaven shall undertake it. —25 The course of the descendants of Śakti of thirty-six years; they are engaged with the same days, each for nine years. 26 The cakes on the pressing days consist of flesh; they make the cakes on the pṛṣṭhya-period days fitly from meat of recommended wild animals and birds and of parrots; those desirous of welfare shall undertake it. —27 The course of the Sādhyas of a hundred years; they are engaged with the same days, each for twenty-five years; those desirous of heaven shall undertake it. —28 Between the two overnight rites a thousand (nine-versed) days, or a hundred times the days of the ten-day rite, that is the thousandfold impulse (of Agni)[1]; those who wish : "May we part with bad luck" shall undertake it.

5.4.1 At the junction[2] of the Sarasvatī he is consecrated. 2 The hut of the consecrated one, the āgnīdhra hut, the sadas and the cartshed have wheels. 3 They shall measure two measures for the vedi; he does not measure out the vedi nor the altar. 4 The sacrificial post is mortar-shaped (at the base) and can be drawn forth. 5 They press out, but do not dig the soundholes. 6 After having offered at the overnight rite the caul of the pressing animal, he drives the calves away for the sāṁnāyya to Indra. 7 After having completed an agniṣṭoma, he ties together firewood and sacrificial grass. 8 After having completed a ṣoḍaśin he has the milking done in the evening. 9 After having completed the overnight rite they offer the sāṁnāyya. 10 After having completed the sāṁnāyya, the adhvaryu throws, standing before the āhavanīya, a peg eastward; where it falls, there is the place for the gārhapatya (the next day); from there on thirty-six steps is the āhavanīya. 11 They transfer thither the āgnīdhra hut, the two measures for the vedi, place the sadas and the cartshed, then offer the sāṁnāyya; they are engaged with this daily during the half of the waxing moon. 12 A go as ukthya on full-moon day; after its completion they offer the full-moon sacrifice; they are engaged with this daily during the half of the waning moon. 13 An āyus as ukthya on the new-moon day. 14 They are engaged with the sāṁnāyya during the halves of the waxing moon, with the full-moon sacrifice during the halves of the waning moon. 15 When they are going to be consecrated, they admit a bull to a hundred cows. 16 If these become a thousand, (the sattra) is terminated; if all the cows are damaged, it is terminated; if the gṛhapati has died, it is terminated; when they reach Plākṣa prasravaṇa, it is terminated. 17 If they have become a thousand, a concluding go as overnight rite; if all are damaged, a viśvajit; if the gṛhapati has died, an āyus. 18 If they terminate before Plākṣa prasravaṇa, they shall descend for the lustral bath into a pool north of the middle by means of raised spots. 19 On the way to Plākṣa prasravaṇa he shall strew for a mess of rice to Apāṁnapāt at the junction of the Dṛṣadvatī (with the Sarasvatī). 20 After having reached Plākṣa prasravaṇa, having erected the sacrificial post (?)[3] and having completed the concluding overnight rite, he shall strew for a cake on eight potsherds to Agni kāma. 21 At that they shall give a mare and a woman with their younglings as sacrificial gifts, then descend into the Yamunā for the lustral bath at

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[1] text uncertain; cp. also 9.5.4.40.
[2] of the visible and the invisible part.
[3] text corrupt.

Kārapacava. 22 Those desirous of heaven shall undertake the Sarasvatī course of Mitra and Varuṇa. 23 By the course of Mitra and Varuṇa the course of Indra and Agni and that of Aryaman are explained. 24 At the course of Indra and Agni they accomplish nine-versed and fifteen-versed days alternately, at the course of Aryaman three-day rites, continually repeating them; an abhijit on full-moon day, a viśvajit on new-moon day, as told at the first (Sarasvatī course). 25 Those who wish : "May we be the most excellent of all creatures" shall undertake (the first), those who wish : "May we reach the path leading to the gods" the last. —26 After having cut his hair and shaved his beard on new-moon day, the sacrificer bathes, puts on two new linen garments and, although not being consecrated, puts on a black antelope hide behind the āhavanīya. 27 He shall strew for a cake on eight potsherds to Agni in the forenoon, for one on eleven to Indra and Agni at noon, for a mess of rice to the All-gods in the afternoon. 28 He shall enjoy this sacrifice of three oblations, for which he strews. 29 He shall offer this for a year. 30 He shall keep no other observance of the consecrated one than the black antelope hide. 31 After the completion of the year and after having come out of the lustral bath, the sacrificer has his hair and beard shaved entirely. 32 Those desirous of welfare shall undertake the course of Tura. —33 For a year he shall herd the cows of a brahmin, for a year he shall kindle his fire at Vyarṇa Naitandhava. 34 After the completion of the year he shall set up his fires at Pariṇah, then strew for a cake on eight potsherds to Agni at the junction of the Dṛṣadvatī. 35 Along the southern bank of the Dṛṣadvatī he shall reach Triplakṣa, by throwing (daily) a peg (and offering the cake to Agni), then descend into the Yamunā for the lustral bath. 36 There he disappears from (the eyes) of men. One desirous of heaven shall undertake (the sattra) at the Dṛṣadvatī. —37 Agniṣṭomas between the two overnight rites; the whole year consists of ten-versed days; only the viṣuvat is twelve-versed; at the viṣuvat the sāmans of the serpents are performed. 38 One studies (the names of) the serpents for winning longevity : Jarvara was the gṛhapati (at this sattra), Dhṛtarāṣṭra the son of Īravat the brahman, and so on[1]. 39 Those desirous of welfare, of immortality and of heaven, shall undertake the sattra of the serpents. —40 They are engaged with a thousand nine-versed years between the two overnight rites or with continuous ten-day rites each year; this is the thousand-year (sattra) of Prajāpati; those desirous of generative power shall undertake it. 41 They are engaged with four days of the pṛṣṭhya period, each for two hundred and fifty years. 42 Those who wish : "May all creatures be born after us and may we go to the Brahman world" shall undertake the course of the Viśvasṛjs of a thousand years. 43 About that a verse says : "The Viśvasṛjs were the first to perform a sattra, as they pressed out for the thousandfold soma sacrifice; therefrom was born the guardian of the universe, the golden bird, named Brahman". —44 One shall arrange the incomplete Sarasvatī sattras.

THE GONĀMIKA

5.5.1 (The actions) with the names of the cows with the four-hotṛ formulas (are performed) during twelve nights, three nights or one night by one who has

[1] cp. Pañc.Br.25.15.3.

not set up the fires[1]. 2 He attends the fire by the attendance at the domestic sacrifice. 3 The sacrificial gift is to be given from the booty after a victory; at the saptasthavīryas[2] a garment or gold is to be given. 4 One desirous of cattle shall perform the action under the revatī or the citrā lunar mansion. 5 He shall not wash his hands with interrupted streaming water; he shall not drink from an iron vessel, according to some; that is a prohibition of the country[3], according to others. 6 In the midst of the cows of him whom he hates he shall call (cows) hither with the names of the cows, learned in the forest. 7 One desirous of cattle shall place a horned (cow) in the east to the west, strew darbha grass under her and offer three libations on her head, with : "To the desirable one hail !" 8 At the next fire time he shall take a flaming (piece of wood) away from the house of his rival and shall wake throughout the night, keeping it flaming. 9 The further (practice) is explained by quotation (from the saṁhitā). 10 One desirous of cattle shall wash his hands about sunrise on a verdant spot sloping toward the east and take along a dish of water on a bundle of darbha grass, with : "O wish, bring my wish near". 11 When he has met cows, he shall say : "Be ye praised, O lovely ones". 12 On the eighth day (after full moon) he shall have a cow prepared in parts on a crossway; he shall give of it to everyone who passes. 13 After having had another one prepared on the next day, he, desirous of cattle, shall feed brahmins. 14 The further (practice) is explained by quotation. 15 "O excellent one, come ! etc." are the seven divine cow (names); "Thou art thought, etc." the last seven; the first end with "breathe after" (i.e. "May all creatures etc."), the last end with "come !" (cp. 1.4.2.10). 16 Then he recites : "With wealth, etc." (as 1.4.2.10). 17 If he wishes to win a battle, he shall offer with the first; when the armies are seen together, then he shall recite the last. 18 If he comes upon verdant plants or cattle, he shall murmur the seven, that end with "come !" 19 At the saptasthavīrya ghee from seven cows in the milk of seven is the food boiled in a pot. 20 He whose seven sturdy (cows) have become lean[4] and decrepit, shall offer with the first, then recite the last. 21 He shall make a potent young bull go away from the cows of a very prosperous vaiśya or śūdra, with : "Ye give refreshment, the fostering lunar mansion of Pūṣan". 22 After having set free (the cows) from his own cowshed, with : "Give me longevity, give me lustre, give me wealth, give me prosperity", he shall call (cows) hither from that of the other, with : "O excellent one, come ! etc." (as sū.15). 23 After having boiled food in milk in a pot for Sarasvant, he shall offer libations with two verses to Sarasvant; one desirous of a village or of cattle shall offer this. 24 One desirous of cattle shall boil four dishfuls of rice for brahmins in what is milked from all his (cows). 25 He shall not give unsubstantial (boiled rice), as is explained. 26 He shall say about it : "Auspicious, auspicious", he shall say : "Auspicious, excellent", he shall say : "Good, praised". 27 If he has given a cow to one unworthy of a gift[5], he shall murmur : "May that not harm me, what the seer, the brahman has given".

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[1] The gonāmika, given here as 9.5-6, would have been better placed as 5.2.15-16, see preface to the text.

[2] cp. sū.19-20.

[3] r. as Vārāha : that is driving away of hate.

[4] r. *caramā*, cp. MS.IV.2.7:28.10.

[5] thus MS.; text: one who may not be consecrated.

5.6.1 "May ye become rich in men, who made us rich in men" is explained[1] up to one who brings tribute; (with that formula he shall address a male calf that is born; with : "May ye become more numerous, who made me more numerous" a female that is born; with : "May ye become eaters of food, who made us eaters of food" he shall address the bringers of tribute). 2 With : "May ye become more numerous, who made us more numerous" (he shall address) the members of the assembly, (i.e. probably the guests at the ritual in the cowshed). 3 He shall draw his feet in or he shall approach (the cows; then they approach him). 4 With : "The good (cow) brought forth a good male, the bright one brought forth a bright male; containing refreshment, related to Mitra and Varuṇa, thou, O illustrious one, wast born for me; together with vigour thou, O illustrious one, wast born for me: procure me perception. The good one brought forth a good female, the bright one brought forth a bright female; containing refreshment, related to Mitra and Varuṇa, thou, O illustrious female one, wast born for me: together with increase of wealth thou, O illustrious female one[2], wast born for me; procure me intelligence" (he shall address a male, resp. a female calf, that is born,) as is explained[3], or with : "She brought forth a good male, etc. as above". 5 On the eighth day he shall bring them all together without a formula, then address the male, resp. the female (calves) that are born, and both sexes together, with the same formulas resp. as in sū.4 but in the plural. 6 He shall say : "Each milch cow (accus.)", he shall say : "The proper milch cow"; he shall not say : "Kill ye", (but) he shall say : "Act ye"[4], he shall not say : "She is pregnant", (but) he shall say : "She will bring forth". 7 By putting a sugarcane stalk in water (he shall make them imperishable) or by reddish iron. 8 With : "Thou art the thousandfold world; Sṛma gave thee to Indra. May I treat the next (cow) in the same way as the many large (cows), that I treated thus" he shall give a mark to six or four cattle, alternately to a male and a female. 9 He who pierces (the cows) on the right, that is explained[5]. (He approaches them from the right; he who pierces them on both sides, approaches them from both sides.) 10 With the verse : "Let the multiform offspring etc." (as 1.8.3.33) he shall address the cows, returning in the evening. 11 With the verse : "May Aryaman bring you together, may Pūṣan[6], may Bṛhaspati, may Indra, winning booty; coming together, not bent and dusty, in this cowshed, return ye, easily accessible to us" he shall bring together the cows he had before and those he found elsewhere. 12 With : "Wealthy is the cord, the earth is the mother, wealthy are the waters, the plants; may they impel us to gain, to thought, to delight" he shall stretch the cord out to the east or to the north. 13 After having mixed sour milk with ghee, he wipes along it with : "I wipe along thee with wealth and prosperity". 14-15 The prescripts for this (cord), to which the calves are fastened[7], are : it may not be empty (anywhere); the calves shall not come together on top of each other; rain and heat shall not reach them. 16 When he will release the bull, he shall murmur in the right ear of the bull, while releasing it, half the verse : "Father of calves, husband of cows and father too of great gulfs" (as 3.5.18); when it has been released, the other half : "I release thee, impreg-

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1 MS.IV.2.8.
2 r. in MS. *bhagavati*.
3 MS.IV.2.8.
4 cp. 1.5.5.13.
5 MS.IV.2.9.
6 r. in MS. *pūṣā*.
7 r. *pratimukta-*.

nating, giving splendour, for increase of wealth". 17 One desirous of cattle shall take twenty-one pieces of dung away from the cowshed of the cows of a very prosperous vaiśya or śūdra, then offer twenty-one libations. 18 One desirous of cattle shall place a (cow), that goes in front, in the west to the west with the divine cow names and with the form libations, and shall strew darbha grass under her; then he shall offer three libations on her hind part, with : "To the desirable one hail !" 19 The four form libations are with : "The (cows) whose form, named property, Indra produced, seeing the dawn as the seat of the cattle, they have this (dawn)[1] as birthplace, this as cowshed, have here wealth and prosperity, hail ! The (cows) whose form, named refreshment, Bṛhaspati drove out, seeing the milking time as the seat of the cattle, they have this (milking time)[1] as birthplace, this as cowshed, have here wealth and prosperity, hail ! The (cows) whose form, named light, the Maruts drove out, seeing the midday as the seat of the cattle, etc. as above. The (cows) whose form, named life, Prajāpati drove out, seeing the afternoon as the seat of the cattle, etc. as above". He shall offer these in the forenoon, when the cows are in the cowsheds, these at midday, when the cows are brought near, these in the afternoon, when they have come into the cowsheds, these in battle. 20 With : "Keeping friends, keeping the ruling class, keeping strength, keeping might, may we conquer, may we overpower, may we stay, may we prosper" he addresses the horses (in the battle). 21 One desirous of cattle shall offer seven ghee libations, with : "I withhold you, red cows, with the gāyatrī metre; I withhold you, ruddy cows, with the triṣṭubh metre; I withhold you, white cows, with the jagatī metre; I withhold you, tawny cows, with the anuṣṭubh metre; I withhold your wombs with the paṅkti metre; I withhold your forms with the śakvarī metre; I withhold you all with the unobtainable[2] metre". 22 He shall not drive a cow away on full-moon day, the eighth day, new-moon day, under the lunar mansions citrā and aśvattha. 23 As govarcasa (cow lustre) (he shall rub the face of a cow) with preserved ghee, with : "I make thee dear to both gods and men", as is explained[3]; thus also (the face) of a learned brahmin, of a girl and of one desirous of a husband; at the lustral bath (he shall add to the formula) : "and to yonder one, (the sacrificer)". 24 The further (practice) is explained by quotation. 25 One desirous of food shall perform the action for Śabalī (the dappled wonder cow). 26 After sunrise of the thirteenth day[4] he shall go away to a place in the forest, where he does not hear the sounds of the village and the cattle, and shall approach a learned brahmin, touch a bundle of darbha grass, and call three times : "Śabalī, Śabalī, come !" 27 If an (animal) other than a dog or an ass responds, this is lucky. 28 If no one responds, he shall call again after a year; he shall not call for a third time.

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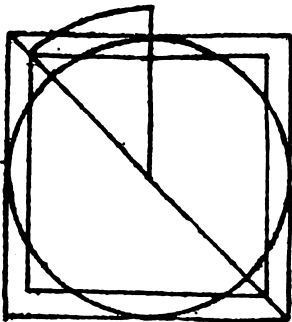
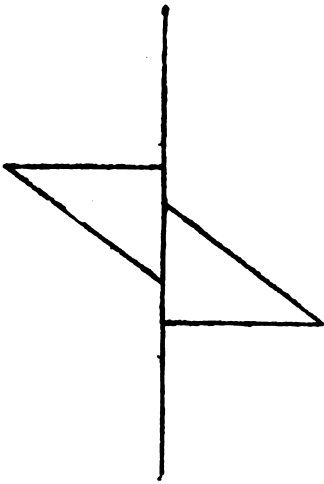
[1] also possible: this (sacrificer).

[2] i.e. the gāyatrī, cp. MS.: the last is a gāyatrī.

[3] MS.IV.2.13.

[4] probably: after the three-day rite of Garga, as Pañc.Br.21.3.5.

THE MEASURING WITH THE CORD

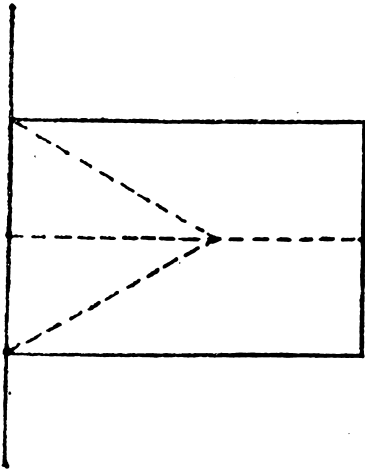
1.1.1 Now we shall explain (the measuring with) a cord (śulba). 2 He shall extend a cord of the correct length, with ties (at both its ends), and arrange it properly as the back line (pṛṣṭhyā). 3 When a pair (of the following lunar mansions) has risen the measure of a yuga (yoke, 86 aṅgulas)[1] (above the horizon) : citrā and svāti, śravaṇa and pratiśravaṇa, kṛttikā and pratikṛttikā, tiṣya and punarvasu, between (such a pair) the eastern quarter is found, (brought into line) with the ties (of the cord)[2]. 4 (The cord for the vedi) at the new- and full-moon sacrifices is six aratnis (144 aṅgulas) long; (the first mark, for the prācī, the east-west line in the middle, is at four aratnis from the west point; the second, for the aṁsa, the shoulder,) at 24 aṅgulas (from the west point): (the third, for the śroṇi, the buttock,) at 8 aṅgulas (from the second mark). Having measured (the vedi) with this (cord and its marks), he shall describe, from the meeting points (outside the vedi, see sū.5, parts of) a circle (with the sides as radius)[3]. —The measuring of the vedi will be done by adding a mark, the nirāñchana, at 8 aṅgulas, east of that for the śroṇi, for making a rectangular triangle of 40, 96 and 104 aṅgulas, then by putting out 24 aṅg. on the line, parallel to that of 40 aṅg. in the east and 32 aṅg. on the line of 40 aṅg., for the southern aṁsa resp. śroṇi. 5 After having placed the cord from the (southern) aṁsa up to the (southern) śroṇi (for the measure of the long side), he shall describe, (with this śroṇi point as centre, with this part of the cord of $26\frac{1}{3}$ aṅg.) a part of a circle in the east; having placed it on the (southern) aṁsa (as centre, he shall describe a part of a circle) in the west; having placed the end of this cord on the meeting point (in the south, of those two parts, as centre), he shall describe a part of a circle from the (southern) śroṇi toward the (southern) aṁsa. —The south side thus is changed from a straight line into a part of a circle. 6 The same for the north, east and west sides. 7 The mound (khara) for the eastern fire (the āhavanīya) shall be a square of one aratni, that for the western (the gārhapatya) in the shape of a chariot wheel, that for the southern (the dakṣiṇāgni) like the halfmoon. 8 From the centre he shall describe a circle with the measure of the angle. By the surpassing third part the diagonal shall contain all together with the circle in its middle in a square. Describe with its half a circle; the half of this circle is it. —Stretch from the centre of the āhavanīya, (a square of 24 aṅg.,) a cord up to its angle (17 aṅg.,) and move it toward the east-west line. Make a circle with the piece that lies inside the square, together with the third part of the piece that lies outside, ($1\frac{2}{3}$ aṅg.). This is the gārhapatya, its radius is $13\frac{2}{3}$ aṅg., better $13\frac{5}{8}$, as Śiv. gives it. Then make the square that circumscribes this circle; it contains the first square and the circle; half of its diagonal, $19\frac{1}{2}$ aṅg., is the radius of the half circle, that is the dakṣiṇāgni. 9 After having measured a cord between the gārhapatya and the āhavanīya (of 4 aratnis, as Śiv. gives it, with ties at the ends), make a mark at the third part from the west (and one at that from the east);

[1] cp. 10.1.2.1.
[2] or : the eastern quarter is found [illegible] (sunrise).
[3] cp. 10.3.2.22-26

having left out from the middle part the fourth part (from the east, and holding the cord on that point and on the western mark,) bring the ties at the ends together (toward the south): then the mark for the dakṣiṇāgni is (at their meeting point) in the south. 10 Having exchanged (the cord, holding it on the fourth part from the west and on the eastern mark, and bringing the ties toward the north), then the mark for the rubbish heap (utkara) is in the north. 11 The prolongation of a cord shall be as long as its measure (f.i. $12+12$); he shall place on half the prolongation a pole (on 6), on half the piece between this pole (and the middle of the cord) the nirāñchana (on 9, for making a rectangular triangle with 12, 9 and 15, and then a square of 12×12). 12 This is the prescript, given for the perfect squares.

1.2.1 The pole is 188 aṅgulas long, the axle across is 104 aṅgulas, the yoke is 86 aṅgulas; this is called the chariot of the Carakas. 2 Having measured (on a cord the length) of the pole, put there a mark, and (from there) two marks on six and nine (aṅgulas; from there) on forty-three (aṅgulas is the western) tie, according to the indication of the aṅgulas. – The cord is 246 aṅg., the rectangular triangle is made with 188, 52 and 194 aṅg., which correctly should be 188, $51\frac{1}{3}$ and $194\frac{2}{3}$ aṅg.; the aṁsa is 43, the śroṇi 52. 3 This is called the vedi, measured with the chariot of the Carakas; it is used at the animal sacrifice for Indra and Agni; the other animal sacrifices have (a prācī) of six aratnis. 4 The prācī shall be six aratnis, then at half an aratni the nirāñchana, then at half an aratni (the mark for) the śroṇis, (that are two aratnis,) then at half an aratni (the mark for) the aṁsas, that are one and a half aratni, (the whole cord being nine aratnis); this is the vedi for the animal sacrifices. 5 From the (western) tie (of a cord of twelve aratnis) at a distance of half an aratni (the first mark is placed) for the (southern) śroṇi, then at two aratnis (the mark) for the western point on the back line, then at two aratnis (that for the northern śroṇi), then at one and a half aratni that for the prācī, then at one and a half aratni the nirāñchana, then at half an aratni (the mark) for the southern aṁsa, then at one and a half aratni (that for the eastern point on the back line), then at one and a half aratni that for the northern aṁsa, then at one aratni the (eastern) tie; (with this cord are made) the vedis for the Maruts and Varuṇa. —Construct the prācī LM of 6 ar.. Fix the two ties at the ends of the cord of 12 ar. at the ends of the prācī, L and M. Stretch the cord southward, taking it at the nirāñchana N; a rectangular triangle results ($6^2+4\frac{1}{2}^2=7\frac{1}{2}^2$); fix a pole on N in the south-east; exchanging the ties do the same, fix a pole H on the south-western angle; this is the southern śroṇi of the southern vedi. Loosen the ties. Stretch the cord on the west side, so that the second mark falls at the western point of the back line M, the western tie southward; fix poles on the first and third marks and on the tie; they are the southern and northern śroṇis of the northern vedi, C and D, and the northern śroṇi of the southern vedi, K. Then stretch the cord on the east side, the seventh mark at the eastern point on the back line L, the eastern tie northward; fix poles on the eighth and the sixth

marks; they are the aṁsas of the northern vedi, A and B; the fourth mark then falls on the middle of the aṁsas of the southern vedi, O; from there the aṁsas F and G are to be measured, each at $\frac{3}{4}$ aratni. The space between the śroṇis of the two vedis is $\frac{1}{2}$ aratni, CK, that between the aṁsas $1\frac{1}{4}$ ar..— Śivadāsa gives a cord of $12\frac{3}{4}$ ar., the nirāñchana there being on 5 and $7\frac{3}{4}$: (this last should be between $7\frac{19}{24}$ and $7\frac{5}{6}$, 5^2+6^2 being more than $7\frac{3}{4}^2$.) Thus he makes the spaces between the śroṇis and the aṁsas 1 ar. resp. $1\frac{3}{4}$ ar.. He makes marks from the western tie at two ar. for the southern śroṇi of the northern vedi, then at one ar. for the northern śroṇi of the southern vedi, then at two ar. for the southern śroṇi of the southern vedi, then at one ar. for the prācī; then marks from the eastern tie at one and a half ar. for the southern aṁsa of the northern vedi, then at one and three quarter ar. for the northern aṁsa of the southern vedi, then at one and a half ar. for the southern aṁsa of the southern vedi, then at one quarter ar. for the nirāñchana. 6 The whole cord is ten aratnis, in its middle is the nirāñchana; (the side of the square is five aratnis;) he shall make the prācī at seven aratnis, (text : at five aratnis;) this is the vedi with its angles turned toward the four quarters, prescribed for the fathers. —The reading of the text could be constructed, as a rhomb, but this seems improbable. Śivadāsa gives a cord of eight ar. with marks at 4 ar. and at $5\frac{3}{4}$ ar.. 7 The whole cord is seven aratnis, in its middle is the nirāñchana; (the side of the square is three and a half aratnis;) he shall make the prācī at five aratnis; this is the vedi with its angles turned toward the four quarters, prescribed for the fathers.

1.3.1 He shall make the sacrificial hut (prāgvaṁśa a square) of ten (aratnis), the hut of the wife (a square) of four aratnis; at three (prakramas, 90 aṅg. east) of the sacrificial hut is the end, (the west side) of the vedi; at one prakrama from the end of the vedi (eastward is the west side of) the sadas. (Śiv. : at three prakramas.)[1] 2 He shall know that (the prācī of) the sadas is nine (aratnis); between the sadas (and the cartshed or havirdhāna) are four (prakramas); the cartshed is (a square of) twelve (aratnis or prakramas; Śiv. : ten aratnis, B. S. twelve prakramas); five and a half (prakramas) are between (the cartshed and the altar; Śiv. : three prakramas). 3a Having measured one foot for the hole of the sacrificial post (yūpa), the remainder belongs to the altar (uttaravedi). —According to Śiv. a foot is 15 aṅg.. 3b The āgnīdhra hut is (a square of) six aratnis; the cord is thirty-six prakramas. 4 The twelve times three (prakramas) have marks. He measures in due order the vedi, the sadas and the cartshed, (with a cord of fifty-four prakramas, given by Śiv., with

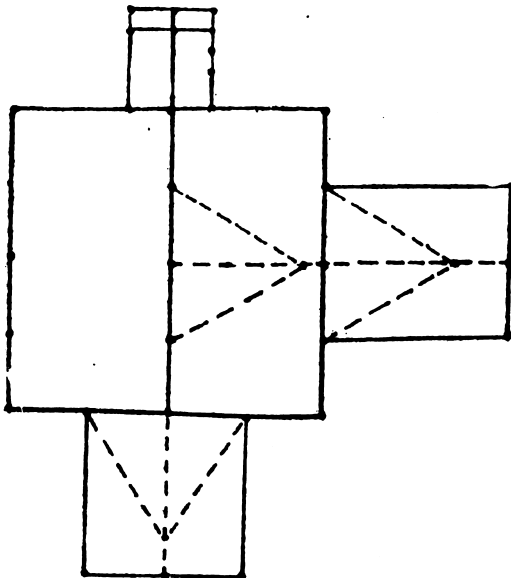
[1] About the prakrama Śiv.3b : *dvipadaḥ prakramas tripado dve tṛtīyapade* (Śiv. *tṛtīyapado*) *vā | paṁcapadas tv eva sāgnike || dvipadādi prakramamānam iṣṭipaśusomeṣu yathākramam.* cp. also 10.3.2.3-4; 4.3.

marks at) fifteen, twenty-one, three and three (prakramas), and then the (eastern) tie at twelve (prakramas). This is the best measuring with the cord at the soma sacrifice. —With this cord he first measures the prācī, 36 pr.; then the southern śroṇi, 15 pr., by means of a rectangle with 36, 15, 39 pr.; then in the same way the northern śroṇi and both the aṁsas; here he shortens the 15 pr. to 12 pr.. 5 The long side (of a rectangle) shall be three feet, the short side one foot; he shall make with the cord, forming its diagonal, a square that contains ten feet. —The side of this square is 47½ aṅg.. According to Śiv. 18a-b it is 48 aṅg., and is the side of the altar. The comm. on B. Ś.30.4:395.9 gives $47\frac{20}{34}$ aṅg.. But Āp.Ś.6.8 has ten feet for the side ! Śiv. forms this square with a cord of 2 ar. with three marks, each on 12 aṅg.: cp. sū.6. 6 Half (of the long side) is one pāda less than fourteen aratnis, (the short side) is nine aratnis, the tie is at thirteen and a half aratnis; this is the best division for the sadas. —The long side being 27 ar., its half is 13½ ar. (according to Śiv.): then a pāda means here ½ ar., whereas in Śiv. it is always ¼ ar.. This rectangle is made by Śiv. 21a-b by a cord of 18 ar., placed east-west, with three marks at every 4½ ar.. The cord is fastened at the first and the third mark and stretched with twice 9 ar. toward the south, where a sign is made; then it is fastened at the middle mark and stretched beyond that sign toward the south with 13½ ar.. Then it is fastened at this point and at the first mark, and stretched with 4½ and 13½ ar. toward the south-east. The same is done in the south-west. Thus a rectangle of 13½×9 ar. is made, to which a similar one is to be added in the north.

7 After having measured a cord of the length of ten chariot wheels (for the distances between the sacrificial posts), and of eleven (feet) as the measure for the holes, the twenty-fourth part of this is called the (prakrama) for the vedi for the set of eleven victims[1]. —According to Śiv. the wheel is a vyāyāma, 96 aṅg., or a yoke, 86 aṅg.; (10×96)+(11×15)=1125 aṅg.; then the prakrama is $46\frac{7}{8}$ aṅg.. But in 10.1.2.1 the wheel is 104 aṅg.; then the pr. is 50 aṅg.. Śiv. has here 40 ar. +165 aṅg., the pr. 47 or $46\frac{7}{8}$ aṅg.. Śaṁk. has 40 ar.+176 aṅg., the pr. $47\frac{1}{3}$ aṅg.. Mān.5.2.12.5 gives the third part of 11×15=165 aṅg., i.e. 55 aṅg.. B.Ś. has $50\frac{13}{24}$ aṅg.. 8a When this vedi is to be made with a 'top-knot of hair', he shall bring (the sacrificial posts) forward (and backward) in two parts, from the end of the vedi; eight aṅgulas shall belong to the one half; this is done to arrange the divine vedi. —Śiv.19b-20a explains this : "Take a cord of twelve prakramas, being half of the east side of 24 prakramas, with eight aṅgulas more; draw this from the middle post eastward, and fix a pole on the end of the cord...to arrange the vedi with the holes. ...Half of the posts are within, half outside the vedi. ...The vedi with the top-knot of hair, with the thunderbolt of Indra". In this way the posts are standing in a line from east to west, the middle one remaining in its place. 8b He shall contemplate (the half of the posts) in the east (outside the vedi), and know, that this vedi has a top-knot of hair. 9 Five and seven (prakramas) and

[1] r. *-budhna-*.

then one and one less; this is called the vedi of the kaukilī and the caraka (sautrāmaṇī). —The prācī is 5+7=12 pr., the west side 1+1=2 pr. less. i.e. 10 pr., the east side 2 less, i.e. 8 pr. Cp. 10.3.4.1.

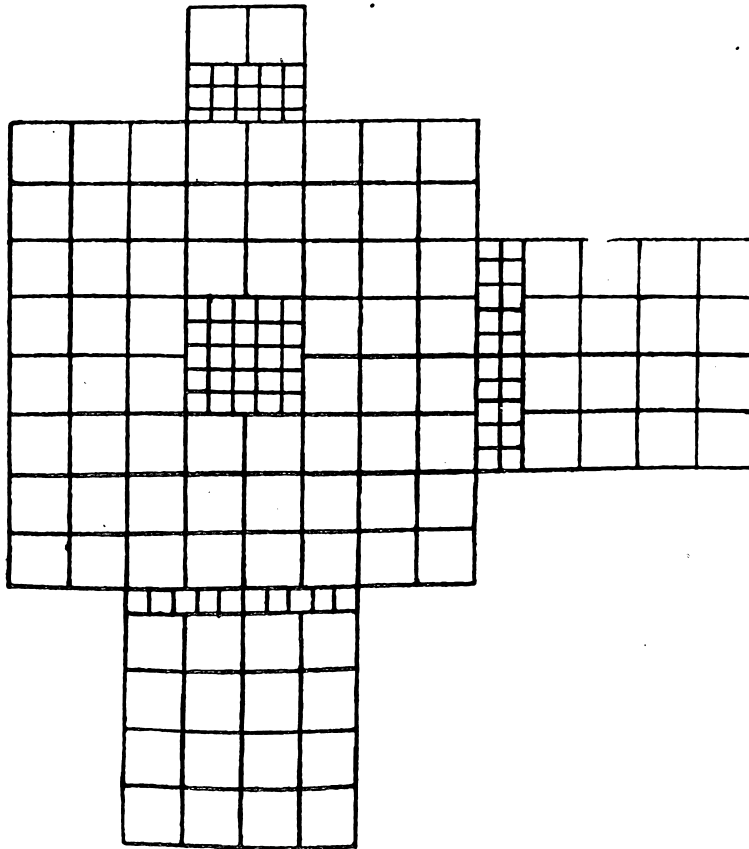
1.4.1 If the sacrificer is small by birth or through illness, how are the meas - ures then to be arranged by the priests ? 2 The top of six enveloped lotus stalks passes for the same as the hair of a three-year old heifer. —Śiv. : three; Śaṁk. : three or six. 3 Three hairs of a three-year old heifer are equal to a mustard seed : two mustard seeds are named, a barley corn is (three) mustard seeds. 4 Six barley corns, put together sideways, have the measure of an aṅgula; ten[1] aṅgulas are a prādeśa (span), twelve aṅgulas a vitasti, two vitastis an aratni, four aratnis a vyā- yāma. 5 A man (puruṣa) is one hundred and twenty aṅgulas according to his own phalanges; but standing on his toes, he is one hundred and twenty-five. —Śaṁk. : *aṅgulimānena* and *aṅgulibhiḥ*. 6 One shall know, that three barley corns are a berry (kṛṣṇala), three berries a māna; by this measure of a māna a niṣka is called fourfold. 7 The kind of bricks for the repiling[2] measures the third and the fifth part of a puruṣa (40 × 24 aṅg.). This fire altar shall have a different second layer, if it has three layers. 8 The (first) layer has eight (bricks with various formulas) and eight (space fillers); the middle one eight and eleven; he shall place (the bricks) alternately; the last layer has eight and twelve (bricks).

2.1.1 Now we shall explain the continuation, dealing with the bricks. 2 He measures off a bamboo cane of the length of the sacrificer with uplifted arms (120 aṅg.). 3 A second (cane) is equal to it, but one aratni longer (144 aṅg.); it has marks at the puruṣa, the aratni and the vitasti (120, 144, 132 aṅg.); both (canes have a mark) at half the puruṣa. 4 On a fenced area he leaves a place for the sacrificial post at the head (of the fire altar); then he forms a pañcāṅgī cord of the length of two puruṣas (and with three marks, at the middle and its halves, stretches it from a pole at the eastern end of the trunk toward the west) and fixes poles on (the western end,) the middle, and both the half parts. —For making the fire altar the text uses two canes and the pañcāṅgī with three marks. Śiv. 26a-b only uses, for what he calls the suparṇaciti, this same cord, making it into a saptāṅgī by two marks at resp. 24 aṅg. and 12 aṅg. from the middle, and adding finally on p.27b a mark at 6 aṅg. for fixing the śroṇi of the head. Cp. also 10.3.4.15-16. 5 He lays both canes at the poles on both sides of the middle one, then makes a sign (*toda*), where their puruṣas meet in the south. 6 He lays a cane at

[1] 10.3.2.3 : twelve.

[2] cp. 6.2.6.28-29.

the middle pole, brings it beyond the sign, and fixes a pole in the south on the puruṣa. 7 He lays the second cane at the eastern pole, (the first remaining at the southern,) then fixes a pole, where their puruṣas meet in the south-east, and (he fixes a pole) on half the (puruṣa in the south). In the same way (he fixes two poles) in the west. 8 Hereby (also) the northern half (of the trunk) is explained. (In the same way as on the southern half he here fixes the five poles on the northern half.) 9 He lays in the southern section both canes at the poles on both sides of the middle one, then makes a sign, where their puruṣas meet in the south. 10 He lays the (second) cane at the middle pole and brings it beyond the sign, then fixes a pole in the south at the distance of puruṣa and aratni together. 11 He lays the second (cane), with puruṣa and aratni together, at the (pole) east of the middle one, (the first cane at the just made southern pole,) then fixes a pole, where puruṣa and aratni together and half the puruṣa meet in the south-east. In the same way (he fixes a pole) in the (south-) west. — Thus the southern wing is formed. 12 Hereby also the northern wing is explained. 13 The tail (is formed just as the wings have been, but) with puruṣa and vitasti together instead of aratni. 14 To the east of the eastern (pole) he measures out the head, (a square of) half a puruṣa, with a pañcāṅgī cord. — On p.27b Śiv. had already fixed the southern śroṇi of the head at the distance of 3¾ aratnis from the southern aṁsa of the trunk. On p.28b he fixes the northern śroṇi at the distance of half a puruṣa (sic !). Now, on p.31a he probably (there is a hiatus in the text) begins by fixing the east point of the head by stretching the cord of two puruṣas from the mark west of the middle toward the east, 60 aṅg. beyond the eastern pole. Then on p.31b he begins to form the square of the head just so as the square of the trunk has been formed, but with a pañcāṅgī of half a puruṣa. But when he has made the southern middle pole at 30 aṅg., he changes his procedure. He takes one fourth of the cord, 15 aṅg., and measures this out on the prācī to the east, beyond the above 60 aṅg.. Then he mentions a mark east of the southern middle pole, not constructed before, that probably is in the middle, on 15 aṅg.. From these two points he forms the southern aṁsa of the head. In the same way the northern aṁsa. Thus the head is not 60×60 aṅg., but $60 \times 75 = 4500$ aṅg.[2]. But at the end of his commentary, p.32a-b, he very clearly ascertains, that the head is one fourth of a square puruṣa or 6¼ square aratnis or 3600 square aṅg.. The giving of a head to this agni, which neither Baudh. nor Āpast. do, is remarkable and has its consequences. The whole agni then is not seven and a half square puruṣas, as is always ascertained for an agni, but 3600 or 4500 square aṅgulas more. Śiv. still knows the agni without a head, but prefers that with the head. His explanation of the construction of the trunk, the wings and the tail is very clear and detailed, whereas that of the head is unclear and too short. When he fixes the place for the southern śroṇi of the head, he is obliged to add a mark of one fourth of an aratni to the seven marks he had on his cord. Moreover, when he fixes the place for the northern śroṇi of the head, he makes a mistake and fixes it with half a puruṣa instead of with three and three quarter aratnis. It is clear that his explanation about the head is a later and uncertain addition to his otherwise so ample and reliable exposition.

2.2.1 The eighth part of a vyāyāma for the one side, the fourth part for the

other, and the fourth part of it for both sides, these are the two kinds of bricks for the piling up of the gārhapatya. (12 × 24 and 24 × 24 aṅg.; cp. 10.2.5.4.). 2 He shall make the first kind of bricks (for the fire altar) with the tenth part of a puruṣa for both sides, the second with the tenth part for the one side, its half for the other, the third with the tenth part for the one side, one and a half of it for the other, the fourth with the fourth part for both sides. (12 × 12, 12 × 6, 12 × 18, 30 × 30 aṅg.). 3 Their height is thirty fifth parts (of an aṅgula, 6 aṅg.: Āp.Ś. and B.Ś. have $6\frac{2}{5}$ aṅg. $= \frac{1}{5}$ jānu, knee), with the exception of the residents of the vault, the (five)-crested, the seasonal (bricks) in the middle layer[1], the All-gods (bricks) in the fifth and the sixth (interspaces)[2]; they have half that height. 4 He shall place dust in between, before he places the next layer, that the groups (of bricks) may be connected, not separated. 5 He shall place the objects that are not bricks in holes. 6 Thereon is a verse : "He shall dig holes for the pot, the heads of the animals, the tortoise and the mortar, for the two ladles, the jar bricks and the mess of rice". 7 He shall place (the bricks) according to the quarters : in the middle of the trunk to the east; at the junctions of the head, the tail and the wings with the trunk to the east, the west, the south and the north, according to their places, dividing them equally and connecting them at the junctions. Four (bricks) east of the seasonal (bricks), five west of them, and those on the north-east side of the gārhapatya, are excepted. The rest of the layer has (large) square (bricks). — The bricks have lines that give their directions, cp. 6.1.8.10. The last sentence seems to suggest, that in the first part of the sūtra oblong bricks are used, as will be the case in sū.11-12. But, as there are no oblongs mentioned, probably the little square bricks in the middle and at the junctions are to be placed first, then the large square bricks. Cp. 10.3.6.12 also only squares. The fire altar of sū.7-8 cannot be the same as that of sū.11-12, because here there are bricks directed to the four quarters, whereas sū.11-12 direct the bricks only to the east, resp. to the north. Moreover the

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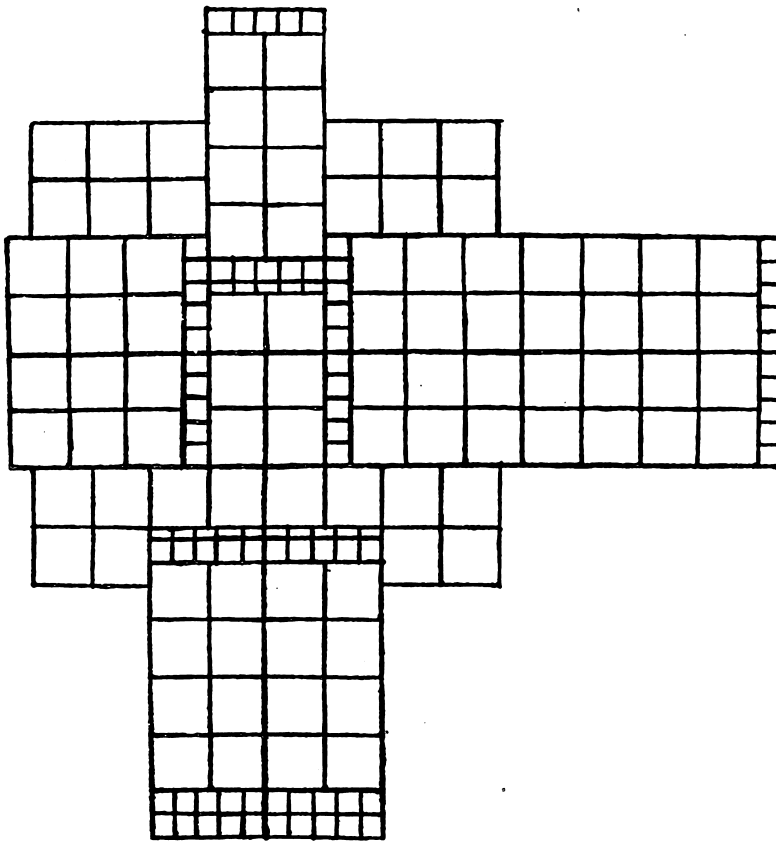
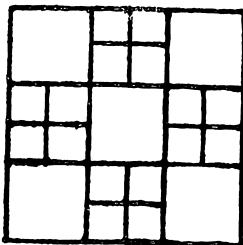
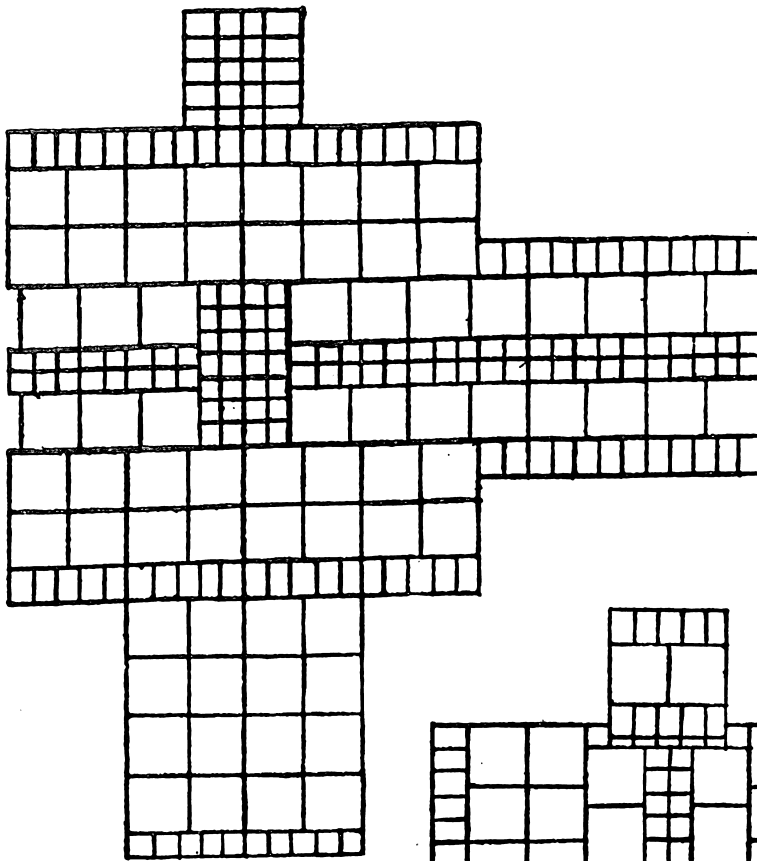
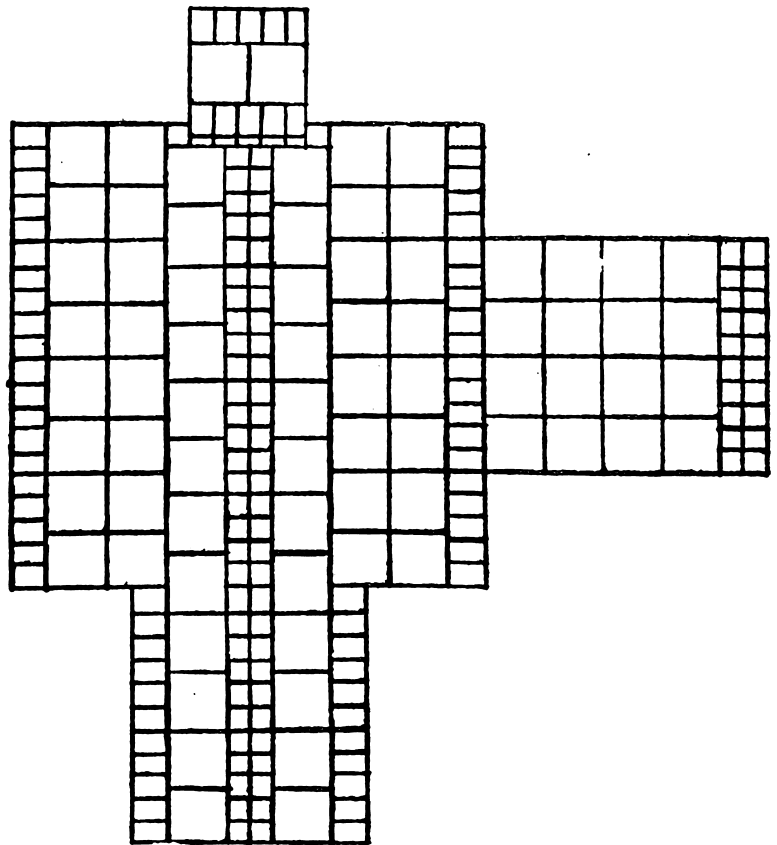
[1] cp. 10.3.1.4: 6.1.8.7; 10.2.4.2.

[2] cp. 10.2.3.4, 6: Kātv.Śr.17.8.6. 11.

repetition of the sentence "The rest of the layer has squares" would otherwise be senseless in sū.11-12. These two fire altars may be compared to the two of B.Ś., that also gives one altar of square bricks only, one of square and oblong bricks. 8 On the second layer those (first bricks) are placed from south to north. The rest of the layer has (large) square (bricks). — The bricks in the middle of the trunk now are placed to the north, those on the extremities now probably on their ends, and the junctions are to be covered by bricks. An attempt to place these bricks can only be tentative. The first layer could be made e.g. with 110 bricks of 30 × 30 aṅg., 85 of 12 × 12 aṅg., 5 of 12 × 6 aṅg., the second with resp. 110, 80, 15, the head being ¼ p², the altar 7¾ p² or 111600 aṅg.². 9 The third and the fifth (layers) are placed as the first, the fourth as the second; according to this rule he shall pile up alternately. 10a Then he makes the āgnīdhra hearth and the other ones, nine square feet each, one (foot) in the middle each. — The side is 3 feet, 36 aṅg., cp. 10.2.5.5; Śiv.22a gives for the hearths between 28 and 42 aṅg.; cp. also 10.1.3.3. 10b A stone in the middle of the āgnīdhra hearth; four fourth parts (of a foot) toward the quarters on the hotṛ hearth (4 × 4 and 5 is 21 bricks); four halves on the corners of the brāhmaṇā·haṁsin hearth (4+7 is 11 bricks); on each of the others two of a (foot) and a half in the middle to the east (2+6 is 8 bricks); six on the mārjālīya and on the butcher's fire. (cp. 6.2.6.2.). 11 He shall place twenty oblongs to the east on the aṁsas, twenty on the śroṇis and the tail, twelve on each wing to the east in the east, twelve in the west, and five on each side of the head to the north.

(20+20+24+24+10=98). The rest of the layer has square (bricks). 12 In the second layer twenty (oblongs) to the north on the śroṇis, the aṁsas and the wings in the south and twenty in the north, eleven on each side of the tail, and five on each side of the head to the east. (20+20+22+10=72.) The rest of the layer has square (bricks). — The first layer can be made with 98 bricks of 12 × 18 aṅg., 80 of 30 × 30 aṅg., 128 of 12 × 12 aṅg. = 306 bricks of 111600 aṅg²., the second

with resp. 72, 90, 102 and 5 of 12 × 6 aṅg. = 269 bricks. The number of bricks here must be larger than two hundred in a layer[1], but can be reduced to 222 resp. 194, if there are also bricks of 24 × 24 aṅg.. 13 The third and the fifth (layers) are placed as the first, the fourth as the second; according to this rule he shall pile up alternately. 14 If there are three upasad days, he makes two (layers) on the first day, three on the second; if there are six, on each day one[2]; if there are twelve, alternately a layer and dust. 15 According to this rule he shall divide them equally over a year. He shall place them knee-high (30 or 32 aṅg., cp. sū.3), and twice and three times as high[3]; and after having left out in the successive (fire altars) one successive (layer) as an entrance (?) (he shall place) the remaining (layers) for increase. 16 Mantras at the begin-

[1] cp. 10.2.5.17.
[2] For the sixth day cp. 6.2.4.16 seq..
[3] cp. 6.2.3.20.

ning (of the placing of the bricks), and the touching (of the layer) at[1] the end, that is the characteristic of the puruṣa.

2.3.1 He places[2] a bundle of darbha grass, the lotus leaf, the gold plate and the golden man, a gold brick, the naturally perforated pebble, the dūrvā bricks, the boiled wild rice in the middle (of the trunk): there also the jar bricks for the middle (four), and south and north the two ladles; near the middle ones all the others : west of the naturally perforated pebble the nestlike (brick); north a brick with two formulas and a second one, connected with their sides, in two (of the first) interspaces[3]; east two seed pourers; in the southern interspace the second seasonal (brick) and east on the fourth place a seed pourer, an all-light (brick), a circular (brick), a seasonal (brick), the heat brick, the invincible (brick), the tortoise, the bull (brick), to the east; in the northern interspace south-east of the naturally perforated pebble the mortar and the pestle to the east, and in the north-eastern the pot in the middle of the heads and connected with them. — The vaṁśas seem to be interspaces between lines, parallel to the four sides of the trunk, at twelve aṅgulas from each other; then there are nine of them, for the middle is excepted; these here are the first ones, near the middle: cp. 10.3.4.22 *vartman*. 2 West (of the pot) with the head of the man on it he places the man layer, with thirty-six bricks to the west, in groups of three, on the śroṇi. 3 Thereon is a verse : "Three (bricks) for the neck, six on the shoulders, two on each arm, nine on the trunk, five on each leg in the west, one on each hand and foot". 4 After having equally divided eight water bricks (toward the quarters)[4], (he places) in each ninth interspace breathing-out bearers; in the north-eastern the first (ten), in the south-western (the second ten), in the south-eastern (the third), in the north-western (the fourth), in the second interspace south of the naturally perforated pebble the fifth (ten); near them[5] in the ninth (interspaces) the very great joining bricks like the breathing-out bearers; in the south-eastern the first (ten), in the north-western (the second), in the south-western (the third), in the north-eastern (the fourth), in the second interspace north of the naturally perforated pebble the fifth (ten): and the All-gods (bricks) near them[2] toward the quarters, beginning in the north-eastern interspace; and in the southern and the northern (interspace) the two going (bricks); at the beginning of the junction of those two interspaces (the eastern and the northern ?) or in the east the head of Atharvan[6]. 5 After having divided the head, the wings and the tail equally by interspaces[7], he shall discern the regions in the first interspaces. 6 He shall place space bricks on the head in the first interspace, each successive one more to the north, on the wings and the tail in the fourth (interspace), on the wings to the east, on the tail to the north; the remaining (space bricks) west of the naturally perforated pebble, connected with each other, to the east; in the southern interspace All-gods (bricks) and so on, in the northern dust and so on.

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[1] cp. 6.1.8.12.

[2] cp. 6.1.7 8.

[3] The text about these two seems corrupt or interpolated: the translation is tentative.

[4] 6.1.8.4 gives fifteen of them and five metre bricks.

[5] What is the meaning of *anūpeṣu* ?

[6] Text and translation uncertain; 6.2.2.20 in the fifth layer.

[7] probably parallel to their junctions with the trunk.

7 The gāyatra (bricks) on the head in the middle, the rathantara, the bṛhat and the yajñāyajñiya (bricks) as is mentioned, (on the wings and the tail)[1].

2.4.1 On the second (layer)[2] east of the naturally perforated pebble in the first, the second and the third (interspaces) the seasonal (bricks), the Vāyu (bricks) and the water (bricks) according to their number, (five of each); three (strength bricks) in each of the (three) southern interspaces, from south to north, two in each of the (three) northern (interspaces) and on both sides of the ninth (interspace; nineteen in all); the remaining (bricks, perhaps the five Aśvin bricks) like the water (bricks). 2 On the third (layer)[3] ten (breathing-out bearers and three times) twelve (bṛhatī bricks) on both sides of the ninth (interspace): in the eighth (interspace) seven (Āditya seats) in the east and (seven Aṅgiras seats) in the west, lying on one line; on both sides of the naturally perforated pebble eight bricks of half the height with various formulas, or (these eight) in the last (layer). (cp. 10.2.2.3 and 6.2.2.13). 3 On the fourth (layer)[4] one (brick) on both sides of each ninth (interspace), the first east of the middle of the northern interspace, alternately the other (akṣṇayāstomīyās, twenty in all); thus also the (ten) saving bricks, the first east of the middle of the southern interspace, alternately the others; in the sixth, the seventh and the eighth (interspaces) he shall make in the south pairs, in the north groups of three : seventeen (creation bricks) in the south, fifteen (dawn bricks) in the north. 4 On the fifth (layer)[5] one (brick) on each of the (five) places of the breathing-out bearers, the rest of the metre (bricks) and the virāj (bricks) like the very great (joining bricks, cp. 10.2.3.4), on both sides of the sixth, the seventh and the eighth (interspaces), according to their numbers[6]. 5 After having filled up with half bricks, he shall place thirty-one[7] stoma shares in the south, the east, the west in pairs, in the north in groups of three; in the west the residents of the vault in a group of three to the west[8], and in the west the brick with dust, the (seven, whose formula) begins with "The Yavas," (6.2.3.2), the (fifteen) lying-near bricks with the names (in their formulas), sprinkled with ghee, according to their numbers; in the middle quarter (bricks), like the breathing-out bearers (and) the very great (joining bricks); in the north, connected with the naturally perforated pebble in the middle the vikarṇī (pebble). 6 This much about the suparṇa (fire altar. cp. note on 10.2.1.4; this name in Śiv.25b.)

2.5.1 As much as a brick decreases in the making by the drying and the burning, so great the surplus is to be made, if one wishes for the right kinds of bricks. 2 As often as a brick decreases in the making by the thirtieth part, so great the surplus is to be made, if one wishes for the right kinds of bricks. (cp. 10.3.4.17.) 3 In one hundred and fifty (aṅgulas) six aṅgulas are always added; what is other than this measure for the bricks is abnormal. —Then the normal brick is $12 \times 12 = 144$ aṅg.. 4 (The gārhapatya contains) 9216 square aṅgulas, (side 96 aṅg.); he

[1] cp. 6.2.3.1 in the fifth layer.
[2] cp. 6.2.1.2-7.
[3] cp. 6.2.1.9-21.
[4] cp. 6.2.1.23-27.
[5] cp. 6.2.2-3.
[6] the thirty-six of 6.2.2.21, perhaps also the eight of 6.2.2.18; and the forty of 6.2.2.2.
[7] 6.2.2.3 thirty-three.
[8] 6.2.2.4 five.

shall determine the measure of the aṅgula and of the vyāyāma. 5 About all the hearths there exists certainty; each one shall be 1295 (square aṅgulas, side 36 aṅg.). 6 The area of the fire altar is arranged with 111600 square aṅgulas (or 7¾ square puruṣas; see the notes on 10.2.1.14; 2.8). 7 The normal or the derived[1] area is 7½ (square puruṣas); having made the head one twenty-fifth, he shall add this to the area. —Taking the head, as Śiv. also gives it (note 10.2.1.14), as 60 × 75 =4500 sq. aṅg., this is the twenty-fifth part of the whole area, then being 112500 sq. aṅg.. 8 Here are mentioned 792 (or 784 square) feet; knowers of the area know, that the area has extremities and a head. 9 The trunk is to be made 400 (square feet of 12 aṅg.), the wings are called (each) 120, on the tail there are 110, the head shall be the twenty-fifth part. —There are 750 sq. feet enumerated, and the head is 30 sq. feet, really 31¼ sq. feet or 60 × 75 aṅg., as in sū.7. But in sū.8 there would be 42 sq. feet left for it, which is certainly too much. Probably *padonāni* is to be taken as 16 sq. feet, 784 in all, for the head 34, which resembles 31¼; cp. 10.3.4.20. 10 Thirty-one (square half puruṣas) have thirty-three and fifty groups. If the groups do not meet, a brick shall be cleft. —Three of the six mss. read *ekatriṁśat;* it is better to read this, if the insertion of square half puruṣas is right, which is not certain, because of the indistinct meaning of varga. The 7¾ sq. p. contain 31 sq. half p.. Divided into 33 groups, the trunk can have 16 of them, the head 1, each wing 6 of 48 × 60 aṅg., the tail 4 of 66 × 60 aṅg.. Divided into 50 or into 83 groups, these would be more unequal. Perhaps also some vargas extend beyond the junctions, as do some bricks. Cp. also 10.2.3.2; 4.3, 5. 11 By decrease or increase of bricks at firm ones (?) and at hundreds, a clever man shall remove bricks by parts and by formulas. 12 The bricks on the wings, the tail and the head have the shape of a square or of a rib (?). They are taken (?)[2] from the quarters and the regions; thus the world vanishes. 13 The placing is to be known, by a wise man, to be like that on the trunk, with the exception of the places of the rathantara, bṛhat, gāyatra and yajñāyajñiya (bricks). (cp. 10.2.3.7.) 14 The number of all the bricks with formulas is also determined; listen to me, enumerating it in each layer. 15 The first layer has 186 (bricks with formulas), the second 80, the third 113, say the wise men, the fourth has 101, and still 3 bricks are taught, the last 356. 16 These are all the (bricks) with formulas, wherewith the fire altar is constructed; he shall fill the rest of the layers with space fillers. 17 These are all the (bricks) mentioned, that have formulas; there shall be a thousand bricks together with the pebbles[3]. 18 Correctly placed these are born as cows; thereby he milks every wish for the sacrificer. 19 He knows, that Prajāpati is sixty, who is named the year; he goes to the world of Brahman, to the celestial vault, to the height of the sun.

THE MEASURING FOR VIṢṆU

3.1.1 Honouring the numberers and the teachers of the measure, we divide this piece of the earth, that belongs as it were to us, who perform the measuring, and that is everywhere measured at the (piling up of a fire altar) for Viṣṇu by the knowers of the cord; this is the best measuring for the sacrifice, growing in one's own abode. 2 The ground (shall be) level, the pole straight, the cord of high

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[1] that for the second and the fourth layer.

[2] r. *upadhānam* ? They are placed.

[3] cp. 6.1.6.9.

muñja grass. In the beginning of the lunar mansion citrā no ingredient is to be made; the lunar day and the constellation (shall be) pleasant to Varuṇa. 3 All the vedis are to be directed to the east, the kinds of bricks are like the body of Yaska; all (bricks have the height of) half a span[1], the cutting off is at the knee, (this being the height of) five (layers). 4 Half (that height) have the seasonal (bricks) in the middle (layer), the residents of the vault and the five-crested[2]. After having designated an area for the construction, this is to be seven and a half square puruṣas. 5 By the carts the cartshed is completed, by the vessels the mounds, by the victims the pit, by the oblations the mounds with fires. 6 The mounds of the ratnins[3] are made as a circle or as a square; their content is one square aratni, more. if larger ones are prescribed. —If the hearths (dhiṣṇyas) are meant, they had in 10.2.2.10; 5.5 a side of 36 aṅgulas. 7 The east (side of the vedi) shall be scratched with twenty-four parts, the western with four vaṁśas, the southern with sixteen, but having lengthened this with thirty (r. twenty?), he shall take possession of it. —This is probably the vedi for the soma sacrifice (cp. 10.1.3.4), whose east side is 24 prakramas, but the rest of the sū. is not clear. The 4 vaṁśas at the west side (of 30 pr.) may be the 3 pr. at the śroṇi, the vaṁśa then being 22½ aṅg., or 18 aṅg., if the prakrama is 24 aṅg., as 10.3.2.3 says; in 10.2.3.1 etc. it seemed to be 12 aṅg.. The south side is somewhat more than 36 pr.; thus one is tempted to read *viṁśadbhir.* 8 Having stepped to the north (he shall make) the pit, then at one prakrama the butcher's fire; this (shall be) larger, if there are more victims; the enlargement shall (then) be to the north. 9 He puts down one bāhu as the length (of the butcher's fire); the breadth is the same; he shall enlarge the mass to one and a half; that is the everywhere enlarged content. —It is 36×36 aṅg. or 54×54 aṅg., cp. 10.2.2.10. In Śiv. 3b the bāhu is 36 or 42 aṅg.. 10 He puts together the length with its length and the breadth with its breadth (as two squares with the vertical side is common), then the root of those groups is the hypotenuse (forming a square as large as those two squares together); thus the informed persons know. ($3^2+4^2=5^2$.) 11 Between (the pairs of lunar mansions) śravaṇa and abhijit, bahulā (i. e. kṛttikā) and tiṣya or citrā and svāti (the eastern quarter is found) by water and fire. —Śiv. 3a tells how therefore a pot with water and a lamp are used. cp. 10.1.1.3. 12 The night is called the dwelling of the sun of the eastern (quarter). On a circle marked with poles the east-west direction (is determined). —Śiv. 2b : Draw a circle with a straight pole in the middle; fix poles on the places where its shadow falls on the circle at sunrise and at sunset; connect these two poles with the cord, thus the eastern quarter is found.

3.2.1 If the sacrificer is small by birth or through illness, how are the measures then to be arranged by the priests ? (as 10.1.4.1.) 2 If a thick hair or a mustard seed and a barley corn is multiplied six times, that is called an aṅgula at the measuring of a man, twelve (aṅgulas) a prādeśa. (cp. 10.1.4.2-4.). 3 Two (prādeśas) are called an aratni; a prakrama is the same as an aratni, it shall be two prādeśas in the layers. (cp. 10.1.3.1 note.) 4 Four prakramas shall be determined to be one and a half aṅgula less. 5 There are eleven sacrificial posts, four times increasing with four at each sattra. 6 On each vedi there are two fires without bricks.

[1] *arvan* apparently is the same as prādeśa 12 aṅg., cp. 10.2.2.3.15; 5.4.14.

[2] cp. 10.2.2.3.

[3] cp. 9.1.1.34.

If the vedi is arranged separately, the fire altar is so too. 7 A man is determined as one hundred and twenty aṅgulas, five aratnis or ten feet, but the measure is formed by the less or the more in the length of each body. 8 The yoke is called eighty-six (aṅgulas), the axle eighteen more; the ritually constructed chariot for a pair (of horses) is divided by the pole (cp. 10.1.2.1). 9 If one wishes to turn a square into a circle or to make a circle, listen to the prescriptions for the making given by informed persons. 10 A square, (whose diagonal) is equal to the diameter of a circle, that forms a sector by directing (half of the diameter) eastward, becomes a circle by the hypotenuse (i. e. half of the diameter), but with (only) the third part (of what now lies outside the square; thus the radius of the circle, that has the same surface as the square, is found). 11 A puruṣa shall form a (square) puruṣa, its diagonal two (square) puruṣas, its diagonal four (square) puruṣas, or two puruṣas form four (square) puruṣas. 12 The length (of the trunk of the alaja) shall be two puruṣas, the śroṇi two bāhus (84 aṅg., really 84.8); an isosceles rectangular triangle (is cut off), that as a square would be two eighths of a puruṣa[1]. (This triangle is 60, 60, 84.8 aṅg., or $\frac{1}{2}\times\frac{1}{4}$ $p^2=\frac{1}{8}$ p^2. cp. 10.3.5.13,14; for the bāhu cp. 10.3.1.9.). 13 A circle with a diameter divided into five parts and (these each) into three parts encloses (i.e. is as large as a square, whose side is 13 of the 15 parts); not a hair is left over, (but it is, for $13\times13=169$, $3.14\times7.5^2=176.62$; 13.3 parts would do.) 14 Having divided the diameter into ten parts, he shall take out three parts; the resulting square (with seven parts as side) is not as large as the circle; (it is the inscribed square, 2×7^2 being nearly 10^2). 15 He shall divide a square into nine parts, the segments (of the circumscribed circle) into three parts each (by lengthening the lines of the parts of the square); he shall remove the fifth part from the height (of such a lengthened line, measured from its middle); together with dust (the circle with as radius the line from the centre to the mark at the fifth part will be) as large as (the square). 16 Or a man is four aratnis, and for (the division of) the gravel and for the kinds of bricks the arm (of the man) is designated as a part, (i.e. as the fifth aratni). —Translation tentative. Mss. *caturaṅgulam* seems impossible for a puruṣa. The gravel is strewn before the layers are made, and then pushed asunder, cp. 6.1.6.10,11. The word *karaṇa* is used for the kinds of bricks (10.1.4.7; 2.2.1,2; 3.4.4, 11, 23; 5.21; 6.9, 12; 7.3), but it also means: the making, 10.3.2.9; cp. also sū.17. 17 Then he shall form the sides of (the vedi) by lengthening three, four and five (prakramas) four (and five) times; this is the exact rule at the piling up (of the fire altars), always designated by the ancient seers. —Make two rectangular triangles with 12, 16 and 20 prakramas with the side of 16 in common, then the $12+12=24$

[1] r. *trikuṣṭhavat*.

pr. is the east side of the vedi; lengthen the side of 16 with 20 pr. and make two rectangular triangles with 15, 20 and 25 pr., then 15 + 15 = 30 pr. is the west side; 16 + 20 = 36 pr. form the prācī. cp. 10.1.3.4. 18 He shall measure all the vedis with the multitudes of the measures for delineation, and their changes, to obtain the duly formed circumference, by the measures, the length and the breadth. 19 The double lengths are accomplished by the duly formed squares or by the pañcāṅgī (the five-ties cord), as is taught, and as is explained by the ancient seers. (cp. 10.1.1.11,12; 3.2.11; 2.1.4,14.). 20 By doubling the prescribed limit, (the puruṣa,) the pañcāṅgī cord is made, wherewith we measure all, with the exception of the kaṅka, the alaja and the śyena; (fire altars with the shape of a heron, a kind of bird and a falcon). I shall indicate its marks. 21 This cord (of two puruṣas, AC) has a mark in the middle (B), where it meets the (first) measured one (of one puruṣa, AB); from there on the fourth part (to the east) the nirāñchana (N) shall be; from there (i. e. from the middle, M) the remaining half (AM) is equal to the breadth of the vedi; this (cord) shall form a square as the result, (as 10.1.1.11). 22 He shall place the prācī equal to the length (of the cord AB) and shall fix two ties (at the ends, at A and C) and one in the middle (B). 23 He shall loosen the cord from the west, (tie C, fasten it) to the middle one (B), stretch it with the nirāñchana to the south-east and fix (with the half of AM, AH) a pole (D) on half the breadth (AD; and afterwards a pole in the north-east F). He shall do the same in the (south-)west, (E) and north of the middle one, (G); this (is the pole) for the right vedis[1]. 24 Then he shall make the measure for the śroṇi by putting the tie somewhat further on (f. i. 10 aṅgulas, up to I and K; IK then is the west side)[2]. 25 He shall describe, with the aṁsas end the śroṇis (as centres, parts of a circle) towards the quarters, (with the lengths of the sides as radius); he shall fix poles on the meeting points (of each two), and describe parts of a circle with the meeting points as centres (as 10.1.1.5,6). 26 If the vedi has bricks, he shall not describe parts of a circle at the remaining two (i.e. not at the east and the west sides). 27 At the eastern and the western third part the rubbish heap and the dakṣiṇāgni are correctly placed (cp. 10.1.1.9, 10). 28 Then he shall describe other parts of a circle in the middle of the quarters with nine aṅgulas. —These are for the corners of the soundholes (uparavas) with a radius of 9 or $4\frac{1}{2}$ aṅg.; B.Ś. has 6 aṅg..

3.3.1 **But for the difference (viśeṣa)** the one half of the measure (of two **puruṣas) is called** sixty less; (it is 120 − 60 = 60 aṅgulas). The viśeṣa and the

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[1] Text and translation of these last words uncertain.

[2] This is the vedi for the full- and new-moon sacrifices, with the same form as in 10.1.1.4-6, but there the prācī was 4 aratnis, here it is 5.

measure shall be made by the order of the measure. 2 The other half of the measure shall be different; at the sixth part (of the puruṣa) from the tie (at 60 aṅg.), together with the twenty-fourth part (together 25 aṅg.), he makes a mark; that is the nirāñchana for the diagonal; the breadth is the rest (60 aṅg.: the whole cord is 145 aṅg.). On half an aratni from the tie both śroṇis. — With this cord a square of 60 aṅg. can be made. For the viśeṣa, here 25 aṅg., B.Śr.30.3.2: 392. 15 is more exact, because he subtracts a little bit. Which vedi or fire altar thereupon is meant, remains uncertain, because a large hiatus in the text of more than a page then follows[1]. 3 And here the āgnīdhra hut is indicated 4a The measure of the diagonal (of one of the $7\frac{1}{2}$ parts) of the fire altar is equal to its diagonal (i.e. of the āgnīdhra hut, whose side is 144 aṅg., see 10.1.3.3). — The fire altar meant here is that of $10\frac{1}{2}$ p^2, probably mentioned in the hiatus. If this is divided into $7\frac{1}{2}$ parts, such a part is $\frac{2}{15} \times \frac{21}{2}$ $p^2 = \frac{7}{5}$ $p^2 = 20160$ aṅg^2.; its side is 142 aṅg.. 4b He shall know that this (diagonal) is (the measure) for the fire altar for the aśvamedha of twenty-one and a half (square puruṣas). — The 7 p^2 is at the aśvamedha enlarged to 21 p^2, the additions to the wings and the tail are not enlarged. One of its $7\frac{1}{2}$ parts is $\frac{2}{15} \times \frac{43}{2}$ $p^2 = 2\frac{13}{15} p^2 = 41280$ aṅg^2.: its side is 203.2 aṅg.; the diagonal of the square with side 144 aṅg. is 203.6 aṅg.. 5 The tenth part of a puruṣa (12 aṅg.) shall be the side, he shall know that the area, formed by its hypotenuse (17 aṅg.) is the eleventh (part) of that, (viz. of the diagonal in sū.4). — The 12th, not the 11th part of 204 aṅg. is 17 aṅg.. 6a Two bāhus (84 aṅg.) are the diagonal of half a man (60 aṅg., as sides of a square), a man (120 aṅg.) is the diagonal of them as sides (84 aṅg.). — $2 \times 60^2 = 84.8^2$, $2 \times 84.8^2 = 120^2$. Then read *narārdhākṣṇau*, a word which in itself is uncertain; the mss. have *naśakṣṇāṁtu*. 6b He shall increase the enlargements with one (square puruṣa for each fire altar) by means of one (square) bāhu (for each of its parts), up to the one hundred and first (enlargement). — Each larger agni is one square puruṣa more : $7\frac{1}{2}$, $8\frac{1}{2}$, $9\frac{1}{2}$ etc.. One square puruṣa, divided over the $7\frac{1}{2}$ parts of an agni, gives to each part $\frac{2}{15} p^2 = 1920$ aṅgulas more. A bāhu$^2 = 42^2 = 1764$ aṅg.^{2}; that is less, but not so much: 44^2 would fit.

3.4.1 At the measuring (of the vedi) for the sautrāmaṇī sacrifice the prakrama shall be sixteen aṅgulas, (as hypotenuse) of an isosceles rectangular triangle. — The isosceles rectangular triangle in 10.3.3.5 gave as hypotenuse 17 aṅg. In reality this sautrāmaṇī vedi uses a prakrama of $17\frac{1}{3}$ aṅg., i.e. $10\sqrt{3}$ aṅg. It covers the third part of the vedi for the soma sacrifice, whereas in 10.1.3.9 it covered the ninth part. 2 The (vedi) at the soma sacrifice for the queen of the serpents is accomplished with the third part of a prakrama (10 aṅg), its altar with three of them together with their third parts. — The side of the altar seems to be $3 \times 13\frac{1}{3} = 40$ aṅg.. As this is large, compared with the vedi, the meaning may also be that the altar covers $3 \times (13\frac{1}{3}$ aṅg.$)^2 = 533$ aṅg.^{2}, and its side is 23 aṅg.; cp. 10.1.3.5. 3 Or the prakrama shall be fourteen aṅgulas at the soma sacrifice (cp. 10.1.3.1 note.) Or he shall measure with twelve hundred, as at the animal sacrifice. — If this 1200 means a square of $36 \times 36 = 1296$ aṅg.^{2}, it can make sense. For the prācī of the animal vedi is 144 aṅg., the east side 72 aṅg.. A rectangle with these two produces eight squares of 36×36 aṅg.. He could make these eight,

[1] Then two mss. give : Two vessels are burst.

and then add at each śroṇi 12 aṅg., for the 96 aṅg. of the west side. Cp. 10.1.2.4. Then the prakrama for the soma sacrifice would be 36 aṅg.. 4 At the (cord) with (the nirāñchana) on the fourth (part of a puruṣa) the cane (cuts off) six and nine or seven and nine (aṅgulas); he shall not describe a circle at the west (side) for the sake of the bricks. —The vedi for the new- and full-moon sacrifices has the nirāñchana on the fourth part, (cp. 10.3.2.21). Its southern and northern sides are not lines, but parts of a circle, described from outside the vedi, (10.3.2.25-26). Thereby the breadth of the vedi is shortened, mostly in the middle of those two sides, there some fifteen or sixteen aṅgulas. Then the *vana* is a cane for the describing of the parts of a circle, with the length of the oblique side, 120½ aṅg.: cp. the *veṇu* 10.2.1.2 seq.. This seems to be the explanation of the difficult sūtra. 5 He shall make (the fire altar) on four (upasad days); this is the prescription for the Savitṛ (fire altar) and so on; he shall construct (the five layers) of the Aruṇa (fire altar) knee-high, and fill it up with water (bricks). 6 The form of the gārhapatya is twofold: a square or a circle; its side is a vyāyāma long (96 aṅg.), it has four corners; he shall describe the circle with half a puruṣa (as radius). —The surface of the square is 9216 ang.^{2}, that of the circle 11307 ang.^{2}. 7 The length (of a brick) in the square is the third part of a vyāyāma, the breadth the seventh part; alternately (a layer) is directed to the east and to the north; there are twenty-one (bricks on one layer)[1]. 8 The length (of a brick) in the square is the third part of a puruṣa, the breadth the sixth part; its breadth (?) (in the segment ?) shall be enlarged (?), in the middle it shall be contracted (?), on the shortened (?) middle..., the other two (bricks) in the angles are equal, measured with the breadth (?) and made by the breadth like a fork. —Sūtras 8-10 seem to be an incomprehensible interpolation, for sū.7 gives clearly the twenty-one bricks for the gārhapatya as a square, sū.12 those for it as a circle. Now the word *caturasram* suggests that sū.8-10 deal with the square, but bricks of 40 × 20 aṅg. cannot be placed in a square of 96 aṅg., but they nearly can be placed in the inscribed square of the circle (with half a puruṣa as radius), that is 85 aṅg.. Also the word *koṇa*, and in sū.9 *trikoṇa*, and what is told about them, seems to suggest, that the segment of a circle is meant. Then *caturasram* is to be cancelled here, as taken from sū.7. In the circle there can be eight bricks of 40 × 20 aṅg. in its inscribed square, eight half bricks in the segments, together sixteen. But with this all the words in sū.8 are not at all explained. Does the word *prathika* (also sū.10,12) mean breadth, or is it the middle brick (or place) in the segment, on both sides of which two bricks in the angles of the segment are placed, so that there are three bricks in each segment ? Then there are twenty bricks in all. In sū.9 there are in the inscribed square sixteen bricks of 20 × 20 aṅg., in sū.10 perhaps still more, a handful. Or sū.10 belongs to sū.9 and the handful is placed in the segments, with perhaps four or five bricks in each segment. Of course the translation of sū.8-10 is entirely insufficient. 9 The length (and the breadth) shall be the sixth part (of a puruṣa), two half (bricks) are placed in the triangle (the segment ?). 10 A handful of square (or rectangular bricks), the breadth (?) is the half, and there is the measured breadth (?). 11 In the circle there are four kinds of bricks, measured with the parts (of a puruṣa). 12 In the middle four bricks, east and west of them twice two (bricks); toward (?) two (bricks) with the shape of the horns (of the

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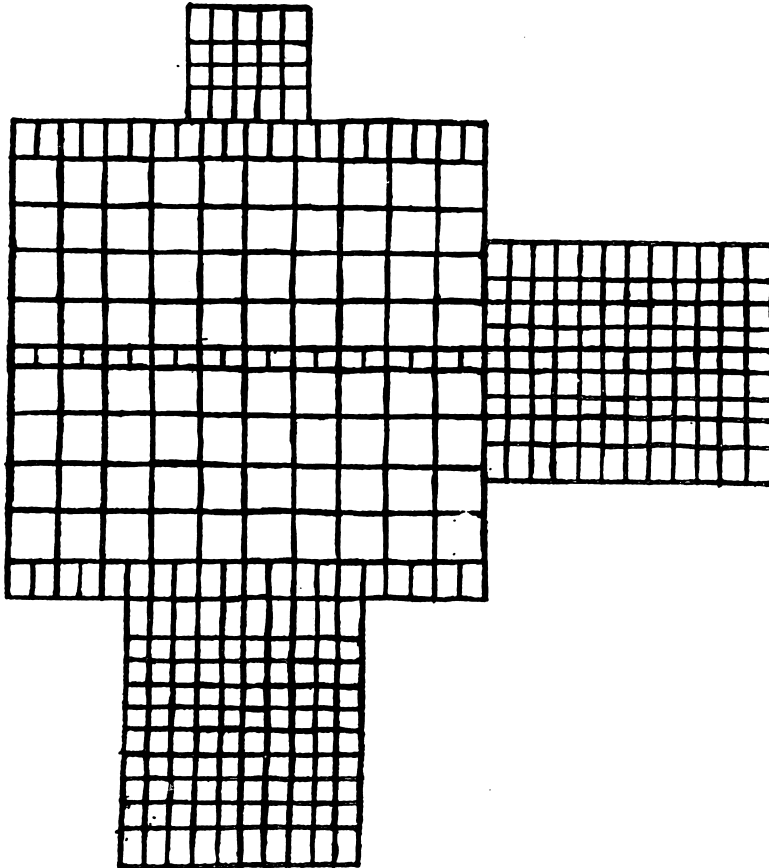
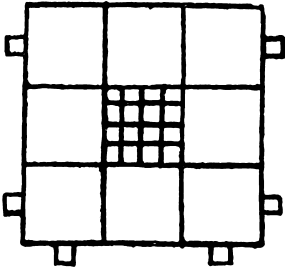
[1] cp. 10.2.2.1.

moon) he always enters the circle; it is filled up with two bricks of half the breadth (?) in the same way (as in sū.9); thus there are twenty-one bricks. —In the inscribed square there are twelve bricks, with a breadth of 20 aṅg., a length of 20, 40, 20 aṅg. or something else; in each of three segments two half bricks, in the eastern segment probably two with the shape of a horn, one half brick; but cp. 6.1.5.1-6. 13 He shall vary alternately each successive (layer) by (placing the second and the fourth layer) and their openings to the north. 14 Oblongs, (bricks) of one foot, of half a foot (at one side), and of two feet, whose height is half a foot, these are the kinds of bricks (for the fire altar) with the gāyatra (the song). —If *padyapādavat* means a foot with a foot, the bricks are 18×12, 12×12, 6×12, 24×24 aṅg.; cp. 10.2.2.2. and for the pāda 10.1.3.6. 15 After having correctly made a cord of four strands of the length of two puruṣas and with signs, indicating the parts, the informed persons know this as the pañcāṅgī. 16 The sign on a puruṣa together with an aratni, (the latter measured) from the middle (of the cord) between the two ties, is called the measure of the gāyatra; with the (cord) a square is measured, and this is lengthened at the end of the wings with the gāyatra, at the end of the tail with the iṣus (the arrows). (cp. 10.2.1.). 17 By the drying and the burning a brick loses its thirtieth part (cp. 10.2.5.1-2.) 18 Then he shall have arranged an auspicious area and design on it four and three parts. 19 He shall place on the (southern) and the northern aṁsa twenty oblongs to the east, on the tail ten, on both sides of each of the wings twelve, on the tail ten to the east, on the head fifteen; eighty-four square bricks on each of the wings, eighty on the trunk, eighty on the tail; twenty (oblongs) on each of the aṁsas and śroṇis, ten on each (side of) the tail and the wings. 20 Ten oblongs on the head to the east and to the north. —The text of sū.19 is bad and the measures of the bricks in sū.14 are not certain. When trying to place these on the fire altar, comparing them with 10.2.2.11-12, there would be on the head 15 oblongs, 5 halves (10 obl. and 10 squares is better), on the whole trunk 40 obl., 80 large squares, 20 squares, on the wings 48 obl., 168 sq., on the tail 20 obl., 80 sq., together 476 bricks on the first layer. The

oblongs of the trunk must be divided over aṁsas and śroṇis; the 80 squares are called padyas (12×12), but must be 24×24, and 20 of 12×12 are to be added. For the tail 99 squares seems impossible, therefore *śatam ekonam* is interpreted as 20 (5-1), which seems admissible, because there are 10 rows of 8 (or 20 of 4); cp. 10.2.5.8. The rest of the sū. are the oblongs for the second layer, (but the tail must have twice eleven). Sū.20 gives the oblongs for the head in the two layers; this seems better than the fifteen given above. As the text indications are unreliable, the diagram is so too. 21 The first (layer) is directed to the east, all (the bricks) are connected by themselves; the second (layer) is for the Aśvins, (the bricks) are connected downwards. 22 He shall pile (the layers) up alternately, knee-high, on paths. (cp. the vaṁśas 10.2.3-4). 23 The hearths have (a side) of three feet, a little area, one layer, four kinds of bricks[1], the mantras of the fire altar and surplus ones. 24 They have six oblong (bricks of one and a half foot), in the middle the nakula (ichneumon), with the fourth part (of a foot as side). —As there is no place for eight oblongs, *catasro dve* seems to mean here six. This sūtra seems to be an interpolation, or it would be an alternative for sū.25-28. 25 On the āgnīdhra hearth eight (square bricks of a foot) and a stone (in the middle). 26 Now we shall explain the hotṛ hearth : outside nakulas toward three quarters, leaning to the (bricks) of a foot on the aṁsas and śroṇis; inside fourteen (bricks), with the fourth part of a foot (as side),.., eight (bricks) of a foot on the quarters and the intermediate quarters. —Perhaps the missing word gave two little bricks more, as on the middle foot sixteen, not fourteen are to be placed; but cp. 10.2.2.10. 27 On the brāhmaṇāchaṁsin hearth there shall be eleven (bricks); in the middle twice two quarter (bricks) and a nakula. 28 On both sides three (bricks) of a foot, two oblongs in the middle on the other (four) hearths, (that are) eight (bricks). 29 Six oblongs on the mārjālīya; the mārjālīya shall be apart (?) at the south side (of the vedi), the butcher's fire west of the pit; at the ritual for the lustral bath one foot for the one side, three feet (for the other), and three (square bricks) on the other (places). —These would be one of 12×36, six of 12×12. Or do these words conceal another meaning ? The mss. have *ktalpe* for *kalpe;* the reading *talpe* would mean : on the bench.

3.5.1 At the śyena each wing has thirty-seven and a half (parts), the head four, the trunk twenty-six, the tail fifteen; at the alaja the tail seventeen, the head two; the trunk and the wings are arranged (as at the śyena); they are measured with the fourth part of a man, with offerings for the junctions of the parts. 2 At the kaṅka the tail has eight parts, the feet four, the head seven; the trunk and the wings are as at the śyena. —There are 120 parts of 30×30 aṅg.=108000 aṅg^2=7½ p^2. The trunk has 26 such parts. B.Ś. gives for its length 240 aṅg., its breadth 120 aṅg., but then each corner here would be cut off at 52½ aṅg., so that for the breadth of the head and of the tail only 15 aṅg. is left, which is too small. Its length here must be 210 aṅg.; then it covers 4×7=28 parts, of which 2 parts are to be subtracted for the four corners at 30 aṅg.. Then the

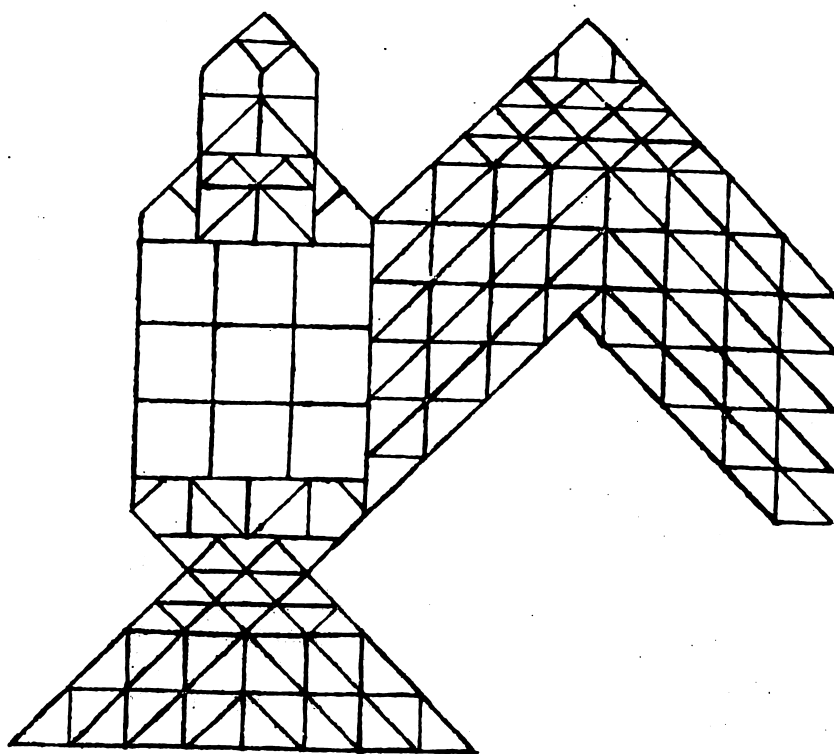
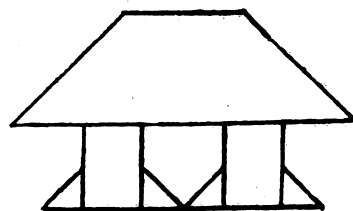
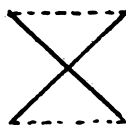
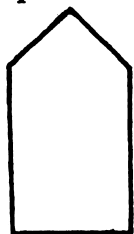
[1] r. *catuḥkaraṇayuktāḥ* as one word.

head is 60 × 75 (45), the tail 240 (60) × 90, the wings 210 × 150, the feathers 30 × 30 (halved). The head of the alaja is 60 × 45 (15), its tail 240 (0) × 120 and 60 (0) × 30. The head of the kaṅka is 60 × 120 (90), its tail 180 (60) × 60, its feet together 145 (60) × 45. See text and diagrams further on. 3 At the śyena, alaja and kaṅka eight half parts are stretched out on the tail, four on the trunk, two on the head, five on the wings on all (sides). —The oblique sides can be measured by the oblique side, 42½ aṅg., of a half part. The trunk has four of them, the head two. Only the tail with the feet of the kaṅka has eight of them, but the four of its feet are only 30 aṅg.; the tail of the śyena has six, of the alaja ten. Each wing has fourteen, its feathers five, that is nineteen. 4 The tails of the śyena, the alaja and the kaṅka are said to have (resp.) two, three and four corners. The five feathers of a wing have diagonals and are covered by half bricks. 5 At the alaja he shall add two parts to the tail, the tail has three corners; he shall move three parts from the tail of the śyena to the head of the kaṅka, and give feet (to the kaṅka, taking them from the tail). —The alaja is lengthened beween trunk and tail by two triangles, meeting in a point; thereby it receives its third corner. The kaṅka has two corners in the tail, two in the feet. 6 Twelve half parts shall be measured directed to the east, twenty to the north; at the kaṅka fifteen, at the alaja thirteen to the north. —Cp. sū.3. In the śyena there are two on the head, four on the trunk, six on the tail, twelve in all to the east; fourteen on one wing, five on its feathers, nineteen in all to the north. In the kaṅka there are twice two on the tail, four lesser ones on the feet, fourteen or thirteen in all to the east. In the alaja there are four more on the tail than at the śyena, sixteen in all to the east. As it is impossible, that the kaṅka has more parts to the east than the alaja, and as the dissimilar parts are directed to the east, not to the north, this half sentence must be corrupt. 7a The cord shall have twelve parts (of 30 aṅg.) (or) twelve and a half. —This last seems improbable, because then the middle would be on the six and a quarter part. Perhaps the cord itself has twelve parts, but a half part may be added for some uses. 7b In the middle is a mark, at the fourth part the nirāñchana. 8 There are four marks (toda) at (the first four) parts, then one at five and a half, then at eight, nine, ten, and one at eleven and a half. —Because in the following description there are no halves of nine and ten, and presumably also not of eight, *ardhās* must mean parts, not halves. 9 Then he shall stretch (the cord with those parts from the west A) to the east (B) and fix a pole on its (mark C) in the middle of the ties (at A and B), and one on the eighth part (at D); he shall fix (a pole) on the fourth part (at E) and fasten the (eastern) tie at it; the nirāñchana is in the middle (of the eight parts of the cord, now between D and E). 10 He shall stretch (these eight parts with the nirāñchana to the south and make there a mark N); he shall remove (the cord from D and E to C and stretch the four parts beyond N to F; CF is the breadth of the trunk); he shall loosen the cord from the middle. He shall stretch (the eight parts) on both sides of the tenth part (G, in the same way as before, make a mark in the south N, and stretch the cord beyond N to H; then he shall form) two and four parts (on that line, GM and MI, and fix a pole at I, the south-western corner of the tail). (From I) he shall fix, with five and a half parts of the cord, (the place, where that cord meets the middle of the breadth of the

trunk in K, and draw the line IK); he shall finish this from the east (i.e. make the line somewhat longer, because IK is not 165 aṅg., but 170 aṅg.; see sū.11). (He shall place) similarly the pole (on L) at the fourth part, (LG of the west side LI, and draw LK). 11 Then he shall stretch the cord to the east, holding it at the western poles (M, and afterwards H); (he shall make) ties on the five and a half parts and poles on the eighth parts; then he shall stretch the cord up to the second parts. —He fixes the east end of the cord at B, the west end at M, and stretches it with two and ten parts as a rectangular triangle, and thus fixes O, the middle of the east side of the trunk. On five and a half parts he makes a tie, or better a mark, P, that is the middle of the trunk; on eight, K, a pole. The same for QH, the south side[1]. 12 He shall fix poles on the ninth and the fourth parts and the next ones (i.e. the eighth, where they are already, and on the third ones). —At the ninth part S is the middle of the west side of the trunk. At the third part of the south side T the south-eastern corner is cut off from the trunk. 13 He shall fasten a tie at the eighth part (at F) and hold the cord at the eighth part (at K), then fix two poles from there on one part, (at U and V). —Thus the corner FUV can be cut off from the trunk. He fixes the cord at F and K with four parts, whose first part falls on S, (that is known already), and from there he can stretch it south-

[1] *athāṣṭame* would be clearer for *ardhāṣṭame*, but *ardha* means part, as sū.7-8; the same in sū.15.

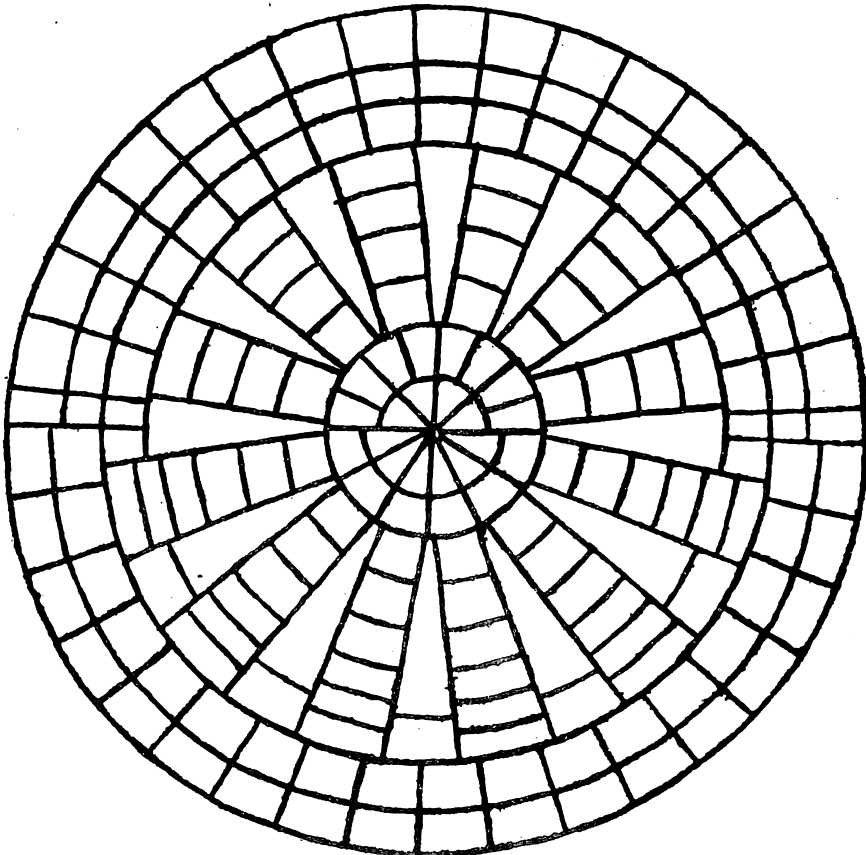
west with one and two parts, to obtain U and V. He could better fix the cord at F and S with three parts. Therefore the explanation seems uncertain. In the same way he makes the other three corners of the trunk. 14 He shall fasten a tie at the eighth part (at K), and hold the cord at the pole of the beginning (i.e. the pole, first made, C); he shall fix a pole on the tenth part (at W) for the tail of the alaja[1]. —At W is the eastern point of its tail. This could be made in the same way as in sū.13, but each time with two parts, the cord being fixed at C and K with six parts, then at D, then stretched with four parts south-west towards W. The cord can be more easily fixed at K and D. 15 On the eighth part the pole for the kaṅka, as is taught[1]. —Here either the middle of the west side of the tail X is meant, or its southern point Y. These two can be made in the same way as in sū.13, from K, but each time with three parts; only then there should be a mark, a, at one part south of F. As there is a hiatus in the text, that mark may have been made there. 16 He shall fasten a tie at the third part, (at F) and hold the cord on the tenth part (at b); on both those marks he shall fix poles. Do the same for the northern (wing). —He shall hold the cord so that he sees the poles C, K and F in one line; then b is the south-western point of the wing. He fixes a pole there, and one on c, at one part from b. If a has been made before, he can better fasten the tie at a, (also because a is on the third part from K, as F is on the second part from K in sū.18), and fix the pole at c on ten, that at b on nine. 17 The tie shall be at the eleventh and a half part (at F); he shall hold the cord on the third part (at d); at the eastern tie (at c) and on the second part (at e) poles are to be made. Do the same for the northern (wing). —Fasten the ties at F and c with $11\frac{1}{2}$ parts; stretch the cord with three parts to the east, d: Fdc is a rectangular triangle, $8\frac{1}{2}^2$ being nearly 3^2+8^2. Fix poles on c and e (the point of the third feather; c has its pole already); at d a pole may be given for the second feather. 18 He shall fasten the second part at the northern point (of the wing, F), and bring the cord (with ten parts) to the south where two equal lines, (each of five parts, meet). —He fastens the end of the cord at b; $Fm^2+mb^2=Fb^2$, $5^2+5^2=7^2$. 19 He shall fix a pole on the fourth part (from Q, at Z), and accomplish (the rectangular triangle ZpT in the same way as in sū.17, but) inverted. Therefore he shall hold the cord on the fourth part, (at Z). —He shall fix a pole on p, and also on q, and connect p with d. And fix the eastern point of the wing r. Then do the same for the northern wing. This must have been said in the missing text. 20 Thus is the cord of the śyena with twelve marks. 21 He shall make four kinds of bricks with the third and with the fourth part (of a puruṣa): navabhāgās, akṣṇās, ardhākṣṇās and pañcakoṇās, according to their parts. —Squares of 40×40 aṅg., isosceles rectangular triangles of 30, 30, $42\frac{1}{2}$, their halves, i.e. quarters of $21\frac{1}{4}$, $21\frac{1}{4}$, 30, five-cornered ones of $21\frac{1}{4}$, $21\frac{1}{4}$, 15, 30, 15. 22 He shall place in the east (at the top of the head) two pañcakoṇās and two quarters, at the top of each aṁsa one of both, and also at the top of the wings; (here the quarter is cut into two parts). 23 The middle (of the trunk) is piled up with squares; he surrounds (the trunk) with halves (on wings and tail); at the end of the wings are five feathers, there also halves are placed. 24 On the belly a pair of halves alternately (i.e. four), and two pañcakoṇās on the west side (of the trunk, with one quarter, cut into two), on the

[1] see the diagrams under sū.28.

junction of the neck four quarters (one is cut into two); he shall fill the head, that has not been measured (with four halves, and place four halves west of the neck). 25 Two quarters on the junctions of the wings (one at each western corner), the same on the junctions of the tail, fifteen at the top of the tail, twenty-one at the top of each wing. — There are 9 squares, 160 halves, 68 quarters, 8 pañcakoṇās, 8 eighth parts, that is 253 (or 249) bricks. If there would be also squares of 30×30 aṅg., the number could be reduced by 48 on the wings, 10 on the tail, so that a number of 200 could be obtained. 26 By piling up similarly, by alternating the kinds of bricks, and by increasing or decreasing the cord, the śyena is accomplished, this is the rule. 27 The (western) wing of the alaja is not bent, (it has no right angle); but (the top of) the eastern wing is not removed. The tail (of the alaja) is accomplished from the middle, by the cord of the śyena. —In sū.14 the point of the tail W was made; the middle of its west side lies two parts (60 aṅg.) west of the middle of the west side of the tail of the śyena M. Its west side can be found by lengthening the lines from M and H with two parts (60 aṅg.) to the west, and there measuring it parallel to LI, with eight parts (240 aṅg.), as at the śyena. 28 He shall fix two poles (s and t) on the ninth part from the eastern point (m of the western wing), for the brick (smt), that is the fourth part (of a half brick, a triangle of 15×15×21¼ aṅg.; the ninth part of the oblique side is 16½ aṅg.); for thus that part of the wing of the alaja is not bent.

kaṅka head. alaja head. addition to tail alaja.

kaṅka tail and feet.

3.6.1-2 are the same as 10.1.4.7-8. 3 An area, (viz. a square) containing fifteen square puruṣas; half of it is the praüga[1] fire altar; from the middle (of the east side), that is at ten (aratnis from the angle of the square, it is 232.5 aṅgulas), a triangle is made, (by drawing lines to the western angles; (the sides are 465, 520, 520 aṅg.). 4 (A square) of twenty-one square double bāhus is made for the ubhayataḥ (praüga); then a same (square to the west is added); the aṁsas and the śroṇis are cut off (by four lines, drawn from the middle of the east side of the eastern square and of the west side of the western square to the ends of the common side of the squares); that is the ubhayataḥ praüga. —Its surface is the same as that of the praüga. Therefore two bāhus are here $2 \times 36 = 72$ aṅgulas, (cp. 10.3.1.9); a square of $21 \times (72 \text{ aṅg.})^2 = 108864$ aṅg.^{2}, only somewhat more than $7\frac{1}{2}$ p$^2 = 108000$ aṅg.^{2}; its side is 329 aṅg.. The four sides of the rhomb are 369 aṅg.. 5 The samūhya fire altar without bricks is to be shoveled together, from the quarters, with dust from four pits, in parts, as is the prescription. 6 The śmaśāna fire altar is to be surrounded by a circle or by a square. The droṇa (trough) fire altar (as a square) has a handle, that shall be the tenth part. —The tenth part of the whole surface seems too large, as B.Ś. gives only $70 \times 80 = 5600$ aṅg.^{2} to the handle. If it is the tenth part of the trunk, the handle is 9818, the trunk 98182 aṅg.^{2}, their sides 99 and 313 aṅg., or the handle is f.i. 90×109 aṅg.. 7 (For the droṇa as circle) he shall make in a circle, (covering nearly $7\frac{1}{2}$ p^2) an (inscribed) square, as at the gārhapatya, with the twentieth part of a square double bāhu; there is the half part[2] for Varuṇa. —(2 bāhu)$^2 = (72 \text{ aṅg.})^2 = 5184$ aṅg.^{2}; $\frac{1}{20} \times 5184 = 259.2$ aṅg.^{2}, its side is 16 aṅg.; this is not a brick, but serves for measuring: there would be $16 \times 16 = 256$ in the square. The side of the inscribed square in the circle of $7\frac{1}{2}$ p^2 is 262 aṅg., is somewhat more, because here a spout is to be made. Probably first the square is to be made, then the circle around it. But cp. B.Śr.30.18, who turns a square of $7\frac{1}{2}$ p^2 into a circle. 8 When (square and circle) are accomplished, he shall divide them duly without and within into ten parts, (by parallel lines at 26 aṅg.). The horn (or spout) has three corners; at the junction the horn is changed. —About 2568 aṅg.^{2} (108000—about 105432) is left for the spout, that would be a square of 50 aṅg., but the circle cuts a little segment off from it, that is to be added at its east side. In B.Śr. that is done with the same segment, but there the spout is called oṣṭha, lip, here a horn with three corners. Perhaps it is a rectangular triangle, its right corner to the east. Cp. 10.3.4.12. 9 The kinds of bricks for the square have the area of the thirty-second part of a square double bāhu as a square or one and a half times as large by the prescription for the gāyatra, (cp. 10.3.4.16). — $\frac{1}{32} \times 2\text{b.}^2 = \frac{1}{32} \times 5184$ aṅg.$^2 = 162$ aṅg.^{2}, its side is nearly 13 aṅg., the bricks are 13×13 and $13 \times 19\frac{1}{2}$ aṅg.. In the square whose side is 259 aṅg., there can be 160 square bricks and 160 oblongs, or 40 and 240 resp.. Together with e.g. 68 bricks for the segments there can be 388 or 348 in each layer, and 2 or 4 for the spout. 10 The kinds of bricks (for the droṇa) with a thousand bricks have the area of the fifteenth part of a square double bāhu as a square, and therefrom oblongs shall be made; each layer is said to have two hundred (bricks). — $\frac{1}{15} \times 2\text{b.}^2 = 345.6$ aṅg.^{2}; the bricks are $18\frac{1}{2} \times 18\frac{1}{2}$ and $27\frac{3}{4} \times 18\frac{1}{2}$. 11 There are two hundred and fifty

[1] the triangle in the forepart of a cart.
[2] probably the spout is the half part for Varuṇa; cp. 10.3.5.3, 6.

oblongs, one hundred and fifty square ones; from the thousand there are a hundred on the wings; the dawn, (the spout,) is the thousandth. —The 250+150 bricks form two layers. Because the two kinds of bricks fit on the side of 259 aṅg., this seems to be the same circular droṇa as in sū.7-9, although the term wings for the segments seems strange. The wings have 100 bricks from the 1000, meaning probably 50 in each layer (or 52). In the first layer 96 oblongs, 52 squares can be placed in the inscribed square, 28 oblongs, 24 squares in the segments, making 200 bricks; in the second layer 98 oblongs, 49 squares in the square, 28 oblongs, 24 squares in the segments, 199 bricks; one brick for the spout. It would also have one in the fourth layer. 12 The kind of bricks is the thirty-first part of a square double bāhu; the piling up is the same on the other two (layers, the second and the fourth). A thousand squares are placed on (the fire altar for) the soma sacrifice. — $\frac{1}{31} \times 2b.^2 = 167.22$ aṅg.², the side is 13 aṅg.. There would be 400 of such square bricks already in the inscribed square of one layer, which seems strange in itself, and does not belong to an agni with a thousand bricks in all. As the text is corrupt, perhaps it is only an alternative of sū.9. Thus it has nothing to do with the second sentence, for which cp. 10.2.2.7-9, although there are many more squares. 13 The whole (fire altar) in the form of the wheel of a chariot, as a circle, shall cover ten and a half square puruṣas; (it

consists of) the nave, the spokes with the empty interspaces and the rim; what is left over is for the spokes. 14 The twenty-four (spokes and interspaces) have the

length of a puruṣa, the breadth of the eighth part of a puruṣa; they cover three square purusas. —These rectangles of 120×15 aṅg. give the surface, not yet the exact form. 15 Now I shall explain the making of an interspace : the side at its corners with the rim shall be two seventh parts (of a puruṣa, 34.2 aṅg.); (the length) is derived from the eighth part (of the square puruṣa), given for the spoke; it is placed in the nave with the twenty-fourth part (of a puruṣa, 5 aṅg.); it shall be formed from that eighth part like the triangle in the forepart of a cart. —Its sides are about 92, 34, 5 aṅg. $(19.5 \times 92 = 1800)$. The spokes are larger, (for them is what is left over). The circle with radius $92 + 55$ (radius nave)$=147$ aṅg. has a circumference of 923 aṅg., the interspaces have thereof $12 \times 34.2 = 410$ aṅg., the spokes $923 - 410 = 513$ aṅg., each 42.75. The circle with radius 55 has 345 aṅg., the interspaces $12 \times 5 = 60$ aṅg., the spokes $345 - 60 = 285$ aṅg., each 23.75. Thus the spoke is about 92, 43, 24 aṅg.. 16 He shall pile the nave up with two bricks, the spokes with four, the rim with three, according to its parts; its change is said to have cavities. —There are $12 \times 2 = 24$ bricks for the nave, $12 \times 4 = 48$ for the spokes, $12 \times 9 = 108$ for the rim$=180$ bricks; in the second layer resp. $24 + 60 + 96$ probably. In the second and the fourth layers bricks of the spokes extend into the rim. 17 He shall make, with the fourth part of the diameter, a circle to determine the interspace at the nave, with forty-three and with six aṅgulas the circle for the rim. —The radius of the wheel is 220 aṅg., that of the nave 55. The breadth of the rim then is $220 - 92 - 55 = 73$ aṅg.. The circle at 49 aṅg. is on the rim, dividing it for the bricks into one and two parts. Probably those two circles may not be overlapped by bricks in the second layer. 18 For the rest (the fire altar) is accomplished, according to the practice and the right proportions at the piling up. 19 He who measures it exactly, after having learned the tradition and the prescriptions, appeases hell, and goes indeed, entirely honoured, to the same world as those who constructed a fire altar with the cord.

3.7.1 There is another piling up of the wheel of a chariot, shortly explained by Viṣṇu, and then accomplished by Dhātṛ; everywhere it is three times as large; in its circle the seven and a half square puruṣas. are hidden by the wise men. —This wheel covers $31\frac{1}{2}$ square puruṣas. All the sides are formed by the root of three, made by the trikaraṇī. The hypotenuse of an isosceles rectangular triangle is the dvikaraṇī of its side; the hypotenuse of the rectanglar triangle with the same side and its dvikaraṇī as sides is the trikaraṇī. 2 In the interspaces three more (square puruṣas) are set aside than in the (preceding) area. —The interspaces are $1\frac{1}{2} + 3 = 4\frac{1}{2}p^2$. 3 The prescriptions for this wheel are : the rim (of the first one) is the breadth of the spokes (here); the diameters of the circles and the kinds of bricks are made by the third part. —The rim was 73 aṅg., the breadth of the spoke was 43, is now $43\sqrt{3} = 74$ aṅg.. The diameter and the bricks are made by the trikaraṇī. The radius is $220\sqrt{3} = 380$ aṅg.. There are twice as many bricks, see sū.5-6; thus each brick would have half of the surface, that the trikaraṇī would produce, but they have different forms from those of the first wheel. 4 He shall make a circle with half a puruṣa. There the nave has space for grass. The rim is larger than (the breadth of) the spokes was by three sixth parts (of a puruṣa); (it is) the dwell-

ing of the imperishable (Viṣṇu). Or he shall measure three hundred, twenty-four and a half aṅgulas, and make a circle in the middle with its twentieth part. —The rim was 73, is now $73\sqrt{3}=126$ aṅg., the spokes were 43, that is 83 less, not 60; the reading *triṣaṣṭena*, 63 aṅg., does not fit either. Perhaps the bricks of the spokes extend into the rim of the second layer by 23 aṅg., and therefore the rim is considered to be $126-23=103$ aṅg.; then $103-60=43$ aṅg.. For that junction seems important as the dwelling of Viṣṇu, where five- and three-cornered bricks are placed. —The first sentence seems to say, that in the middle of the wheel grass is placed. If that was done by a circle of 60 aṅg., there would be very much grass, the radius of the whole nave being 95 aṅg.. Now the last sentence makes a circle with $\frac{1}{20}\times 324.5$ aṅg.$=16.2$ aṅg.; this seems better for the grass. Then the circle with 60 aṅg. could be about the same as one with 324.5 aṅg., for $380-324.5=55.5$ aṅg.. That circle could lie on the rim, like that in the first wheel on 49 aṅg., and divide it into two parts for four rows of bricks. 5 Hear ye the bricks in the first layer of the chariot wheel. You know, there are three hundred and forty-four. 6 In the second (layer) there shall be twenty-four bricks more; and on the junctions of the rim and the spokes bricks with five and three corners. 7 The five layers of the wheel are filled with one thousand, seven hundred and sixty-eight bricks. —On the nave 8×4, the spokes 12×10, the rim 12×16 are 344; in the second layer 24 more on the junctions makes 368.

The ritual at the acceptance of gifts

1.1.1 Now we shall explain the ritual at the acceptance of gifts. 2 One who does not know the Vedas, one who is impure, one who does not wear the sacred cord over the left shoulder, one whose top-knot of bair is unloosened, one who is suffering, shall not accept a sacrificial gift; one shall not (accept it) on a waterless place and not untimely. 3 The Savitṛ formula (5.2.14.6) is said before (the acceptance), "Who has given this etc." (as 5.2.14.13) after it. 4 With : "For Prājapati etc." (as 5.2.14.11) he shall accept a woman, an elephant, a man, land and all other living creatures in the soil; with : "For Candra thee" a head; with : "For Yama etc." (as 5.2.14.7) a one-hoofed animal; with : "For Rudra etc." (as 5.2.14.8) a cow; with : "For Agni etc." (as 5.2.14.9) gold, tin, lead, iron and copper; with : "The (divine) women etc." (as 5.2.14.10) a garment; with : "For Uttāna, etc." (as 5.2.14.12) that which is inanimate; with : "For the All-gods thee" a parasol, a house and a village; with : "For Śrīkāma thee" a couch; with : "For Indra and Agni thee" a he-goat, a ram and a buffalo; with : "For Varuṇa thee" a water jar, a well and a pond; with : "For Samudra (the ocean) thee" a water pot, conch shells, oyster shells, corals, and everything else from the ocean; with : "For Tvaṣṭṛ" camels; With : "For Soma thee"[1] saps, essences, fragrances, garlands, and trees; with : "For Vaiśvānara thee" chariots. 5 When different sacrificial gifts are brought near together, he shall accept them with the verses : "Who beholds good and evil on the earth ? The sun beholds auspicious good and evil. When the giver dies, he lives, to whom is given; one's sacrificial gift stands between the two (good and evil), that are born anew. After having accepted the sacrificial gifts, Varuṇa hands them over at the viṣṭāva (of the stoma); he is the giver of all the truths at the time of birth, again and again".

1.2.1 (At the acceptance) he shall take the woman by the hand, embrace the strong man with his arms, ascend one who works with her forefeet (?), (touch) the elephant, the man, land on its back, (seize) the horse, the cow by the tail, take the gold, put the garment on, walk to that which is inanimate, (take) the parasol by its stick, the chariot by its pole, the village in its middle, enter the house, mount the couch, (seize) the he-goat by its ear, the ram by its wool, the buffalo by its horn, take the water jar, look at the well, descend into the pond, take the water pot, conch shells, oyster shells, corals, and everything else from the ocean, impel camels with a stick, asses and mules with a goad, enjoy saps, fragrances and garlands, ascend trees, take food. 2 He shall go out of his house with an audible formula for a brahmin, with a murmured formula for a kṣatriya, with a formula in a low tone for a vaiśya and a śūdra; after having touched (the gift) outside, he shall repeat the formula mentally. 3 One who accepts, knowing this, purifies the giver, purifies himself, purifies the sacrificial gifts, (thinking) : "I am a knower among the gods".

The prescription for the expiation of all the roots in the Mānavasūtra

2.1 Now we shall explain the prescription for all the roots. 2 At the

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[1] r. *somāya tveti.*

first part of the root it[1] is inauspicious for the father, at the second for the mother, at the third for the property, at the fourth it brings distress to the family, or it is auspicious for himself. 3 Then he shall make a water jar, after having murmured in at (formulas) to Rudra and the apratiratha hymn, that kills demons. 4 A second water jar has four spouts; he shall keep in it the roots, made for the livelihood of the family. 5 I shall name the principal roots of them; the first ones are kāśmarya, sahadevī, aparājitā, adhaḥpuṣpī, śaṅkhapuṣpī, bala, pāṭalā (Bignonia suaveolens), mayūraśikhā, madhupuṣpikā, cakrāṅkitā, kākajaṅghā, kumārī, the second ones vaijayantī, apāmārga, (Achyranthes aspera), bhṛṅgarajas, lakṣmaṇā, jātī, vyāghra, pattraka (Achyranthes triandra Roxb.), cakramarda (Cassia Tora Lin.), kapileśvarā, aśvattha (Ficus religiosa L.) saha, palāśa (Butea frondosa), udumbara (Ficus glomerata), plakṣa (Ficus infectoria Willd.), śamī (Prosopis spicigera Lin.), arka (Calotropis gigantea), rohītaka (Andersonia Rohitaka Roxb.), bilva (Aegle Marmelos Corr.); beginning with them he shall fill (the jar), root by root, then put in the middle a golden root, joined with another, sevenfold one. 6 I shall name the forbidden roots of them : tilvaka (Symplocos racemosa Roxb.), dhava (Grislea tomentosa Roxb.), nimba (Azadirachta indica Juss.), śālmalī (Salmalia malabarica), rājavṛkṣa, śleṣmantaka, except sarvakaṇṭakin (?). 7 Then he shall sprinkle the father, the child, the mother, the man's brother, sitting on a kind of chair; with the remainder he sprinkles from the head toward the mouth. 8 With the verse : "My head is beauty, etc." (as 5.2.11.25) he touches the limbs according to the indications. 9 After they have bathed, he shall boil food in milk for Nirṛti in a pot, put down an enclosure of kāśmarya plants, wipe the ladle and the spoon, offer the two streams of ghee and the two ghee portions, offer four times from the food, boiled in the pot, with the verse : "Seek him etc." (as 6.1.5.16), and offer fifteen ghee libations with the verses : "With what splendour have the Maruts of like age, with common dwelling, united themselves equally ? etc." (as 5.1.6.44,46), five (libations) with the verses : "Harm us not in our children, etc." (as 5.2.7.22). "Thy auspicious body, O Rudra, auspicious and ever healing, auspicious for the ill one and healing, with that (body) be gracious to us, for life"[2]. 10 After the sviṣṭakṛt offering with the two verses : "O Agni, guard us etc." (as 5.1.1.28). "With lead etc." (as 5.2.11.27) he shall finally give a black cow and black oxen, the golden root and the other, sevenfold one to the teacher, a black bull to the brahman, gold according to his means to brahmins. 11 He shall make brahmins enjoy food of rice and sesame in milk, mixed with ghee. 12 All good fortune, security, health is for him who longs for everything by means of success and of acquisition of all prosperity. 13 At the (action) for the goddess Nirṛti and on the use of poison (?) this prescription is taught by Manu : The female sea monster (makara) brings welfare to the propitiatory eye, brings success to an incantation for weapons, protects the whole family, removes terror and distress, brings welfare against destiny by might.

[1] perhaps a defect in such a part; the word part is uncertain, for the mss. have only śe; cp. 11.4.2.

[2] This is MS.II.9.9:127.11; also MS.II.9.2:120.18 can be meant.

The expiation after the birth of twins

3.1 Now the expiation for twins. 2 His twin sons or calves or foals shall come near. 3 After a year or twelve years or twelve days he shall procure (wood from) an aśvattha, udumbara, vikaṅkata (Flacourtia sapida Roxb.), nyagrodha (Ficus indica), plakṣa, śamī, śamaka, priyaṅgu and gaurasarṣapa (yellow mustard) for the seven furrows (?, cp. sū.8). 4 If he cannot find them, the bathing with gold (is performed). With the four verses : "The golden-coloured, bright, pure (waters), in which Kaśyapa was born, in which Indra, may these waters of various forms, that have conceived Indra as a scion, be gracious and tender to us. May the honey dripping, bright, pure waters, in whose midst Varuṇa goes, observing the truth and the falsehood of men, be gracious and tender to us. May the pure waters, that the gods in heaven enjoy, that are in many places in the atmosphere, that irrigate the earth with their fluid, be gracious and tender to us. Look at me with an auspicious eye, O waters, touch my skin with (your) auspicious body: I invoke all the Agnis, that dwell in the waters; place ye in me radiance, might and strength" he makes four widows or four brahman students sit down on a four-legged splendid seat, facing the east, and places between them with an earthen thunderbolt (a vessel of water), provided with seeds, flowing in a thousand jets; then they shall make them bathe with the two chapters : "The plants born etc." (as 3.8.3) and "Some meet, etc." (as 5.2.1.29) "etc."[1]. 5 When husband and wife have bathed and adorned themselves, he shall lead them round the fire to the right. 6 After having sat down behind the fire on darbha blades, he offers from food, boiled in a pot, for the Maruts with two verses, containing the word dear, cutting off seven times. 7 Cows with one bull are the sacrificial gifts. 8 After having dug seven furrows east of the fire and having filled them with fragrant water, (he shall offer) ghee with the victory (formulas)[2] and so on before the sviṣṭakṛt offering, then pass (the furrows) with the eight verses : "The golden germ etc. etc." (as 6.2.3.9 or as 3.5.18), each with a verse and murmur the eighth verse. 9 We shall explain by the rule and the prescription of one who has set up the fires. 10 He shall strew for a cake on thirteen potsherds for the Maruts. 11 A milch cow is its sacrificial gift. 12 If he cannot find her, he shall give a very abundant, good field, a field of barley or of sesame. 13 If he cannot find them, he shall, covered by hair, a garment, a hide, enter the hell fire[3]; that is his advancement.

The prescription for the lunar mansion āśleṣā in the Mānavasūtra

4.1 Now we shall explain the prescription for the lunar mansion āśleṣā. 2 In the first quarter there is destruction for the mother, in the fourth for the father. 3 Then he shall take the hundred plants, called the arrangement of the roots, put them in a copper vessel (or) a vessel of bamboo, place rice grains around it, place gold of the weight of a breast ornament (and) a serpent, face down, upon it, perform the bathing with the five (products) of the cow, and envelop it with a pair of garments and the sacred cord over the left shoulder, with scented, five-coloured flowers, lamps with incense, various drinks, foods and gifts, betel and so on, and manifold fruits. 4 With : "Homage be to the serpents etc." (as 3.5.18) he shall worship the gold and the serpent. 5 Then the sacrificer shall place four

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[1] cp. 6.1.6.18.
[2] cp. 1.5.6.20.
[3] conjecture.

jars, fill the first with water from a waterfall, (fill) the others also, then put in the first seven (pieces of) clay, in the second pine wood and mustā grass, white mustard, blue lotus, turmeric, guḍūcī (Cocculus cordifolius DC.), sandalwood, in the third all plants, in the fourth everything, address them with the four formulas : "Go to the ocean, etc." (as 1.8.6.6), and honour them with scented flowers and so on; then he shall, having become pure and put on two new garments, pay homage to his teacher, adorned with perfume and so on, on an auspicious day, under an auspicious lunar mansion, at an auspicious astrological moment, at an auspicious time, perform together with the priests the wishing for a happy day, make in the middle of the tubs a level ground, place a fire, boil food in a pot, offer the two streams of ghee and the two ghee portions, then offer with the Savitṛ formula to Savitṛ, with the verse : "May we, O Soma," etc.[1] to Soma, with the verse : "Seek him etc." (as 11.2.9) to Nirṛti, with the verse : "The thousand-headed" etc.[2] to Viṣṇu, separately still eight hundred (libations). 6 With : "Homage be to the serpents etc." he shall offer logs, a mess of rice, sesame and ghee. 7 After having offered the sviṣṭakṛt offering, expiation libations and a full-ladle libation, the teacher shall sprinkle the child, the mother and the father, taking water, provided with all the plants, sesame and mustard seed, from a tub, together with the priests, (taking water) from the four tubs. 8 The sacrificial gift is as before. Thus the rest is explained.

The expiation at the cutting of teeth, taught in the Viṣṇudharma.

5.1 Śaṁkara said : At the teething of children I teach this characteristic : A child whose upper teeth are cut first, or who is born with teeth, O best descendant of Bhṛgu, shall devour his mother and father or himself. 2 Here I shall speak of the expiation; listen to me, pronouncing it. A brahmin shall place the child on the back of an elephant or on a ship. If these are not at hand, a knower of holy order (shall place it) on a golden splendid seat. 3 Thereupon, O best descendant of Bhṛgu, he shall worship Dhātṛ with all plants, all perfumes, seeds, flowers and fruits, with the five (products) of the cow, jewels and flags, and with food, boiled in a pot. 4 For seven days also brahmins are to be nourished, on the eighth day poets, and also a sacrificial gift is to be given; (he shall give) gold, silver, land and himself. 5 Listen to the bathing, following on the ordinary cutting of teeth. 6 After having placed (the child) on a splendid seat, he shall bathe it with clay, roots, fruits, and with all the plants with seeds and also with all perfumes; and worshipping there Agni and Soma and the wind, he shall place there as the first the long-haired highest god (Viṣṇu). 7 He shall offer also ghee for them in the fire properly; then he shall give worship and a sacrificial gift to brahmins. 8 Then he shall well wash the bright top of a parasol with smooth seeds of young (plants), and worship with them. 9 Also women who are not widows and friendly brahmins are to be worshipped.

The expiation performed at childbirth

6.1 When women bring forth untimely or too late, if unhuman beings and not (even) of mixed caste or that clearly are not (ready) to be born, or (beings) with too few or too many limbs are born (of) women, cattle, birds or creeping animals,

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[1] ṚV.10.57.6. [2] ṚV.10.90.1.

this indicates the ruin of this country and tribe. 2 The king shall expel them from his kingdom; the women and the principal brahmins are then to be worshipped. 3 The brahmins are nourished with fruits and so on; then he reaches and attains expiation in the world.

The prescription for the constant murmured prayers in the Mānavagṛhyapariśiṣṭa

7.1.1 Now we shall explain the ritual of the prescription for the murmured prayers to Rudra. 2 North or east of the village he shall remove the dirt on a pure place by flowing waters, dug by nature, or at a pond: then he shall hold his breath three times. 3 He shall perform the bathing of Rudra. 4 After having bathed him with : "Homage to the giver of welfare and to the giver of delight", he shall, having come out (of the water), wipe him, with the ten verses : "Of the countless thousands of Rudras on the earth we unstring the bows at a thousand leagues etc."[1]. After having put on two garments, and having sipped (water), he shall place Rudra; with the verse : "Thy auspicious body, etc." (as 11.2.9) (a sign) on the top-knot of hair; with the verse : "Of the Bhavas in this great ocean, the atmosphere, we unstring the bows at a thousand leagues" on the head; with the verse : "Of the countless etc." on the forehead; with the verse : "Homage to the blue-braided, thousand-eyed, gracious one; and to his warriors I paid this homage" on the eyes; with : "Homage to the famous, and to him of a famous host" on the ears; with the verse : "Unstringing thy bow, be thou, of a thousand eyes and a hundred quivers, breaking the points of thy arrows, gracious and kind to us" on the mouth; with : "Homage to the blue-necked one, and to the white-throated" on the throat; with the verse : "Homage to thy unstrung, bold weapon, and homage to thy arms and thy bow" on the arms; with : "Homage to the sparkling[2] hearts of the gods" on the heart; with the verse : "The golden germ etc." (as 3.5.18) on the navel; with : "Homage to the hosts, and to you, lords of hosts, homage" on the rib; with : "Homage to the most gracious one, and to the bearer of arrows" on the hip; with the verse : "These prayers etc." (as 5.1.9.28) on the pudenda; with the verse : "Do thou slay etc." (as 3.1.28) on the thighs; with the verse : "Of those who guard the paths, bearing food, warriors[3], we unstring the bows at a thousand leagues" on the feet; with the verse : "The intercessor interceded, the first divine physician, crushing all the serpents and all the downward going, dying, ghostly female demons" the armour; with : "Homage to the helmeted and to the armoured" the under-armour; with the verse : "Loosen the bowstring from the two ends of thy bow; throw aside, O lord, the arrows in thy hand" the arrow. 5 With the verse : "Of the Rudras who so many or yet more are spread over the quarters, we unstring the bows at a thousand leagues" the quarters are bound. 6 With : "*Om*, homage to the lord Rudra" he shall place asunder : he shall place the sound *om* on the crown, the sound *na* on the nose, the sound *mo* on the forehead, the sound *bha* on the middle of the mouth, the sound *ga* on the throat, the sound *va* on the heart, the sound *te* on the right hand, the sound *ru* on the left, the sound *drā* on the navel, the sound *ya* on the feet. 7 With the verse : "The guardian Indra, etc." (as 4.3.43) and with : "Homage to Indra, the lord of the eastern quarter"; with the verse :

1 MS.II.9.9:128.7-129.8.
2 r. *kirikebhya*.
3 text uncertain.

"O Agni, do thou, etc." (as 3.1.6) and with : "Homage to Agni, the lord of Agni's quarter"; with the verse : "The father of the gods, the wise Asura, goes along the easy road knowingly" and with : "Homage to Yama, the lord of the southern quarter"; with the verse : "Seek him etc." (as 11.4.5) and with : "Homage to Nirṛti, the lady of Nirṛti's quarter"; with the verse : "I implore this etc." (as 5.1.2.12) and with : "Homage to Varuṇa, the lord of the western quarter"; with the verse : "Come near to our sacrifice, O Vāyu, with hundredfold, with thousandfold teams of steeds; rejoice at this soma sacrifice; protect ye us always with success" and with : "Homage to Vāyu the lord of Vāyu's quarter"; with the verse : "Thou, O Soma, becamest wise by wisdom, able by ability, all-knowing, thou becamest a man in greatness by manhood, splendid by splendour, beholding men" and with : "Homage to Kubera, the lord of the northern quarter"; with the verse : "Him who rules" etc.[1] and with : "Homage to the ruler, the lord of the ruler's quarter"; with the verse : "These prayers etc." (as sū.4) and with : "Homage to Brahman, the lord of the zenith"; with the verse : "Be mild, O Earth, etc." (as 5.1.10.12) and with : "Homage to the infinite one (Viṣṇu), the lord of the nadir" the globe of the quarters (is honoured). 8 After having performed thus the action for Rudra in himself, he is delivered from harm, gone into skin and bones. 9 By this arrangement there is no damage in the village, at a premature birth, when invited to the libation to the dead, near the cattle, by Yakṣas, demons, ghosts, deceased persons, Piśācas, messengers of Yama, Śākinīs, robbers, and so on. 10 All see thee flaming. 11 He shall meditate on himself in the shape of Rudra. 12 A brahmin shall meditate correctly on the three-eyed, five-faced, ten-armed, auspicious, adorned with all ornaments, blue-necked, with a banner with the moon (as hare), similar to pure rock-crystal, with a serpent as sacred cord over the left shoulder, a tigerskin as upper garment, a water jar and a rosary in the hand, giving safety, a trident in the hand, a club in the hand, mounted on the shoulder of a bull, bearing half of the body of Umā, flaming, wearing a brown tress with a diadem, causing splendour on the top-knot of hair, covered with immortality, excited, worshipped by gods and Asuras, joined with the deities of the quarters, continual and eternal, kind, constant, imperishable, immutable, all-pervading, deceitless, multiform ruler Rudra. Then he shall undertake the murmured prayers. 13 On a well-hidden spot of the size of a cowhide and covered well with bones he shall arrange the shape of a lotus in the form of the member and sprinkle it, then place it with the verse : "Do thou slay etc." (as sū.4) and honour it with : "Homage to the giver of welfare etc." (as sū.4). 14 With the following five verses the invitation of Rudra (is performed). With the verse : "Newly born etc." (as 5.2.8.28) the newly born is his seer, Brahman his deity, the triṣṭubh his metre, the swan his riding animal, his face westward, the earth his element; to Brahman's shape *hrām*; at the invitation of the westward-faced are used the verse : "Newly born etc." and : "Homage to the westward-faced. I invite" . With the verse : "Wealth today, O Savitṛ, etc." (as 5.1.10.12) Vāmadeva is his seer, Viṣṇu his deity, the triṣṭubh his metre, Garuḍa his riding animal, his face northward, the water his element; to Viṣṇu's shape *hrīm*; at the invitation of the northward-faced are used the verse : "Wealth today, O Savitṛ, etc." and : "Homage to the northward-

[1] ṚV.1.89.5.

faced. I invite". With the verse : "Homage, O Rudra, to thy shapes not dread and dread, more not dread and more dread, and homage to those everywhere killing with arrows" the not dread is his seer, Rudra his deity, the bṛhatī his metre, the bull his riding animal, his face southward, the heat his element; to Rudra's shape *hrūm;* at the invitation of the southward-faced are used the verse : "Homage, O Rudra, etc." and : "Homage to the southward-faced. I invite". With the verse : "We worship (?) the primeval spirit; let us think of the great god; may Rudra inspire us thereto" the primeval spirit is his seer, Sūrya his deity, the gāyatrī his metre, the horse his riding animal, his face eastward, the wind his element; to Sūrya's shape *hraim;* at the invitation of the eastward-faced are used the verse : "We worship etc." and : "Homage to the eastward-faced. I invite". With the verse : "Him who rules" (as sū.7) the ruler is his seer, sound his deity, the bṛhatī his metre, the tortoise his riding animal, his face upward, the ether his element; to the white-shaped *hraum;* at the invitation of the upward-faced are used the verse : "Him who rules" and : "Homage to the upward-faced. I invite". He shall pronounce eight times the gāyatrī for Rudra : "May the well minded bay steeds convey thee, O god, killing with arrows, to this sacrifice, to my oblation, with white, bright horses, swift as the wind, strong, swift as the mind". 15 He shall meditate on Rudra. 16 After having meditated on the blue-necked, great god, standing with Umā on the Kailāsa, the three-eyed ruler, he shall attain success. 17 Then he shall undertake the murmured prayers with the eight chapters : "Homage to thy wrath, O Rudra, etc." (as 5.1.9.28) etc. (cp. 6.2.4.3). 18 In the first chapter the metre is one gāyatrī, three triṣṭubhs, three paṅktis, seven anuṣṭubhs, in the last chapter one bṛhatī, two triṣṭubhs, twelve anuṣṭubhs, two jagatīs. 19 Of all the Rudras with different metres Rudra is the deity, the not dread the seer. 20 At (the sacrifice), composed for the hundred Rudras, the murmured prayers are used for the destruction of all evil. 21 There are eight chapters, beginning with : "Homage to thy wrath, O Rudra, etc.". 22 After having meditated on the placing according to the indications, with the verse : "Of the countless etc." (as sū.4), he shall meditate shoulder-high with : "Homage be to the Rudras in heaven, etc.", navel-high with : "Homage be to the Rudras in the atmosphere, etc.", knee-high with : "Homage be to the Rudras on the earth, etc." (as 6.2.4.4). 23 After having murmured the verse : "Homage, O Rudra, etc." (as sū.14), he shall dismiss (Rudra) with the verse : "The path, that goes to the heavenly world, like the two, guided well (?), to the cow, on that path go thou, O lord". 24 He shall return home, murmuring the apratiratha hymn. 25 He shall sprinkle himself with that water. 26 Observing bipeds and quadrupeds, this is the prescription for one who does not murmur prayers.

The prescription for the murmured prayers to Rudra in the Mānavagṛhyapariśiṣṭa

7.2.1 Now I shall speak of (the murmured prayers to Rudra) with a special intention. 2 After having bathed and placed (Rudra) according to the prescription given earlier (11.7.1.4), he shall draw water in a conch shell or in a vessel, just as it happens, then he shall throw flowers of dūrvā grass and unhusked (grain), once put in water, towards the ruler (Rudra). 3 To him, whom he indicates, while murmuring, (he shall direct) his thought, repeating this once, twice, thrice,

seven times, for health eight times, if standing together thrice, at constant (murmured prayers) or those with a special intention unlimited times. 4 If Rudra destroys the people, he shall murmur the prayer to the hundred Rudras in the north-eastern quarter, stepping to and fro, while murmuring. 5 By murmuring one day he is delivered from the evil of diseases. 6 By murmuring three days he is delivered from the evil of brahmin murder and so on and from leprosy and so on. 7 He shall exert himself according to this prescription in the village, at premature birth, when invited to the libation to the dead, near the cattle, in the first and the last night as a brahman student, when seeing a lowest born one, when seeing a menstruating one. 8 After completion he shall ask what he wishes, murmur the verse : "Homage, O Rudra, etc." and dismiss (Rudra) with the verse : "The path, etc." (as 11.7.1.23). 9 He shall sprinkle the sacrificer with that water. 10 He shall bring him home, murmuring the apratiratha hymn. 11 A brahmin who murmurs attains all his wishes. 12 If the prescriptions are neglected, things go wrong for the brahmin and the sacrificer.

7.3.1 After having bathed purely, having suppressed the sense organs, having attained his wish, he shall murmur to Rudra, placed as before (11.7.1.4), (naming) the seers, the metres, the deities and the uses (of verses and formulas, cp. 11.7.1.14). 2 The not dread is the seer, Rudra the deity[1], the bṛhatī the metre at all the actions of the placing; "I make the mole thy animal, O Rudra," up to the end of the chapter (as 1.7.7.4-7, 10) is used for the heart; the verse : "Over this Viṣṇu etc." (as 1.2.5.16) up to the end of the chapter[2] for the head; the six verses : "O Brahmaṇaspati, etc." (as 5.1.9.20, 28), the verses : "Vena has disclosed etc." (as 6.1.7.2), "Brahman of the gods, etc." (as 5.2.7.22) for the top-knot of hair; the apratiratha hymn for the armour; the twice six verses : "May we participate in the recent help, the most auspicious protection of the Ādityas; may the mighty ones, hearing, give sinlessness and security to this sacrifice. etc."[3] for the eyes; the prayer to the hundred Rudras for the arrow. 3 This is the placing, ending with the invitation and the dismissal. 4 After having bowed, he shall announce the murmured prayers. 5 He shall offer six or twelve logs of palāśa wood, with ghee poured over, and sesame oblations, with the three formulas : "Homage to the giver of welfare and to the giver of delight. Homage to the maker of welfare and to the maker of delight. Homage to the auspicious and the more auspicious one". 6 One who performs the murmuring a year long, devoted to the bathing, the satiation, the murmured prayers, the oblations, the worship, he obtains gain in his state of life; when a brahmin murderer, he becomes thoroughly pure; when a spirit drinker, a gold thief, a cow slayer or the husband of a śūdrā, he is delivered from all evil, and goes to the Rudra world. 7 What is killed or given by a murmurer to Rudra helps to endlessness.

THE PRAVARA CHAPTER OF THE MAITRĀYAṆA SCHOOL

8.1.1. Now we shall explain the pravara chapter. 2 There is a brāhmaṇa passage about it : "He mentions in the pravara the seer ancestors; he does not

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[1] cp. 11.7.1.19.
[2] cp. 2.2.2.18-24, 27, 30-32, 37.
[3] MS.IV.14.14:238.12-239.18.

depart from the relationship, for continuity". 3 He mentions one, two, three (seer ancestors), he does not mention four and not more than five. 4 Here some indicate: "(He mentions) Manu as the one seer ancestor for all the classes. Why so? Because the people are human, (i.e. related to Manu)". 5 He does not mention gods or men in the pravara as ancestors; he only mentions seers as ancestors. 6 "If one mentions the seer ancestors of another, the prayers at his sacrifice go to the other", thus says the holy text[1]. He indeed is severed from plants, cattle and fathers, who mentions in the pravara the ancestors of another. 7 This is told for people other than brahmins and kṣatriyas. 8 The adhvaryu mentions (the seer ancestors) from the youngest upwards, the hotṛ from the eldest downwards, giving the relationship and addressing them. —9 First we shall explain the Bhṛgus. 10 The Jamadagni-Vatsas. 11 All these[2] may not intermarry. 12 They have five seer ancestors in the pravara. The hotṛ says: "O thou, related to Bhṛgu, to Cyavana, to Apnavāna, to Ūrva, to Jamadagni", the adhvaryu: "Like Jamadagni, like Ūrva, like Apnavāna, like Cyavana, like Bhṛgu". 13 The Vida-Nimathitas. They have five seer ancestors. The hotṛ says: "O thou, related to Bhṛgu, to Cyavana, to Apnavāna, to Vida, to Nimathita", the adhvaryu: "Like Nimathita, like Vida, like Apnavāna, like Cyavana, like Bhṛgu". 14 The Avadhya-Muñjas. They have three seer ancestors. The hotṛ says: "O thou, related to Bhṛgu, to Cyavana, to Avadhya", the adhvaryu: "Like Avadhya, like Cyavana, like Bhṛgu".

8.2.1 Now the Jamadagni-Vidas. 2 All these may not intermarry. 3 They have three seer ancestors. The hotṛ says: "O thou, related to Bhṛgu, to Cyavana, to Apnavāna", the adhvaryu: "Like Apnavāna, like Cyavana, like Bhṛgu". 4 All these may not intermarry. 5 They have five seer ancestors. The hotṛ says: "O thou, related to Bhṛgu, to Cyavana, to Apnavāna, to Ṛṣṭisena, to Anūpa", the adhvaryu: "Like Anūpa, like Ṛṣṭisena, like Apnavāna, like Cyavana, like Bhṛgu". 6 All these may not intermarry. 7 They have three seer ancestors. The hotṛ says: "O thou, related to Bhṛgu, to Vadhryaśva, to Divodāsa", the adhvaryu: "Like Divodāsa, like Vadhryaśva, like Bhṛgu". 8 All these may not intermarry. 9 They have three seer ancestors. The hotṛ says: "O thou, related to Bhṛgu, to Vītahavya, to Savedas", the adhvaryu: "Like Savedas, like Vītahavya, like Bhṛgu". 10 The Vatsa-Purodhasas have three seer ancestors. The hotṛ says: "O thou, related to Bhṛgu, to Vatsa, to Purodhasa", the adhvaryu: "Like Purodhasa, like Vatsa, like Bhṛgu". 11 The Veda-Viśvajyotiṣas. They have three seer ancestors. The hotṛ says: "O thou, related to Bhṛgu, to Veda, to Viśvajyotiṣa", the adhvaryu: "Like Viśvajyotiṣa, like Veda, like Bhṛgu". 12 The Pṛthu-Venas have three seer ancestors. The hotṛ says: "O thou, related to Bhṛgu, to Vena, to Pṛthu", the adhvaryu: "Like Pṛthu, like Vena, like Bhṛgu". 13 The Gṛtsamada-Śunakas. 14 All these may not intermarry. 15 They have one seer ancestor. The hotṛ says: "O thou, related to Gṛtsamada", the adhvaryu: "Like Gṛtsamada". Or if they have two seer ancestors, the hotṛ says: "O thou, related to Bhṛgu, to Gṛtsamada", the

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[1] cp. 8.18.9.

[2] See the Sanskrit text for the long lists of names here and elsewhere. Text r.: *vṛkāś-vakānām uccairmanyu; taulakeśinām asamṛta-; devamatīnām āyanā-*.

adhvaryu : "Like Gṛtsamada, like Bhṛgu".

8.3.1 We shall explain the Aṅgirases. 2 The Ucathya-Gotamas. 3 All these may not intermarry. 4 They have five seer ancestors. The hotṛ says : "O thou, related to Aṅgiras, to Ucathya, to Gotama, to Uśija, to Kakṣīvat", the adhvaryu : "Like Kakṣīvat, like Uśija, like Gotama, like Ucathya, like Aṅgiras". 5 The Ayāsyas have three seer ancestors. The hotṛ says : "O thou, related to Aṅgiras, to Ayāsya, to Gotama", the adhvaryu : "Like Gotama, like Ayāsya, like Aṅgiras". 6 All these may not intermarry. 7 They have three seer ancestors. The hotṛ says : "O thou, related to Aṅgiras, to Bṛhaspati, to Bharadvāja", the adhvaryu : "Like Bharadvāja, like Bṛhaspati, like Aṅgiras". 8 All these may not intermarry. 9 They have five seer ancestors. The hotṛ says : "O thou, related to Aṅgiras, to Bṛhaspati, to Bharadvāja, to Śini, to Garga", the adhvaryu : "Like Garga, like Śini, like Bharadvāja, like Bṛhaspati, like Aṅgiras". 10 All these may not intermarry. 11 They have three seer ancestors. The hotṛ says : "O thou, related to Aṅgiras, to Śini, to Garga", the adhvaryu : "Like Garga, like Śini, like Aṅgiras".

8.4.1 All these may not intermarry. 2 They have three seer ancestors. The hotṛ says : "O thou, related to Aṅgiras, to Amahīya, to Urukṣaya", the adhvaryu : "Like Urukṣaya, like Amahīya, like Aṅgiras". 3 All these may not intermarry. 4 They have three seer ancestors. The hotṛ says : "O thou, related to Aṅgiras, to Saṁkṛti, to Gaurivīti", the adhvaryu : "Like Gaurivīti, like Saṁkṛti, like Aṅgiras". 5 All these may not intermarry. 6 They have three seer ancestors. The hotṛ says : "O thou, related to Aṅgiras, to Ambarīṣa, to Yuvanāśva", the adhvaryu : "Like Yuvanāśva, like Ambarīṣa, like Aṅgiras". 7 All these may not intermarry. 8 They have three seer ancestors. The hotṛ says : "O thou, related to Aṅgiras, to Ajamīḍha, to Kaṇva", the adhvaryu : "Like Kaṇva, like Ajamīḍha, like Aṅgiras". 9 All these may not intermarry. 10 They have three seer ancestors. The hotṛ says : "O thou, related to Aṅgiras, to Purukutsa, to Trasadasyu", the adhvaryu : "Like Trasadasyu, like Purukutsa, like Aṅgiras". 11 The Rathītaras have three seer ancestors. The hotṛ says : "O thou, related to Aṅgiras, to Virūpa, to Pṛṣadaśva", the adhvaryu : "Like Pṛṣadaśva, like Virūpa, like Aṅgiras". 12 The Raṣābhagas (?) have three seer ancestors. The hotṛ says : "O thou, related to Aṅgiras, to Vāmadeva, to Gotama", the adhvaryu : "Like Gotama, like Vāmadeva, like Aṅgiras". 13 All these may not intermarry. 14 They have three seer ancestors. The hotṛ says : "O thou, related to Aṅgiras, to Bhṛmyaśva, to Mudgala", the adhvaryu : "Like Mudgala, like Bhṛmyaśva, like Aṅgiras". 15 The Ṛkṣa-Bharadvājas have five seer ancestors. The hotṛ says : "O thou, related to Aṅgiras, to Bṛhaspati, to Bharadvāja, to Vandana, to Matavacas", the adhvaryu : "Like Matavacas, like Vandana[1], like Bharadvāja, like Bṛhaspati, like Aṅgiras". 16 Now those, who are related by adoption to two lineages, as the Śuṅgas and the Śiśiras, of whom the Śuṅgas are related to the Bharadvājas, the Śiśiras to the Katas, they may not intermarry. 17 They have five seer ancestors. The hotṛ says : "O thou, related to Aṅgiras, to Bṛhaspati, to Bharadvāja, to Śuṅga, to Śiśira", the adhvaryu : "Like Śiśira, like Śuṅga, like Bharadvāja, like Bṛhaspati, like Aṅgiras".

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[1] r. *vandanavad.*

8.5.1 We shall explain the Viśvāmitras. 2 All these may not intermarry. 3 They have three seer ancestors. The hotṛ says : "O thou, related to Viśvāmitra, to Devarāta, to Udala", the adhvaryu : "Like Udala, like Devarāta, like Viśvāmitra". 4 All these may not intermarry. 5 They have three seer ancestors. The hotṛ says : "O thou, related to Viśvāmitra, to Devaśravas, to Devataras ", the adhvaryu : "Like Devataras, like Devaśravas, like Viśvāmitra". 6 The three Reṇu families may not intermarry[1]. 7 They have three seer ancestors. The hotṛ says : "O thou, related to Viśvāmitra, to Kātha, to Kathyaka", the adhvaryu : "Like Kathyaka, like Kātha, like Viśvāmitra". 8 All these may not intermarry. 9 They have three seer ancestors. The hotṛ says : "O thou, related to Viśvāmitra, to Madhuchandas, to Aghamarṣaṇa", the adhvaryu : "Like Aghamarṣaṇa, like Madhuchandas, like Viśvāmitra". 10 All these may not intermarry. 11 They have three seer ancestors. The hotṛ says : "O thou, related to Viśvāmitra, to Madhuchandas, to Aja", the adhvaryu : "Like Aja, like Madhuchandas, like Viśvāmitra". 12 All these may not intermarry. 13 They have two seer ancestors. The hotṛ says : "O thou, related to Viśvāmitra, to Aṣṭaka", the adhvaryu : "Like Aṣṭaka, like Viśvāmitra". 14 All these may not intermarry. 15 They have two seer ancestors. The hotṛ says : "O thou, related to Viśvāmitra, to Pūraṇa", the adhvaryu : "Like Pūraṇa, like Viśvāmitra". 16 The Gāthin-Reṇus have three seer ancestors. The hotṛ says : "O thou, related to Viśvāmitra, to Gāthin, to Reṇu", the adhvaryu : "Like Reṇu, like Gāthin, like Viśvāmitra". 17 The Hiraṇya-Retasas have three seer ancestors. The hotṛ says : "O thou, related to Viśvāmitra, to Hiraṇya, to Retasa", the adhvaryu : "Like Retasa, like Hiraṇya, like Viśvāmitra". 18 The Suvarṇa-Retasas have three seer ancestors. The hotṛ says : "O thou related to Viśvāmitra, to Suvarṇa, to Retasa", the adhvaryu : "Like Retasa, like Suvarṇa, like Viśvāmitra". 19 The Kapota-Retasas have three seer ancestors. The hotṛ says : "O thou, related to Viśvāmitra, to Kapota, to Retasa", the adhvaryu : "Like Retasa, like Kapota, like Viśvāmitra". 20 The Ghṛta-Kuśikas have three seer ancestors. The hotṛ says : "O thou, related to Viśvāmitra, to Ghṛta, to Kuśika", the adhvaryu : "Like Kuśika, like Ghṛta, like Viśvāmitra". 21 The Śaṭhara-Maṭharas have three seer ancestors. The hotṛ says : "O thou, related to Viśvāmitra, to Śaṭhara, to Maṭhara",the adhvaryu : "Like Maṭhara, like Śaṭhara, like Viśvāmitra". 22 All these may not intermarry. 23 They have three seer ancestors. The hotṛ says : "O thou, related to Viśvāmitra, to Sāhula, to Māhula", the adhvaryu : "Like Māhula, like Sāhula, like Viśvāmitra". 24 All these may not intermarry. 25 They have three seer ancestors. The hotṛ says : "O thou, related to Viśvāmitra, to Kata, to Atkīla", the adhvaryu : "Like Atkīla, like Kata, like Viśvāmitra".

8.6.1 We shall explain the Vasiṣṭhas. 2 The Vasiṣṭhas have one seer ancestor except the Upamanyus, the Parāśaras and the Kuṇḍinas. 3 All these may not intermarry. 4 They have one seer ancestor. The hotṛ says : "O thou, related to Vasiṣṭha", the adhvaryu : "Like Vasiṣṭha". 5 We shall explain the Upamanyus. 6 All these may not intermarry. 7 They have three seer ancestors. The hotṛ says : "O thou, related to Vasiṣṭha, to Ābharadvasu, to Indrapramada", the adhvaryu : "Like Indrapramada, like Ābharadvasu, like Vasiṣṭha". 8 The five red Parāśaras, the five blue ones, the five black ones, the five yellow ones, the five

[1] r. *cety eteṣām.*

white ones, these thirty Parāśaras may not intermarry[1]. 9 They have three seer ancestors. The hotṛ says : "O thou, related to Vasiṣṭha, to Śakti, to Parāśara", the adhvaryu : "Like Parāśara, like Śakti, like Vasiṣṭha". 10 All these may not intermarry. 11 They have three seer ancestors. The hotṛ says : "O thou, related to Vasiṣṭha, to Kuṇḍina, to Mitrāvaruṇa", the adhvaryu: "Like Mitrāvaruṇa, like Kuṇḍina, like Vasiṣṭha".

8.7.1 We shall explain the Kaśyapas. 2 All these may not intermarry. 3 They have three seer ancestors. The hotṛ says : "O thou, related to Kaśyapa, to Avatsāra, to Nidhruva", the adhvaryu : "Like Nidhruva, like Avatsāra, like Kaśyapa". 4 All these may not intermarry. 5 They have three seer ancestors. The hotṛ says : "O thou, related to Kaśyapa, to Avatsāra, to Vasiṣṭha", the adhvaryu : "Like Vasiṣṭha, like Avatsāra, like Kaśyapa". 6 All these may not intermarry[2]. 7 They have three seer ancestors. The hotṛ says : "O thou, related to Kaśyapa, to Asita, to Devala" or : "O thou, related to Śaṇḍila, to Asita, to Devala", the adhvaryu : "Like Devala, like Asita, like Kaśyapa" or : "Like Devala, like Asita, like Śaṇḍila".

8.8.1 We shall explain the Atris. 2 All these may not intermarry. 3 They have three seer ancestors. The hotṛ says : "O thou, related to Atri, to Arcanānasa, to Śyāvāśva", the adhvaryu : "Like Śyāvāśva, like Arcanānasa, like Atri". 4 All these may not intermarry. 5 They have three seer ancestors. The hotṛ says : "O thou, related to Atri, to Gaviṣṭhira, to Pūrvātithi", the adhvaryu : "Like Pūrvātithi, like Gaviṣṭhira, like Atri". 6 We shall explain the Putrikāputras. 7 All these may not intermarry. 8 They have three seer ancestors. The hotṛ says : "O thou, related to Atri, to Gaviṣṭhira, to Putrikā", the adhvaryu : "Like Putrikā, like Gaviṣṭhira, like Atri".

8.9.1 We shall explain the Agastis. 2 All these may not intermarry. 3 They have three seer ancestors. The hotṛ says : "O thou, related to Agasti, to Dṛḍhacyuta, to Idhmavāha", the adhvaryu : "Like Idmavāha, like Dṛḍhacyuta, like Agasti". 4 All these may not intermarry. 5 They have three seer ancestors. The hotṛ says : "O thou, related to Agasti, to Mahendra, to Mayobhuva", the adhvaryu : "Like Mayobhuva, like Mahendra, like Agasti". 6 All these may not intermarry. 7 They have three seer ancestors. The hotṛ says : "O thou, related to Agasti, to Himavarca, to Himodaka", the adhvaryu : "Like Himodaka, like Himavarca, like Agasti". 8 All these may not intermarry. 9 They have three seer ancestors. The hotṛ says : "O thou, related to Agasti, to Pināyaka, to Pāriṇaka", the adhvaryu : "Like Pāriṇaka, like Pināyaka, like Agasti". 10 All these may not intermarry. 11 They have three seer ancestors. The hotṛ says : "O thou, related to Agasti, to Pināyaka, to Sāyaka", the adhvaryu : "Like Sāyaka, like Pināyaka, like Agasti". 12 The Madhyama-Pūraṇas have three seer ancestors. The hotṛ says : "O thou, related to Agasti, to Madhyama, to Pūraṇa", the adhvaryu : "Like Pūraṇa, like Madhyama, like Agasti".

8.10.1 The pravaras are explained. We shall explain the modifications.

[1] only twenty-five names are given. [2] text note r. *vṛṣakaṁda-*

2 Now the origins of the brahmins are twofold. We shall explain their origin and their accession. 3 Those, whose descent is uninterrupted in the male line, are of connected lineage. 4 Those with more than seven or (at least) five most righteous ancestors, endowed with good birth, knowledge, good conduct, virtue, have notable fathers and grandfathers with seer ancestors, and are fit to be priests. 5 Now those given in adoption, bought, adopted by will, or sons of a daughter taken as sons by her father, who, through their adoption by another, have obtained different seer ancestors, are related to two lineages, like the Śuṅga-Śiśiras, the Bharadvāja-Audameghas, the Laukākṣis and any other lineages, arisen in this way. 6 Their pravaras shall be accordingly; at the union of two pravaras that of the begetter is the first, that of the adopter the second. 7 Or three (ancestors are taken) from each. He shall not do this. Therefore[1] he mentions three or five (seer ancestors). 8 Now if those, born of a father's brother (or) of a male relative with one seer ancestor, are of connected lineage, they have (the pravara) of the adopter. 9 Now if the (adopters) have no offspring by their own wives, the (adopted sons) shall take the inheritance and give the meal balls to them up to the third generation; if they have (offspring), they shall still give them to both, as the teacher declares. 10 He shall pour two libations to the dead; or he shall indicate them separately at one libation: for one meal ball he shall name both the adopter and the begetter, and do so up to the third generation. 11 If a seer ancestor is not known, he mentions the first of those seer ancestors (given above); or, if controversy arises, he shall name whomsoever he thinks proper in each case. 12 A kṣastriya shall mention the seer ancestors of his family priest or of his teacher. Thereby also the seer ancestors of the vaiśya are explained. 13 If he mentions the seer ancestors (for kṣatriyas) according to their equal rank, the hotṛ says: "O thou, related to Manu, to Iḍā, to Purūravas", the adhvaryu: "Like Purūravas, like Iḍā, like Manu". 14 They shall mention according to equal rank... 15 But a kṣatriya and a vaiśya shall mention the seer ancestors of their family priest. 16 The right mentioning of the seers is a glorious and life giving possession. 17 He, who studies the pravara chapter, becomes the guest of each seer for a thousand celestial years. 18 He, who does not attain marriage and lineage, takes no harm, if joined with the seers. 19 This large bird has been reached, the basis of the Vedas, the summit of holy order, enlarged by the Rudras, strengthened by the ancient ones. 20 He shall not give (his pravara) to one who is not his son or his pupil or has not stayed with him for a year. 21 He, who studies the pravara chapter, rises above all those who adorn society.

THE ŚRĀDDHA RITUAL OF THE MĀNAVAS

9.1.1 Now we shall explain the śrāddha ritual[2]. 2 After having produced a fire by drilling and having put wood on, he shall address on the day before, an odd number of brahmins, not related to him, to the left, who in the female and the male line during ten generations have passed on knowledge and practised ascetism and virtue, who are pure and clad in white. In the afternoon he shall feed them, wearing the sacred cord over the right shoulder, their feet cleaned over a circle, their mouths rinsed; (those addressed for) the fathers faced east, (those addressed

[1] i.e. because of 11.8.1.3: not more than five.

[2] The libation to the dead, the funeral meal and the gifts to the brahmins.

for) the All-gods faced north. 3 He shall procure two arghya[1] vessels at (the śrāddha) for the gods, three at that for the fathers, or one at each. 4 After having poured water into them with the verse : "Some meet, etc." (as 5.2.1.29), having purified flowers and having thrown barley into them, he shall say : "Shall I invite the All-gods ?" Empowered by the brahmins, he shall scatter forth barley to the right, with the verses : "May the All-gods who further right, etc.. May the harmless, etc." (as 5.1.3.8). 5 After having handed over the two strainers (from the arghya vessels to a brahmin), he shall say the verse : "The golden-coloured, bright, etc." (as 11.3.4), (then pour the water into their hands,) saying : "Ye All-gods, here is your honouring water". After having said : "Shall I invite the fathers, the grandfathers, the great-grandfathers ?" he shall, empowered by the brahmins, scatter forth sesame to the right, with the verses : "Eagerly we call thee, etc." (as 5.1.4.11). "Go away, ye dear fathers, etc." (as 1.1.2.14). 6 After having handed over the two strainers, (he pours the honouring water,) pronouncing the name and the lineage of the person, while saying : "My father, here is thy honouring water. My grandfather, etc.. My great-grandfather, etc.". After having honoured (the brahmins) with perfumes, flowers, incense, lamps, clothing, and so on, he takes the food, smeared with ghee, and says, with the stirring stick in his hand : "Shall I offer in the fire ?" Then, empowered by the brahmins, he offers with : "To the soma with the fathers *svadhā*, homage !" 7 With : "To Yama with the Aṅgirases and with the fathers *svadhā*, homage !" he offers a second time, with : "To Agni, the leader of the food for the fathers *svadhā*, homage !" a third time, in the south-eastern half (of the fire), not close (to each other); then he shall hand the remainder to the brahmins and put down the rest for the offering of the meal balls to the fathers.

9.2.1 He shall belong to our own family, who gives us on the thirteenth day rice in milk with honey and ghee, in the rainy season and under the lunar mansion maghā. 2 What is given in golden, silver and udumbara wooden vessels, goes to imperishableness by the sword and the noble deed. 3 With the verse : "May I place milk etc." (as 6.2.5.28) he shall give rice in milk (to the brahmins), with the verse : "To the pious the winds etc." (as 6.1.7.22) honey, with the verse : "Granting longevity, etc." (as 2.5.4.20) ghee. 4 After having sprinkled (the food) with : "I sprinkle truth with righteousness" or without a formula, he addresses the vessels (of the brahmins) with : "The earth is thy vessel". 5 He shall take the thumb of a brahmin of those for the All-gods with : "O Viṣṇu, guard the oblation", of those for the fathers with : "O Viṣṇu, guard the oblation to the fathers"; then he shall pour the water into his hand and say three times : "*Om, bhūr bhuvaḥ svaḥ*", the three verses : "To the pious the winds etc." and : "May the fathers be pleased. May the grandfathers be pleased. May the great-grandfathers be pleased", and refrain from speech; then he shall give him his dearest food, with : "May they be satiated". 6 He recites the verse to Savitṛ (as 5.1.3.8) three times and the three first chapters (of the saṁhitā)[2]. 7 He says : "O fathers, rejoice here. After the gods had produced the creatures, had averted the distress by sacrifice, had killed Vṛtra, they wished for immortality", the verse : "Eagerly we call thee, etc." (as 11.9.1.5). "O fathers, rejoice here"; then they go away. 8 He

[1] for the honouring gift. [2] but cp. 11.9.3.18.

shall murmur the five verses : "Put forth thy strength etc." (as 6.1.7.5) and the verses : "He knows thy benevolence, O youngest one, who furthered the way for this great devotion; he has procured him by his beams all the auspicious days, wealth and glory, (taking them) away from the doors of the impious ones. O Agni, grant us etc." (as 5.1.4.16). "May the soma-loving fathers etc." (as 5.2.11.29), while (the brahmins) for the fathers are eating. 9 He shall ask : "Are ye satiated ?" They answer : "We are satiated". 10 After they have rinsed their mouths once, he shall scatter rice on the ground, with the verse : "May those in my family, etc.". 11 With the verse : "May those in my family, who were alive and are burnt or not burnt by the fire, reach supreme happiness, satiated by the water, given here on the ground" he shall pour out the water and then lay down the meal balls like at the offering of the meal balls to the fathers. 12 Then he shall sprinkle the ground in front of (the place where the brahmins have eaten), with : "Let it be well sprinkled"; (the brahmins shall say) : "Inexhaustible". He shall make them rise with : "Rise", walk on with the verse : "In each race etc." (as 5.1.3.11), walk around them to the right with the verse : "May the impulse of vigour etc." (as 7.1.3.9), and give them silver or a filled vessel. 13 He who has performed the śrāddha, delivers ten fathers in front, ten behind, and himself as the twenty-first, from the evil of even a great sin. 14 He who never gives the śrāddha to the fathers, is born for sixty thousand years in the form of a worm. 15 When he satiates the fathers carefully with water at the śrāddha, he attains thereby everything, as the result of the performance of the offering to the fathers.

The ābhyudayikaśrāddha of the Mānavasūtra

9.3.1 Now we shall explain the ritual of the vṛddhiśrāddha. 2 When the time has come for a festive ceremony (*abhyudaya*), the deity is to be inaugurated: this is to be done according to birth, virtue and family, and is the cause of the increase of the worlds. 3 At all the beginnings of the actions the mothers together with Gaṇādhipa (Śiva) are to be worshipped intently; worshipped they return the worship. 4 Beginning with Brahmāṇī seven (mothers) are recorded and the lord of the domain of Durgā; at each increase they are always to be worshipped after the merry-faced fathers. 5 Three (mothers) are to be worshipped on the side of the father, three on that of the maternal grandfather; thus these mothers are mentioned; the father's (and) the mother's sister are (the seventh and) the eighth. 6 After having sketched them on beautiful images or on cloth and so on or also on a heap of unhusked (grain), with offerings of eatables separately for each, he shall offer the stream of wealth, stuck to the wall, with ghee; he shall do this seven or five times, not too low and not high. 7 He shall also murmur carefully the lifegiving formulas for expiation; the worship of the mothers is to be done with auspicious songs and instrumental music. 8 (The worship of) the mothers and the śrāddha shall not be performed at each practice of the actions, that are repeatedly done by the priests. 9 At actions, done in a series, the worship of the mothers and the śrāddha shall occur once, the offering formulas each time separately. 10 Now I shall indicate a difference here. 11 In the morning he shall address an even number of priests, make them sit down in two rows, and give them kuśa grass with his right hand. 12 Fallow bundles of darbha grass are for the sacrifices, yellow

ones for the domestic sacrifices, bundles with the roots for those to the fathers, spotted ones for those to the All-gods; they are twelve thumb's breadths long, and arranged between thumb and index. 13 He shall always serve the fathers also with devotion, like the gods. 14 He shall make the (priests) sit down on the given kuśa grass, with : "For the fathers"; then he shall make them present the honouring water to the fathers, leaving out (?)[1] the names of the lineage. 15 It is not allowed here to act with the right hand or between thumb and index; he shall perform the filling and so on of the vessels with the finger tips. 16 He shall make (the brahmins) stand in pairs, the first holding his hand higher (than the second) and so on, holding the tips of the strainers with the tips of their hands; then the honouring water is to be presented, and it is not given to each singly. 17 The murmuring three times of "Honey, honey" of those who wish to eat, that was done there after the gāyatrī (to Savitṛ)[2], is done here without the "honey" formula. 18 He shall never murmur here the saṁhitā for the fathers, while they eat; he shall murmur another, demon-killing, prayer, like that for the gods. 19 The question : "Has it succeeded ?" is asked instead of : "Are ye satiated ?" After the answer : "It has succeeded well" he shall present them with the rest of the food. 20 When they are satiated, he shall say : "Has it succeeded ?", at the change of the moon : "Are ye satiated ?"; and he shall scatter rice and offer without the verse[3]. 21 Food is to be presented to the gods, who drink no soma and are excluded from a share in the sacrifice; scattered rice to the All-gods. 22 He shall feed nine younger (brahmins) in pairs. At the vṛddhi (śrāddhas) the attendance is to the right; they act with barley instead of with sesame. 23 He shall lay down meal balls, mixed from sour milk, unhusked (grain) and jujube. 24 They propitiate the merry-faced fathers. 25 He shall perform the invitation and so on with : "O merry-faced fathers"; and they shall say : "May they be pleased"; he shall put the meal balls down with : "Hail !". 26 After having worshipped the fathers, first the mothers, then also the grandfathers and according to some the grandmothers, he shall feed the brahmins in pairs. 27 At the festive ceremony there are two meal balls for each father, at the change of the moon one meal ball, each from three (substances). 28 The water is to be made from three (kinds), the meal ball deals with three; the merry-faced (fathers) are addressed (standing) upright, who carry away the names and the lineages. 29 The father shall give to his own fathers at the actions for the consecration of his son; the son shall always give to his own fathers at the beginning of his marriage. 30 He shall not undertake a Vedic action, without having offered to the fathers in the śrāddha; first (he shall offer) to them on the day before, later to the merry-faced fathers. 31 At the setting up of the fires, at the two oblations (in the evening and in the morning), and at the libation to the All-gods, at a pious libation, at the new- and full-moon sacrifices, at the oblation of the firstfruits and at the domestic sacrifice, there shall be one śrāddha, not one for each (father) singly, so the expert ones say. 32 Then after having sprinkled the ground in front, with : "Let it be well sprinkled", and also the (brahmins) in pairs with water, with : "Let the water be auspicious", he shall present flowers with : "Let it grant pleasure", unhusked (grain) with : "Let there be no hurt or harm". 33 The

[1] Karmapradīpa : after inviting them with the names of the lineage.

[2] cp. 11.9.2.6.

[3] cp. 11.9.2.10.

giving of the imperishable water is to be done like that of the honouring water: he shall at that always use the genitive, never the dative. 34 After the brahmins have answered all the requests (of the sacrificer), he shall make them in pairs say: "Hail!", each time taking the tip of the thumb of the leading priest; then he shall bow before them and follow them.

The supplement of the śrāddha

9.4.1 Now the supplement. 2 Prajāpati is the year; the time from the winter to the summer solstice is the bright day; the forenoon is of the gods, the midday of the men, the afternoon of the fathers; now in both (the half years the śrāddha) is offered. 3 He shall perform the śrāddha daily with food or water, or also with milk, roots and fruits; he shall bring pleasure to the fathers. 4 The śrāddha on the eighth day and at the other changes of the moon, the dark half month, the two half years, the presence of objects and brahmins, are named the śrāddha times. 5 The marriage, the birth of a son, the sacrifice to the fathers, the soma sacrifice, the holy bathing place, the visit of a brahmin, are six (occasions) for the living father (to perform the śrāddha). 6 The anvaṣṭakā sacrifice (is to be done), if Gayā has been reached, and when the wife is burned with her dead husband[1]. The son shall perform the śrāddha for the mother, although the father lives. 7 When the sun is in Virgo, and the (following) sixteen days are fit for soma sacrifices; what is imperishable is given to the fathers. 8 The fifth lunar day and so on of the dark half month : on the fifth one desirous of a son (shall perform the śrāddha), on the sixth one desirous of property, on the seventh one desirous of cattle, on the eighth one desirous of health, on the ninth one desirous of ardour, on the tenth one desirous of food, on the eleventh one desirous of welfare, on the twelfth one desirous of increase, on the thirteenth one desirous of glory, on the fourteenth one desirous of health for one struck by the sword, on the new-moon day one desirous of everything. 9 One desirous of prosperity shall perform the śrāddha with sesame, one desirous of welfare with cakes, one desirous of ardour, success, happiness or health with ghee, molasses, sesame, one desirous of everything with rice in milk, rice and sesame, rice, beans, sour milk, rice gruel. 10 The fathers and the sacrificer join the priests, addressed the day before; brahman students shall stay overnight. 11 He who goes on a journey, after having given and enjoyed the śrāddha, his fathers enjoy during that month, enjoying earth. 12 He who goes to copulation, after having given and enjoyed the śrāddha, his fathers enjoy during that month, enjoying seed. 13 On the road shall be a horse, a crow enjoys again, a slave becomes active, accessible to women, the boar of the village. 14 He shall feed two (brahmins) at the (offering) to the gods, three at that to the fathers, or one at each; though wealthy, he shall not be intent on abundance. 15 The preparation, place and time, the object, the prosperity of the brahmins, these five are destroyed by abundance; therefore he shall not strive after abundance. 16 At the śrāddha he shall diligently feed the adhvaryu, who knows many verses and is conversant with the Vedas and with his school, or the learned chandoga. 17 One who has set up the five fires, who knows the trisuparṇa texts, who has set up the Naciketa fire three times, who knows the six Vedāṅgas, and is the son of a mother, married after the brahman rite, he is the best sāman

[1] text unclear.

chanter. 18 He shall feed the grandfather, the maternal uncle, the sister's son, the father-in-law, the teacher, the daughter's son, the daughter's husband, a relative, the priest and the sacrificer. 19 The śrāddha, at which brahmins, conversant with the Vedas, do not enjoy, is not performed, and does not fall to the fathers. 20 The śrāddha, at which brahmins of his own school do not enjoy, is for the Asuras, and does not fall to the fathers. 21 One who knows the meaning of the Veda and teaches it, one who is always a brahman student and lives a hundred years, they are to be taken for brahmins, who adorn society. 22 The śrāddha, enjoyed by one of these honoured persons, brings satiety to the fathers of the performer, evermore, for seven generations. 23 Sesame shall guard the Asuras, darbha grass the demons; therefore they are to be given among the gifts, by him who desires prosperity.